

NEW TESTAMENT

EDWARD HARWOOD

1768

Wipf and Stock Publishers

Bible Versions Reproduction Series: Volume #18

A LIBERAL TRANSLATION OF THE NEW TESTAMENT

With Select Notes, Critical and Explanatory

By: Edward Harwood

1768 Original Publisher T.Becket and P.A.DeHondt, London

836 Pages

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Wipf and Stock Publishers
1396 E. Washington Blvd.
Pasadena, CA, 91104
1-626-7 97-4756

Printer: James Baden
Binder: Golden Rule Bindery

ISBN: 1-57910-367-7

Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
(Charter Member #12)

*additional versions supplied by:
Bill Chamberlain

Biographical Sketch of Edward Harwood

Edward Harwood (1729-1794) produced the two-volume set *A Liberal Translation of the New Testament, An Attempt to Translate the Sacred Writings with the Same Freedom, Spirit, and Elegance, with which other English Translations from the Greek Classics have been Lately Executed* in London, in 1768. He had previously issued some proposals for a free translation (1765), then in 1767 published his *Introduction to New Testament Studies*, which earned him a Doctor of Divinity degree at Edinburgh University. In 1771 he published a companion volume to his actual New Testament translation.

Harwood had been ordained a minister in the Presbyterian Church in 1765, and ministered in Bristol (England) until moving to London in 1772. There he came under the influence of "Dissenter" David Jennings and later came in contact with the Independent academy at Warrington (northwestern England), a school with strong Arian and Unitarian views.

Harwood was an accomplished classical scholar, linguist and New Testament textual critic. He had made translations of various works from French and German before publishing, in 1776, a text of the Greek New Testament based on *Codex Bezae*, *Claromontanus* and *Alexandrinus*. But his unorthodox theological views led to his becoming quite unpopular in some quarters.

Hugh Pope aptly describes his highly periphrastic New Testament translation as "an example of eighteenth-century verbosity at its worst." Some samples are: "For the supreme God was affected with such immense compassion and love for the human race, that he deputed his son from heaven to instruct them — in order that every one who embraces and obeys his religion might not finally perish, but secure everlasting happiness." (John 3:16). Instead of "I will say to my soul, Soul, you have many goods laid up for years to come; take your ease, eat, drink and be merry" (Luke 12:19), Harwood rendered it "I will then say to my soul, Happy soul! Distinguished is thy felicity! . . . Come indulge thy soft envied repose—feast on the most delicious viands . . ."

Harwood, who considered himself "as belonging to no one party, sect and denomination of Christians," viewed his translation as "the first attempt of this nature in our language" and had high hopes that it would be widely received by learned people. He further claimed that "my first and primary design in this work was to exhibit the Christian religion in its native purity and original simplicity . . ."

— William E. Paul, Editor
Bible Editions & Versions

A
LIBERAL TRANSLATION
OF THE
NEW TESTAMENT;

BEING
An Attempt to translate the SACRED WRITINGS
WITH THE SAME
Freedom, Spirit, and Elegance,
With which other English Translations from the Greek
Classics have lately been executed :

The DESIGN and SCOPE of each Author being strictly and
impartially explored, the TRUE SIGNIFICATION and
FORCE of the Original critically observed, and, as much
as possible, transfused into our Language, and the Whole
elucidated and explained upon a new and rational Plan :

With SELECT NOTES, Critical and Explanatory.

BY E. HARWOOD.

Ταυτην μονην ευρισκον φιλοσοφιαν ασφαλη τε και συμφορον.

This have I found to be the only safe and useful Philosophy !

JUSTIN MARTYR, *p.* 225. *Edit. Paris.* 1636.

V O L. I.

L O N D O N :

Printed for T. BECKET and P. A. DE HONDT, in the Strand ; and
J. JOHNSON, in Pater-noster Row ; T. CADELL, at Bristol ;
J. GORE and J. SIBBALD, at Liverpool ; and T. BANCKS, at
Warrington.

M.DCC.LXVIII.

P R E F A C E.

THE TRANSLATION of the NEW TESTAMENT, which is here delivered to the public, hath employed the study and application of some years. Nothing hath been wanting that my abilities, and the corrections of my learned friends, could give this publication; to render it worthy the acceptance of the candid and intelligent Christian. But as it is impossible to foresee what reception this work will meet with from the world, I deem it prudent to conceal the names of those learned friends who perused the *whole* or *part* of the manuscript, and *what* their sentiments were of the execution and utility of the design, though the mention of their names would do me honour, as some of them have deservedly attained the first eminence in the republic of letters. I begun and pursued the undertaking upon this plan, viz. To translate the sacred writers of the New Testament with the same freedom, impartiality, and elegance, with which other translations from the Greek classics have lately been executed, and to cloathe the genuine ideas and doctrines of the Apostles with that propriety and perspicuity, in which they themselves, I apprehend, would have exhibited them had they *now* lived and written in our language. The true meaning and design of each author hath been strictly and impartially explored, the signification and force of the Greek Original hath been critically observed, and, as much as possible, transfused into modern English, and the whole sacred volume elucidated and explained upon a new and rational plan, with select Notes, critical and explanatory. The reader is desired ever to bear in mind, that this is not a *verbal* translation, but a *liberal* and *diffusive* version of the sacred classics, and is calculated to answer the purpose of an explanatory paraphrase as well

as a free and elegant translation. Every scholar knows, that the idioms and structure of the *antient* are so essentially different from the *modern* languages, that a *literal* and *servile* version of any *Greek* and *Latin* author must necessarily be barbarous and unintelligible.

The method I pursued was this. I *first* carefully perused every chapter to investigate and discover the *ONE* true meaning of the author with all the accuracy and sagacity I could employ, attending to his reasoning, and to the principles and doctrines he designed to inculcate, ever consulting the best commentators upon abstruse passages, and constantly imploring the infinite *SOURCE* of light and wisdom to illuminate my imperfect understanding. When I apprehended I had found out the *true* signification of the Original, and the *precise* ideas of the writer at the time he wrote, my *next* study was to adorn them in such language as is *now* written, and to transfuse them through the medium of a liberal and explanatory version. So that my *first* view always was with impartiality and critical attention to discover the true sense of my author; my *next* view, to cloathe his ideas in the vest of modern elegance. Elegance of diction, therefore, hath ever been consulted, but never at the expence of that truth and fidelity, which ought ever to be sacred and inviolable in an interpreter of Scripture.

It is pleasing to observe, how much our language, within these very few years, hath been refined and polished, and what infinite improvements it hath lately received. The writings of *Hume*, *Robertson*, *Lowth*, *Lyttelton*, *Hurd*, *Melmoth*, *Johnson*, and *Hawkesworth*, will stand an everlasting monument, of what grace and purity in diction, of what elegance and harmony in arrangement, and of what copiousness and strength in composition, our language is capable; and the writings of these learned and illustrious authors are not only a distinguished honour and ornament to their country, but in point of true excellence and sublimity will bear the severest critical

tical comparison with the politest writers of Greece and Rome. The author knew it to be an arduous and invidious attempt to make the phrase of these celebrated writers the vehicle of inspired truths, and to diffuse over the sacred page the elegance of modern English, conscious that the bald and barbarous language of the old vulgar version hath acquired a venerable sacredness from length of time and custom, and that every innovation of this capital nature would be generally stigmatized as the last and most daring enormity. But notwithstanding this persuasion, he flattered himself that *such* a Translation of the New Testament might induce persons of a liberal education and polite taste to peruse the sacred volume, and that such a version might prove of signal service to the cause of truth, liberty, and Christianity, if men of cultivated and improved minds, especially YOUTH, could be allured by the innocent stratagem of a *modern style*, to read a book, which is now, alas! too generally neglected and disregarded by the young and gay, as a volume containing little to amuse and delight, and furnishing a study congenial only to the gloom of old age, or to the melancholy mind of a desponding visionary. What animated and inspired me through the whole work, was the pleasing thought, that by the execution of this design, I might, through the blessing of God, engage the RISING GENERATION to admire and love the sacred classics, to understand the duties, doctrines, and discoveries of the gospel, and to venerate Christianity as the cause of God, of truth, of virtue, of liberty, and of immortality.

This is the FIRST ATTEMPT of this nature in our language, and this consideration, I hope, will entitle it to the learned reader's candour and indulgence. In this undertaking, *Castalio* was my precedent and pattern. I have attempted in *English*, what *Castalio* executed in *Latin*. *Castalio* hath deserved well of mankind for translating the Scriptures in a pure, elegant, and diffusive style.

The

The relation and mutual dependence of detached sentences, and the several distinct deductions in a train of argumentation, I have pointed out and elucidated by the incidental insertion of a few connective words or particles. The obscure passages that variously occur, I have attempted in the body of the Translation to explain and illustrate in a perspicuous and explicit manner. I have carefully explored and have endeavoured, upon rational principles, clearly to exhibit the reasoning of *St. Paul* in the Romans and Galatians. The old division of chapters and verses I have been persuaded, contrary to my own judgment, to retain, but I have every where signified to the reader, by the *manner of printing* and *punctuation*, when they are erroneous; and I have divided the whole into *sections*. The parallel passages, and illustrations of particular phrases and modes of expression from the *Greek* and *Latin* classics, I collected in reading the *antients*, and I have generally specified the *page* and *edition* from which they are cited.

I can truly say, and I appeal to that Being for my sincerity, before whom I must very shortly appear, that my first and primary design in this work was to exhibit the Christian Religion in its native purity and original simplicity, unadulterated with human systems, creeds, doctrines, and modes of faith. In this work I have considered myself as belonging to no one party, sect, and denomination of Christians, but have given a fair and honest version of the divine Volume, just as if I had sat down to translate *Plato*, *Xenophon*, *Thucydides*, *Plutarch*, or any other Greek writer, with a mind exempt, as much as frail humanity can be exempt, from prejudices and prepossession, and solely intent upon investigating and discovering truth.

Every one must be convinced, that a faithful and accurate version of any writer in a dead language is sufficient for understanding the meaning and design of that author, and that the fidelity of such a translator entirely
supercedes

superfedes all the tedious explications and laborious idleness of dull and heavy commentators. The author, therefore, presumes to assert, that the New Testament *itself*, if carefully and candidly perused, with a mind open to the reception of truth, will, by all rational and intelligent Christians, be judged to conduce to a more clear and comprehensive knowledge of Christianity than those voluminous critics, paraphrasts, illustrators, and interpreters of the sacred Scriptures, who have, in general, done more harm than good, as the majority of them have strenuously laboured to make Jesus Christ and his Apostles, *Papists*, or *Lutherans*, or *Calvinists*, and have been more studious to wrest the Scriptures to their preconceived notions, than to adjust their religious sentiments by the plain dictates of reason and the infallible rule and standard of the divine oracles. Within these few years what dire inundations have we seen rushing from the press and deluging the public, of Commentators upon the Scriptures, Explanations of the Holy Bible, the Royal Bible with notes, the Grand complete Bible, the Grand Imperial Bible! some the jobbs of mercenary Booksellers, others the sickly dreams of illiterate Enthusiasts and entranced Visionaries, and the generality of them, the sinister production of dark and melancholy Divines, the bigotted abettors of unintelligible mysteries and unscriptural absurdities. But notwithstanding this melancholy state of Religion, and this general corruption of pure and primitive Christianity, yet, blessed be God, LIBERTY, RELIGIOUS LIBERTY, has still a temple in the breast of thousands, and the love of truth, *as it is in Jesus*, and not in human creeds, is warm and vigorous in the bosoms of immense numbers of my happy countrymen! Many of these worthy souls have encouraged me. The thought of *them*, and their *cause*, has ever inspired me with ardour and animation in my studies. For these I have translated the NEW TESTAMENT. These, and these alone will be my readers. The patronage and protection

tection of these hath enabled me, and will ever enable me, to look down upon the illiberal scurrility and impotent fury of the uncharitable bigot with Christian contempt.

In fine, since deism, infidelity, and scepticism, so much prevail in the present age; since even popery *now* hath its public asserters and advocates; since enthusiasm is continually duping and enslaving the credulous and ignorant, both among the *great* vulgar and the small, and is daily making a more rapid and amazing progress all around us; since *rational* Christianity is, at present, regarded with so much contempt, and even horror, by the *generality* of the world; and since a love of unintelligible mysteries, and a fondness for gloomy and inexplicable doctrines, have, with the *majority*, discarded reason and common sense from religion, the author flatters himself the present work will be useful to his country, in which it hath been his study to free the NEW TESTAMENT from those false translations, which, at present, deform it, and render it absolutely unintelligible to all common readers; to purify its sacred streams from those corrupt admixtures, by which it was industriously suited to the false taste of the MONARCH and of the age, in which it was translated; to represent it, as it really is, in itself, a most rational, uniform, amiable, consistent scheme; and to exhibit, before the candid, the unprejudiced, and the intelligent of all parties, the true, original, divine form of Christianity, in its beautiful simplicity, divested of all the meretricious attire with which it hath been loaded, and solely adorned with its native elegance and charms, which need only be contemplated, in order to excite the admiration, transport, and love of every ingenuous and virtuous bosom.

THE HISTORY OF JESUS

BY MATTHEW.

CHAP. I.

THE following is
a table of the ge-
nealogy of Jesus
the Messiah, who is lineally
descended from David, as
David is from Abraham.

- 2 1. Abraham
 2. Isaac
 3. Jacob
 4. Judas

- 3 5. Phares
 6. Esrom
 7. Aram

- 4 8. Aminadab
 9. Naasson
 10. Salmon

- 5 11. Booz
 12. Obed
 13. Jesse

- 6 14. David

- 7 1. Solomon
 2. Roboam
 3. Abia
 4. Afa

VOL. I.

- | | |
|----|--|
| 8 | 5. Josaphat
6. Joram
7. Ozias |
| 9 | 8. Jotham
9. Achaz
10. Ezechias |
| 10 | 11. Manasses
12. Amon
13. Josias |
| 11 | 14. Jehoiakim : about
the time of the
captivity. |
| 12 | 1. Jehoiakin
2. Salathiel
3. Zorobabel |
| 13 | 4. Abiud
5. Eliakim
6. Azor |
| 14 | 7. Sadoc
8. Achim
9. Eliud |
| 15 | 10. Eleazar
11. Matthan
12. Jacob |
| 16 | 13. Joseph
14. Jesus |

B

17 So

17 So that from this table you see that there were fourteen generations in all, from Abraham to David—from David also to the Babylonish captivity there were just fourteen generations—there were likewise exactly fourteen from the captivity to the Messiah.

§—18 THE conception of Jesus the Messiah was in this supernatural manner—Mary his Mother had been espoused to Joseph, but before they cohabited^a, it was discovered that she had become pregnant by the holy Spirit.

19 But her husband Joseph being a compassionate man, and unwilling to expose her shame to the world, intended to repudiate her in a private manner.

20 As he was revolving these thoughts in his mind, lo! an angel of God appeared to him in a dream and spoke thus—O Joseph, Son of David! hesitate not to admit and treat Mary as thy lawful wife, for she hath conceived from the holy Spirit,

21 and she shall give birth to a son, whom thou shalt

call Jesus, for he shall save his people from their vices.

22 Now the whole of this amazing event was exactly similar to another instance, which is recorded by an inspired prophet in these words:

23 Behold! a pure virgin shall be pregnant, and shall bring forth a son, who shall be called *Emmanuel*, which translated signifies, *God is with us*.

24 When Joseph awoke, he acted according to the direction of the angel, and took her to wife:

25 But refrained from all conjugal embraces^b 'till her delivery—He called her son Jesus.

CHAP. II.

1 **I**N the reign of Herod was Jesus born in Bethlehem of Judea—at which time some eastern Philosophers came to Jerusalem—and said,

2 Direct us where we may find him who is lately born to be the king of the Jews; for having seen his star in

^a This is the meaning of *συνελθῆναι*. *Αἱς συνελθόντες τεκνοποιεῖσθαι*. Xenophon. *memor.* p. 103. Ed. Oxon. 1741. *Πείσαι τον ανδρα συνελθῆναι*. Plut. *Lycurg.* p. 89. Ed. Steph. *Συνελθων δε και γυνε, κ. τ. λ.* Plutarch. *Thescus.* p. 5. See also 1 Cor. vii. 5.

^b *γυνωσκειν* is used in the same sense in other greek writers. *Βαρσιγυν—γυνε ο Αλεξανδρος*. Plutarch. *Eumen.* p. 1065. Ed. Steph. *Μονην γυνωσκοντες την γιγαμνηνην*. Pompeius. p. 1182. Ovid also. *Cognita Cyaneë*—Met. Lib. 9. 451.

the east, we are come to pay him adoration.

3 At these words king Herod and all Jerusalem were struck with the utmost consternation.

4 The king then immediately convoked an assembly of all the high priests and Jewish clergy, and anxiously interrogated them concerning the place where the Messiah was to be born.

5 They told him that the place destined for his nativity was Bethlehem of Judea—for it was expressly mentioned by an inspired prophet in these words,

6 “O thou Bethlehem! thou art in no respect inferior to the first and most renowned cities of Judea; for thou shalt give birth to a great prince, whose government shall extend over my people Israel.”

7 The king, upon hearing so plain and direct a prophecy, privately sent for the philosophers, and * sifted from them the exact time, when the star first appeared to them in their country.

8 And when he dismissed them, he said, Go to Bethlehem, and make the most diligent enquiries you are able concerning this infant, and when you have found him, give me immediate information, that I may fly to him, and join with you in mutual adorations.

9 No sooner were they parted from the king and began their journey, but behold! the luminous star, which they had seen in the east, advanced before them—which they followed, ’till they saw it fixed over the house, where the child was.

10 The appearance of this star^a filled them with inexpressible transport.

11 Entering therefore the house, to which it had directed them, and seeing the child and his mother, they prostrated themselves before him, and paid him homage: and opening their treasures they made him rich presents^c, consisting of gold, frankincense, and myrrh.

12 After they had in this respectful manner testified

* This is the meaning of *νεπιστάμενος*. By his enquiries he made himself acquainted with the *exact* time that the star *first* appeared, in order that he might perfectly know the age of the infant, and murder all the children of his age in the town.

^a This star must necessarily have been but a little above their heads: otherwise it could not have indicated to the Magians a particular house.

^c This was agreeable to the oriental custom, which obtains universally in the east to this day. No one waits upon an eastern prince without a present.

their sense of the dignity of his person, divine providence admonished them in a dream not to go back to Herod—So they returned into their own country by a different road.

13 After their departure, an angel of God appeared to Joseph in a dream, and thus spake. Rise immediately—take the child and his mother—haste into Egypt, and continue there, 'till I give thee notice to return—for Herod is going to make strict search for the infant, and intends to murder it.

14 Roused by this divine admonition he got up—took his wife and the infant in the night, and made a precipitate flight into Egypt:

15 where he lived till Herod's decease—So that one may fitly apply to him an expression of one of the prophets—I have called my son out of Egypt.

§—16 But when Herod found himself deluded and disappointed by the philoso-

phers, he was dreadfully exasperated, and immediately sent assassins and butchered all the infants, that were not only in Bethlehem, but in all its furrounds, sparing none that were two years old, or under that age, as he had accurately examined the Magicians concerning the age of the child.

17 So that the horrors of this scene exactly corresponded to the following description of a like mournful calamity, that occurs in the prophet Jeremiah.

18 “A loud voice of grief was heard in Rama, shrieks and cries and piercing lamentations. Rachel deplored the murder of her children, and quite inconsolable for her irreparable loss.”

§—19 WHEN Herod was dead, the Angel of God appearing again in a dream to Joseph,

20 thus accosted him. Rise—take the babe and his mother, and return into Israel—for those who thirsted

† Let it suffice, once for all, to observe, that the writings of the old Jewish prophets, which abound in fine descriptions, poetical images, and sublime diction, were the *Classics* of the *later* Jews, and in the subsequent ages all their writers affected allusions to them, borrowed their images and descriptions, and very often cited their very words, when recording any event or circumstance that happened in the history of the persons whose lives they were relating, provided it was similar and parallel to one that happened in the times, or was described in the books of the antient prophets.

for the infant's blood are now no more.

21 In obedience to the divine command, therefore, he returned into the land of Israel.

22 Being, however, informed that Archelaus was his successor in the kingdom, he was afraid to approach Judea—in consequence, therefore, of a divine admonition he retired to Galilee,

23 and lived in a town called Nazareth—by this circumstance verifying the predictions of the prophets, that the Messiah should be brought up in a mean and inglorious obscurity.

CHAP. III.

I DURING the time that Jesus lived in this private retreat, John the Baptist made his appearance, publishing this solemn proclamation in the wilderness of Judea,

2 “Repent, for the kingdom of the Messiah is just at hand!”

3 This is that extraordinary person, who is described in a passage of the prophet Isaiah in these words, “Hark! the voice of a public crier in

the wilderness, Prepare a way for the Messiah, make an easy path for his sacred steps!”

4 John affected great plainness in his dress, and great simplicity and austerity of manners, wearing a garment made of camels hair, tied with a girdle of leather, and his food was locusts and wild honey.

5 Immediately upon this public proclamation there flocked to him vast crowds from Jerusalem, and from all Judea, and all the adjacent country of Jordan,

6 and they were all baptized by him in Jordan, making penitent confession of their sins.

7 In that vast concourse that resorted to his baptism were mingled great numbers of Pharisees and Sadducees, persons of the most abandoned principles and characters—at the sight of whom John broke out into this exclamation, O profligate and hypocritical wretches, who admonished you to shun the impending calamities?*

8 If you come hither as professed penitents, show the sincerity and genuineness of your repentance by a good life:

9 And do not value yourselves upon having Abraham

* John refers to the destruction of Jerusalem in this and the 10th and 12th verses.

for your great progenitor, for God is able even from these stones to form a race of men infinitely more worthy of Abraham, who shall inherit his virtues, and whose lives shall reflect dignity upon his character.

10 The ax is this moment lying at the tree's root—Every tree that doth not bear good fruit, is immediately to be cut down, and thrown into the fire.

11 I baptize you indeed only with water in order to repentance; but my successor is a personage of infinitely greater dignity, to whom I am not worthy to do the meanest office—he will baptize you with the holy spirit and with fire^a.

12 With his fan he will winnow and thoroughly clear his crops, will collect and carefully deposit the good grain in his storehouse, but the chaff he will burn up and utterly consume with fire unquenchable.

§—13 At that time Jesus also takes a journey from Galilee to Jordan, and desires John to administer the office of baptism to him.

14 But John refused his request, alledging that he himself ought rather to be baptized by a person of such superiour dignity and eminence.

15 To these remonstrances Jesus replied, "It is necessary for me to be initiated by this ceremony into my public ministry, and incumbent upon me to set before men an example of universal virtue"—Upon this John admitted him.

16 Jesus, therefore, being baptized came immediately out of the water—and behold! the heavens opened over his head, and the spirit of God descended with the rapidity of a dove, and rested upon him.

17 And at the same time a voice issued from the parted clouds saying, This is my beloved Son, the amiable object of my affection!

CHAP. IV.

1 **S**OON after this Jesus was thrown into a prophetic trance, and was in a vision transported into the wilderness to be tempted by the devil¹,

2 where,

^a See Acts ii. 3. 4.

¹ All this passage in Christ's history from the first Verse to the 12th is the narrative of a vision. The ancient prophets relate visionary representations as historical facts; and the being *carried by the spirit* and *led by the spirit* are phrases that very often occur in the prophets, and signify

2 where, after having fasted forty days and forty nights, and being excruciated with hunger,

3 the tempter, as he thought, came to him and said, "Since thou art the son of God, convert these stones into bread."

4 To whom Jesus replied in the words of Scripture, "The animal life of man may be sustained not by food only, but by any other means that the will of God shall see proper to appoint."

5 The devil then, he thought, conveyed him thro' the air to Jerusalem, and placed him on one of the battlements of the temple¹,

6 and said to him, "Since thou art the Messiah throw thyself down; for the Scripture says, "Angels shall be appointed to protect thee, they shall support thee, and prevent thee from being dashed in pieces."

7 Jesus replied, "There is another scripture which says, Thou shalt not insult God's providence by rushing into danger."

8 The devil then, he thought, transported him to the summit of a mountain of prodigious height, and shewed him all the kingdoms of the world, and all the splendour and magnificence of them:

9 then turned to him and said, "All these extensive and populous countries I will give thee, if thou wilt prostrate thyself, and pay me religious adoration."

10 To which proposal Jesus answered with indignation, "Thou wicked adversary! depart from me—for the inspired word of truth says, "Thou shalt worship and obey no other being but the supreme God and governour of all."

11 Upon this, he thought, the devil left him, and that angels came and supplied him with refreshment.

§—12 WHEN Jesus was informed that John was imprisoned, he retired into Galilee;

13 and leaving Nazareth, he resided in Capernaum, a

signify an ideal and scenical exhibition of images upon the mind of the entranced prophet. See a similar instance to this in Virgil *Æneid* Lib. 3. 146—173.

² As in the case of *Moses*, *Exod.* xxiv. 18. and of *Elijah*, 1 *Kings* xix. 8.

¹ Of what a stupendous height this was see *Joseph. Ant.* 19. Lib. 15. Ch. 11. § 5. See also *Straus*, p. 762. *Paris.* and *Dion Cassius*, Tom. I. p. 121. *Reimar.*

maritime town in the confines of Zabulon and Nephthalim.

14 So that to the residence of the Messiah in this country one may with great propriety adapt the following passage in the prophet Esaiiah,

15 "O thou country of Zabulon and Nephthalim, seated on the sea shore beyond Jordan; thou Galilee on the borders of the Heathens,

16 thine inhabitants, who had long been involved in darkness, saw at once the cheering beams of divine light burst upon them, which dispelled from thy regions, the shades of that dense and uncomfortable obscurity that once covered them."

17 Here it was that Jesus first entered upon his public ministry, and began openly to exhort men to repent and reform their lives, assuring them that the kingdom of the Messiah would very soon be erected.

§—18 As Jesus was walking along the sea shore of Galilee, he saw two brothers, whose names were Simon (afterwards called Peter) and Andrew, who were fishermen, and happened then to be casting a net into the sea,

19 he said to them, Follow me, and I will teach you an higher and nobler occupation, not to catch fishes, but men^a.

20 Upon this invitation, they left their nets immediately, and followed him.

21 Advancing farther he saw two other brothers, John and James, the Sons of Zebedee, who were now with their father in the vessel, mending their nets—they he also invited to this great and important office.

22 And they in like manner immediately left their father and the vessel, and obeyed his authoritative call.

23 Attended with these persons Jesus travelled over all Galilee, instructing men in the places appointed for public worship, and every where proclaiming the good news of the speedy erection of the Messiah's kingdom, and healing every disease and distemper with which the inhabitants of that country were oppressed.

24 The fame, therefore, of his miraculous cures was soon divulged thro' all Syria, and they brought to him from all parts sick and diseased persons labouring under a variety

^a that is, recover a degenerate world from vice and misery.

of the most obstinate and incurable distempers—even of mad^a, lunatic, and paralytic cases—and he instantaneously restored them all to perfect ease and health.

25 And vast crowds followed him out of Galilee, and Decapolis, and Jerusalem, and Judea, and out of the countries beyond the Jordan.

CHAP. V.

1 **S**EEING such a numerous concourse of people around him, he ascended a mountain, and sitting down, his disciples collected themselves in a body near his person.

2 He then with great solemnity instructed them in the doctrines of his religion in the following discourse:

3 Happy are those who are endowed with true humility—for such are properly disposed for the reception of the gospel.

4 Happy are those who lament with unfeigned contrition the vices and errors of their past lives—for they shall be comforted with the cheering promises of the gospel.

5 Happy are those who are possessed with a mild and inoffensive disposition—for they shall be enriched with the greatest happiness this world can furnish.

6 Happy are those whose minds are inflamed with a sacred ardour to attain universal virtue—their enlarged and generous desires shall be satisfied.

7 Happy are those who are truly compassionate and charitable—that benevolence which they express towards their fellow creatures shall be abundantly recompensed to them.

8 Happy are the sincerely virtuous—they shall be admitted to the blissful vision of God.

9 Happy are those who constantly study to promote harmony and peace among mankind—they shall be called the Sons of God.

10 Happy are those who suffer persecution for Religion and the rights of conscience with inflexible patience and fortitude—their victorious constancy shall be compensated with a superior degree of future blessedness.

^a *demoniac* and *mad* were among the Jews synonymous terms: for a proof of this see John x. 20. *he is possessed with a demon and is mad.*

^b *Inheriting the earth* seems to have been a phrase among the Jews denoting all happiness in general.

11 Happy are you, when for your unshaken attachment to my religion men shall offer you every insult and indignity, shall load you with odious names and injurious reproaches, and when their implacable virulence against you shall be such as shall prompt them knowingly to violate the most sacred truth in aspersing your moral characters and profession.

12 Amidst such persecuting rage and violence instead of being dejected and dispirited, exult in unbounded transports of joy and triumph, for heaven will bestow a glorious palm upon your constancy—the most eminent of the prophets underwent the same cruel sufferings and persecutions to which you will be subjected.

13 You, who are soon to commence the public teachers of my religion, ought to be the salt of the earth to preserve it from corruption: you ought therefore to exercise the greatest vigilance over your moral characters and conduct: for with what face can you reprove men for their vices if you are guilty of the same—you will lose your usefulness, and will render yourselves the most worthless and despicable of men.

14 You I shall commission and appoint to diffuse the light of the gospel among mankind—upon you therefore the preachers of this new dispensation the eyes of men will be fixed, and your conduct can no more be hid from the inspection of men than a city erected on the summit of an hill.

15 As a lamp is placed on some conspicuous eminence that all the house may enjoy its useful light,

16 so in like manner let your examples shine before men with that pure and sacred lustre, that all who are witnesses of your daily conversation, seeing the genuine piety and integrity of your lives, may be powerfully excited to embrace your religion and glorify your heavenly father.

17 Do not think that the design of my coming into the world is to abrogate the law of Moses, and the prophets—I am only come to supply their deficiencies, and to give mankind a more complete and perfect system of morals.

18 For I tell you that the precepts of morality are of eternal and immutable obligation; and their power and efficacy shall never be relaxed or annulled, while the world endures.

19 Whosoever

19 Whosoever, therefore, shall attempt, in his public instructions to release men from their obligations to the most trivial branch of moral duty, loses all pretensions to the character of a well instructed christian. But whosoever shall strenuously inculcate the injunctions of morality, and his life be an ornament to his instructions, this person shall be accounted to have reflected the greatest honour upon my religion.

20 For I assure you, unless by the superiour holiness of your lives you do greater honour to the Christian, than the Scribes and Pharisees do to the Jewish, religion, you will not be deemed proper subjects of the Messiah's kingdom.

21 How far my religion is designed to exalt and dignify human nature, and to advance morality to a purity and sublimity unknown to former dispensations, learn from the following instances—You know that God prohibited murder to the antient Jews under pain of death.

22 But I say to You that whoever shall indulge causeless and unprovoked resentment against his christian brother, shall be punished with a severity similar to what is inflicted by the *court of judgment*—he who shall suffer his passions to transport him to greater extravagancies, so as to make his christian brother the object of derision and contempt, shall be exposed to a punishment *still* severer, corresponding to what the *council* imposeth—But he who shall load his fellow christian with odious names and abusive language, shall incur the severest degree of all punishments, adequate to that of being burnt alive in the valley of Hinnom^r.

23 For such is the amiable temper and disposition I would have my followers to cultivate, that if any of you are going immediately to perform an act of religious worship, and happen, just before the time, to recollect that you have offended your brother by some part of your conduct towards him;

^r The *judgment* and *council* were *courts* of judicature among the Jews. The *judgment* took cognisance of common petty cases, and could inflict but slight punishments. The *council* was a more august and venerable court, and inflicted greater. By images taken from these Jewish courts are the different degrees of future punishment represented. The *judgment* denotes the lowest degree: the *council* an higher: the *valley of Hinnom* the highest. See Lamy introd. bi. ilic. Vol. i. p. 270.

24 hesitate not a moment—leave your public devotions unperformed—fly to thy brother—be reconciled to him—let all differences be composed, and mutual harmony be perfectly restored, and then approach God's house—otherwise all thy solemn public addresses to him will be repulsed.

25 The consequences of mens violent resentments, if not prevented in their first rise, are often dreadful and deplorable. Endeavour therefore, by the most mild and conciliating manners to soften and allay the fury of an adversary, before he proceed to the most unhappy extremities.

26 If thou art too proud to make any concessions, and forbearst to soften his anger by lenity and condescension, he will inflict upon you that misery, which by an early reconciliation you might have prevented—but from which you will not escape, 'till you have fully glutted his revenge.

§—27 You know the law prohibits adultery:

28 But I tell you, that whoever looks upon a woman with libidinous thoughts and desires, tho' his inclinations are not produced into open actions, is in his mind

guilty of the crime of adultery:

29 For such is the chastity and purity, which the christian law indispensably requires, that every carnal appetite, which gratified would lead men to sin and everlasting perdition, must be subdued, with whatever reluctance it is done.

30 Every vice, therefore, to which a man hath long been habituated, and for which by repeated indulgence he hath contracted the strongest inclinations, must be eradicated from the mind, tho' the expulsion of it should be with the same torture and regret that the cutting out an eye, or the taking off an hand, would occasion.

31 On several accounts you know also that the law permitted divorces.

32 But I say unto you, that whosoever shall repudiate his wife, except for adultery, is highly criminal, in both causing her, whom he hath thus dismissed, and him, who may afterwards marry her, to be guilty of adultery.

§—33 AGAIN, the law deterred men from perjury by declaring the indispensable obligation of those oaths, for the performance of which they had solemnly appealed to God.

24 But I command you to refrain from all oaths whatsoever—to make no direct appeals to *heaven*, since *that* is in effect invoking God to be witness of your appeals—since *heaven* is his throne.

35 Neither swear by the earth, since *this* is swearing by his footstool—nor by Jerusalem, since *this* likewise is swearing by him who hath fixed his temple and worship there.

36 Neither swear by thine head, for this is also an indirect appeal to the great Creator, whose original established laws thy will and power cannot alter in the least instance—in even changing a single hair of thine head into white or black.

37 But let your conversation be conducted with the greatest plainness and innocence—using only a simple affirmation, or denial—for all superfluous asseverations are neither innocent, nor flow from a good principle.

§—38 THE law likewise gave a sanction to the retaliation of evil, and awarded, That he who had inflicted any injury upon the person of another, should suffer the same injury in his own.

39 But the gospel is de-

signed to harmonize mens tempers and dispositions, to endow them with a different spirit, and to teach them rather to submit to injurious treatment, than requite it by revenge.

40 Christianity also requires you rather to recede from your right in small matters than contend for it in litigious and quarrelsome lawsuits.

41 And whosoever shall compel you by threats or violence to carry a burden for him a mile, rather submit to his unreasonable demands and go two, than suffer yourselves to be transported into a fit of vehement passion and rage, and by fury and violence dishonour the genuine principles of your religion.

42 Cherish the kindest affections towards your fellow creatures—refuse not your charity and assistance to those who solicit it from you, and be not unwilling to lend to those, who are under a necessity of borrowing.

§—43 FINALLY, the law inculcated upon men the love of their neighbours, but allowed them to hate their enemies¹.

¹ Sylla's Epitaph was this. ΟΥΤΟ ΤΩΝ ΘΙΛΩΝ ΤΙΣ ΑΥΤΩ ΕΥ ΤΟΙΩΣ, ΟΥΤΕ ΤΩΝ ΕΧΘΡΩΝ ΚΑΚΩΣ, ΥΠΕΡΕΒΑΛΕΤΟ. Plutarch. Sylla. p. 870. Ed. Steph. Gr.

44 But the Christian religion insists upon a different temper and conduct, and requires its professors to love their enemies—to speak well of those, who load us with execrations—to do friendly offices to those, who discover the greatest malevolence towards us, and to return the calumnies and abuse of those, who injuriously asperse and persecute us, with prayer.

45 By the culture of these benevolent principles which my religion enjoins, you will, in the highest degree, of which your natures are capable, assimilate yourselves to the Divine character, who makes his sun to rise, and his rain to fall, upon good and bad, without distinction.

46 For where is your merit in loving those, whom you are persuaded will return your love?—Persons of the most abandoned characters act in this manner.

47 And what superiour virtue do you display in lavishing your benevolence only upon your friends?—This is no more than what even the most profligate wretches do.

48 But it is incumbent upon you to rise to higher and nobler attainments in all moral excellence, and to make the perfect character of the Deity the object of your imitation,

constantly endeavouring to acquire as near a resemblance to his consummate benevolence and goodness, as the imperfection of your natures will admit.

CHAP. VI.

1 **I**N the distribution of charity shun all ostentation—for if your beneficence be founded in nothing better than a desire to attract the notice of mankind, it will not be rewarded by your heavenly father.

2 When you therefore relieve persons in distress, do not imitate the vain parade, which hypocrites usually affect, in ordering a trumpeter to walk before them, and to make a proclamation in the open streets and in places of religious worship, that you are going to give away such a sum in publick charity—such a conduct may gain the applause of men, which is its great and sole object, but the approbation of God it will never secure.

3 But let thy charity be given in silence and secrecy, and thy left hand be a stranger to the kindness that thy right hand is dispensing.

4 For tho' thy liberality escapes the notice of men, yet an omniscient God is a witness

witness of it: and those acts of compassion, which thou concealest from the world, will one day be proclaimed in the most public manner.

§—5 In your addresses to God guard against those ostentatious airs of devotion which hypocrites assume in order to be admired as mirrors of heavenly-mindedness; standing up and praying in the most conspicuous places in the synagogues, and uttering loud strains of an affected piety at the corners of crowded streets, merely to attract mens attention—The gratification of their vanity from a deluded multitude shall be the only reward they shall receive.

6 But when thou prayest, withdraw from the view of the world—shut thyself up in privacy and silence—and with a devout heart and fervent affections pour out thy devotions to that Being who is present with thee in all thy retirements, and who will at the general resurrection publicly reward the silent sincerity of thy undissembled piety.

7 Think not the design of prayer is by the dint of importunity to tease the Deity into a compliance with our requests—Carefully avoid therefore the error of the heathens, who think that the

supreme Being can be prevailed upon by enthusiastie clamours, and a constant unvaried repetition of noisy expressions.

8 Imitate not in the exercises of devotion, a conduct so erroneous and absurd: for the indulgent Parent of mankind perfectly knows your state and condition, and the blessings that will be most proper for you before you solicit him to bestow them.

9 In order to guard you from mistakes in this important concern I will propose the following as a model for your devotions—O Thou great governour and parent of universal nature—who manifestest thy glory to the blessed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most worthy thy nature and perfective of their own!

10 May the glory of thy moral government be advanced, and the great laws of it be more generally obeyed—May the inhabitants of this world pay as chearful a submission and as constant an obedience to thy will, as the happy

happy spirits do in the regions of immortality—

11 As thou hast hitherto most mercifully supplied our wants, deny us not the necessities and conveniences of life, while thou art pleased to continue us in it—

12 Pardon the numerous errors and sins, which we have been guilty of towards thee; as we freely forgive and erase from our hearts the injuries that our fellow creatures have done to us—

13 Suffer no temptation to assault us too powerful for the frailty of our natures and the imperfection of our virtue—but in all our trials may thine almighty aid interpose and rescue us from vice and ruin—These requests we address unto thee, for thou art possessed of power which enables thee to succour, and of goodness, which disposes thee to befriend all thy creatures—and these thy glorious perfections will continue immutable, and be the objects of praise and adoration throughout all the ages of eternity! Amen!

14 Observe, that in this prayer I make your forgive-

ness of others the condition of the divine forgiveness: for if you pardon the crimes and offences of your fellow creatures, the divine mercy will forgive you.

15 But if you address God with a mind full of irreconcilable enmity against your brethren for the faults and foibles they have been guilty of towards you, the prayers you offer will in like manner be repulsed, and God will not pardon the crimes you have committed against him.

§—16 WHEN you keep a religious fast, guard against that affected gloom and melancholy which hypocrites assume on such an occasion—for they distort and charge their features with solemn and sanctimonious grimace, that men may be struck with admiration at the religious austerities they practise—But be assured that the praise of men shall be the only reward they shall acquire.

17 On the contrary, when you fast, study no singularities of look and gait, but appear among men in your usual dress and cheerfulness.

* ΕΠΙΤΡΟΦΗ αἰσίου signifies common necessities through subsequent life. ΕΠΙΤΡΟΦΗ αἰσίου the subsequent day, Plutarch Cato Jun. p. 1451 Edit. Steph. and Acts vii. 26. We learn from Aristophanes that it was customary for the Athenian ladies to swear, οὐτὴν ἐπιτροφὰς ἡμερᾶν. Aristoph. Αἰκλῆς. p. 690. Edit. Amstel. 1670, & Taber in loc.

18 Studying to recommend yourselves not to men but to God, before whose eye all the recesses of the soul are open, and who will publicly reward sincere virtue, tho' exercised in the most obscure retreat.

§—19 My religion is designed to raise mens affections to higher and nobler objects than this world furnishes. Strive not, therefore, with infinite care and anxiety to accumulate immense treasures of earthly riches, which are perpetually liable to many accidents, and which are in their nature transitory and perishing.

20 But let it be your principal concern to acquire celestial riches—which no calamities can possibly injure, or eternity itself ever exhaust.

21 It is of the greatest importance that your affections be properly placed, for the mind is soon governed by its predominant inclinations, and where the treasure is, there the heart is centered.

22 Reason is to the soul, what the eye is to the body—If thy reason be preserved strong and clear, thy moral dispositions will be maintained in their proper harmony and order.

23 But if the eye of reason be suffused with prejudice, or injured by vice, all thin

intellectual powers will be lost in the shades of error. Should thy reason itself, therefore, be thus obscured, in what dreadful darkness must thy whole mind be involved!

24 As it is impossible for a servant to love two masters of quite different dispositions and tempers with equal affection, for one will necessarily be the object of his esteem and regard, and the other of his aversion and contempt—so no person can at the same time be a truly religious and good christian, while his heart is enslaved to sordid avarice and worldly-mindedness.

25 I command you, therefore, to suppress all immoderate desires of earthly pleasures and indulgencies, and not to be solicitous and uneasy how you shall gratify your appetites—what repasts will give you the most pleasure—what liquors the most exquisite sensations—and what apparel will add the most elegance and grace to your persons—For is not life of infinitely greater worth than all the refinements of luxury, and a good constitution of unspeakable greater value than the most sumptuous robes!

26 Contemplate the fowls—they have no fields to sow, no crops to reap, no barns to fill—and yet the great pa-

rent of nature supplies them with food—Since then the fowls make no anxious provision for themselves, ought ye, whom God hath formed rational and intelligent beings, to debase the superiour dignity of your nature by a restless passion for sensual enjoyments?

27 Such anxiety is as absurd as it is impious—for by the exertion of all your care you cannot add a moment to the original period assigned to human life.

28 Survey with attention the lillies of the field, and learn from them how unbecoming it is, for rational creatures to cherish a solicitous passion for gaiety and dress—for they sustain no labour, they employ no cares to adorn themselves:

29 and yet are cloathed with such inimitable beauty, as the richest monarch, in the richest dress, never equalled.

30 Since then God lavishes such a variety of striking colours upon a transient, short-lived flower; ought ye, who are creatures so highly exalted in the scale of being, to distrust divine providence?

31 Cherish not, therefore, such uneasy thoughts as these

—What shall I eat! what shall I drink! what shall I wear!

32 These are enquiries, that are perpetually corroding the minds of *Heathens*, but ought not to prey upon Your happiness, since God knows that you require the common comforts and necessities of life, but expects you, under the *gospel*, to aspire after nobler pursuits.

33 For let it be your *principal* study and concern to approve yourselves the virtuous subjects of God's moral government—and his providence will not be wanting to supply you with the other *inferiour* blessings that respect the body.

34 Brood not, therefore, over futurity with anxious desponding thoughts. Let futurity take care of itself—the miseries of the present day are enough without our adding to them by anticipating evils that are future.

CHAP VII.

1. **B**E not prone to censure others, lest you provoke God to judge you with the like severity.

2 For the same measures

that you keep in your treatment of others, the same measures will God, at the last day, strictly observe in his conduct towards you—for according as you judge men with lenity or cruelty, so will supreme justice retaliate it with like mercy or rigour.

3 Why is thine eye fixed upon thy brother's conduct with a penetration, that the slightest fault and foible cannot escape—while at the same time thou thyself art guilty of most heinous enormities?

4 With what face canst thou reprove, and exhort others to reformation and amendment, when thine own life is a notorious satyr upon thine instructions?

5 First leave off, hypocrite, thy shameful courses—and then gravely remonstrate against the venial imperfections of thy neighbours.

6 Let your admonitions be ever dictated by prudence—for to rebuke those, whom you have reason to believe are obstinate and incorrigible, is unnecessarily exposing your person to insult, and your instructions to contempt.

7 These are the duties which the gospel requires of you,

but in order to the discharge of them invoke divine assistance—which will not be denied to your sincere and virtuous endeavours to obtain it.

8 For the fervent prayers of every good person to the father of wisdom to aid and strengthen his imperfect virtue will not be rejected.

9 Learn from parental tenderness the indulgent disposition of the supreme father towards his dependent creatures—For is there any man, however abandoned and depraved, who, when his son asks him for the necessities of life, will give him something that is useless or hurtful? for example, when his child cries for bread, will give him a stone,

10 or a serpent—when he desires a fish.

11 If, therefore, parents of the very worst characters give to their children what is proper and useful for them—how much more will the most kind and compassionate Father of all, impart suitable favours and blessings to his supplicants.

12 In fine, make the condition of your fellow crea-

*Qui pretium meriti ab im. robis desiderat,
Bis peccat; primum quoniam indignos adjutat,
Impune abire deinde quia jam non potest.*

Phaed. Fab. Lib. 1. Fab. 8.

tures your own,—and behave to others in the same manner, as you would expect, if you were in their circumstances, and they in yours—In this one moral maxim is virtually comprehended the whole system of duty in the law and the prophets.

§—13 ENTER into the strait gate of virtue and christianity—for the gate is wide, and the road spacious and easy that conducts to perdition—and the generality of mankind travel it.

14 For the gate is narrow, and the road rough and difficult that leads to the gospel and to life * —and such is the degeneracy of Jews and Gentiles, that there are but few who will discover it.

§—15 BE ever cautious of being deluded by false teachers, who will practise every art to impose upon you, and assume the harmless innocence of the lamb to cover the inward treachery and rapacity of the wolf.

16 But the infallible criterion of their characters is this—Inspect their lives and actions, and you cannot be deceived. The fruit discovers the true nature of the tree. Thorns produce not the ge-

nerous grape—the thistle bears not the luscious fig.

17 A good tree bears good fruit—a bad tree, bad fruit.

18 In the same manner, a good heart produces good actions—a bad heart, wickedness.

19 And as the tree that bears worthless fruit, however fair its form and beautiful its leaves, is cut down and burnt,—such will be the fatal destruction to which God will consign the specious hypocrite and incorrigible sinner.

20 So that a man's actions are the true index of his heart, and the sole infallible test of the goodness, or badness of it.

21 It is not an outward profession of the christian religion that will entitle men to future happiness, but a sincere obedience to the divine will, and an uniformly pious and virtuous conduct.

22 Many at the day of judgment will thus address me—Lord! did we not embrace thy religion—did we not preach and instruct others in the doctrines and duties of it—did we not in consequence of our profession, perform the most stupendous

* I am the way, the truth, and the life. Life in this verse corresponds to perdition in the verse before.

miracles, and work the most astonishing cures. Are we not, therefore, thy true disciples—and wilt not thou bestow upon us those blessed rewards thou art now going to dispense?

23 But to these I will reply——Notwithstanding your former persuasion of the truth of my religion, and the zeal you have showed in asserting and vindicating its doctrines—yet you have disgraced it by an immoral life. Such as you I will never approve as my genuine disciples——Ye sinful and abandoned creatures depart!

24 These are the religious and moral instructions of my gospel—whoever, therefore, shall cordially embrace and practise them, may be compared to a prudent and intelligent person, who built his house upon a rock:

25 which, when assaulted by the raging tempest, the impetuous torrent, or the furious whirlwind, sustains the shock—for it is founded on the unshaken basis of a rock.

26 But him, who is persuaded of the truth of christianity, and yet lives in the open practice of the vices it condemns, I will compare to a foolish man, who builds an house upon the sand.

27 So that whenever the

storms rage, or the floods rush, or the blasts assail it; it sinks, and falls in most dreadful ruins.

§—28 HERE Jesus ended his discourse—and the multitude stood fixed with admiration at the sublimity of his doctrines:

29 for these instructions were delivered not in the cold and negligent manner of the Scribes—but with a dignity and authority that spoke their divine original.

CHAP. VIII.

1 AFTER this discourse he descended from the mountain—and was received and followed by prodigious crowds.

2 When behold a wretched spectacle—a person covered with leprosy approached, and falling prostrate before him, said, Sir, you have power to free me from this shocking disease.

3 Jesus then extending his hand touched him, saying—I will restore thee to health—and instantly the leprous scurf was no more.

4 Jesus then strictly charged the man by no means to divulge his miraculous cure, but to go immediately to the priest, and offer the usual sacrifice; in order that the man

might give publick and incontestable evidence of his being really and perfectly cured.

§—5 WHEN Jesus had just entered Capernaum, a Roman captain came to him, and accosted him in these importunate terms,

6 Sir, my servant hath just had a stroke of the palsy, and is now in my house in the most excruciating torture.

7 I will immediately come, replied Jesus, and heal him.

8 Upon hearing this answer, the officer with great humility said, Sir, I deem myself unworthy that a person of your illustrious dignity should come under my roof—one word, I am persuaded, of your authoritative voice will speak my servant into perfect ease and health.

9 For if I, who command a body of men in the Roman army, can, by a word, order my corps to any service, and my orders are immediately obeyed*—how much more must you, whom I believe to be invested with divine power, by a word effect my servant's cure.

10 Jesus expressed amazement at hearing such a reply,

and turning to his followers said—This *Heathen* hath done more honour to the dignity of my mission and character than any of the *Israelites*.

11 But I assure you that great numbers of the *Heathen* nations, in the most distant regions, shall embrace the gospel, which the *Jews* reject, and shall be incorporated into that kingdom, whose establishment they now so violently oppose.

12 But they, to whom these advantages are first offered, shall on account of their inexcusable incredulity and enormous vices be ejected from the blessings of christianity, and the whole nation be doomed to the most dreadful calamities, that ever befel a people and country†.

13 Jesus then turned to the officer and told him that the divine power, with which he believed him to be endowed, was already exerted in the recovery of his servant—and at that very instant he found himself in perfect health,

§—14 Jesus afterwards retiring from the crowd went into Peter's house, and found

* Agmen et stare paratum et sequi:—intentum ad ducis non signum modo, sed etiam autum. Curtius, p. 80. Delph.

† He refers to the destruction of Jerusalem by the Romans.

his mother in law confined to her bed by a violent fever.

15 But he touched her hand—the fever left her—she rose and provided for their refreshment.

16 In the evening the crowds collected again, and brought him many afflicted with madness—but this and every other distemper he instantaneously removed by a word.

17 By these miraculous cures accomplishing the following prediction of the prophet Isaiah concerning him—“Our maladies he healed, and expelled all the diseases, with which our natures were oppressed.”

§—18 But when Jesus found himself greatly incommoded by the pressing crowds, he ordered his disciples to get a boat and ferry him over the lake.

19 While the boat was preparing, a scribe approached him, who deluded with the hopes of gaining preferment in his kingdom, thus addressed him, “Great teacher! I am determined to attend you wherever you go.”

20 To this speech Jesus replied, You egregiously err, if you imagine that I am going to erect an earthly kingdom of pomp and magnificence—so far from this that

the beasts of the field, and the fowls of the air are accommodated with better and happier conveniencies than the son of man.

21 At that time also another of his followers said to him, Sir, I have formed deliberate resolutions to follow you; only at present allow me to go home to attend the funeral of my father and settle his effects.

22 Jesus said to him—From the moment you engaged in my cause, you were under an indispensable obligation to renounce all connections with your earthly relations and fortunes. Let those who are dead to all sense of religion and virtue distract themselves with sordid cares—but do you adhere to me, and diligently study the doctrines and instructions of my religion.

23 In the mean time the boat was got ready, into which he passed, attended by his disciples.

24 And being fatigued with the labours and duties of the day he soon sunk into deep sleep—But behold, during his repose, it suddenly blew a dreadful storm—the sea run high—and the waves lashed over the sides of the vessel.

25 The disciples, greatly
C 4 alarmed

alarmed with their danger, awoke him, crying out—Sir! save us! we are all perishing!

26 Jesus said to them—Why are ye terrified with such terrors—how long will you distrust those miraculous powers, with which God hath endowed me.—He then stood up, and with a word repressed the winds, and controuled the surges—and a calm immediately ensued.

27 At seeing such an amazing scene, the persons, who were in the vessel, were fixed in the last astonishment and said—What power is here exerted! What divine personage is this, whose mandate the winds and waves obey!

§—28 On his landing in the country of the Gergesenes, he was met by two madmen, issuing from the subterraneous vaults, where the people of that country deposited their dead.—Their disorder often instigated them to such horrid acts of ferocity, that no body durst travel that road.

29. At seeing Jesus, whom they had heard of, they broke out into a loud vociferation, such as their disordered minds

dictated—O Jesus, son of God! what business hast thou with us—art thou come hither to inflict torments upon us before our time is come?

30 Now it happened that there was at some considerable distance a very large herd of swine feeding.

31 The madmen, uttering such wild effusions, and making such absurd requests as persons in raging madness always do, begged that he would suffer the dæmons^r to pass from them into the swine.

32 They had no sooner spoken and he permitted, but behold! the whole herd was seized with madness—run down a precipice—rushed into the sea, and perished in the deep.

33 The keepers struck with terror ran away into the town, and told what had happened, adding also an account of the miraculous cure of the two madmen.

34 Alarmed with this publick disaster, the whole town came out in a body to meet Jesus, and dreading his power, unanimously entreated him to leave their country.

^r In antient time, both among Jews and Heathens, madness was almost universally supposed to be occasioned by the possession of *Dæmons*.

CHAP. IX.

1 **A**T their earnest solicitation he re-entered the boat, crossed the lake, and came into the town, in which he had been educated.

2 Upon his arrival there they brought him a miserable object lying on a couch, shaking with the palsy—Jesus being conscious of the faith they reposed in him as a divine messenger, said to the paralytic—Son, thy sins be forgiven!

3 Some of the scribes when they heard this said within themselves—what horrid blasphemy against God is this man guilty of!

4 But Jesus, who was perfectly acquainted with every sentiment in the human heart, said to them, Why do you cherish in your minds such malevolent and injurious thoughts against me?

5 For is it a less exertion and proof of divine power to forgive his sins, than to restore him to health and strength?

6 But what induced me to

express myself in this manner was, to convince you by an evident miracle, that the son of man is endowed with authority to forgive sin—he had no sooner spoken these words, but he turned to the sick person, and said—Rise—take up thy couch—and go home.

7 Instantly the man found his limbs nerved with strength—he rose—and took up his couch, and carried it home.

8 The crowds, who were witnesses of this amazing exertion of miraculous power, were struck with astonishment, and with the devoutest reverence glorified God, who had communicated to man such stupendous endowments.

§—9 In passing from Capernaum Jesus saw a person, whose name was Matthew, sitting in the tax-gatherers office, whom he commanded to *follow him—The man immediately quitted his business, and mingled in his train.

10 Jesus accepting of an invitation to his house sat down with his disciples at table among a large company, consisting of tax-gatherers,

* ΣΤΗΤΩΝ, καὶ τί μιν προσεφώνησεν, καὶ ἔειπεν τοι,

Αὐτὰρ ὁ ἔγνω καὶ ἐνὶ φρεσὶ, φωνήσας τε. Iliad A. 332.

There are many instances occur in the history of Christ, of his knowing mens thoughts.

* Our Saviour knew him to be a person possessed of virtuous dispositions.

and other persons of immoral characters.

11 The Pharisees greatly offended with his behaviour on this occasion asked his disciples, what induced their master to cultivate such intimate friendships with persons of such infamous and profligate lives.

12 Jesus overhearing them replied, The healthy have no occasion for physic—it is of use only to the indisposed. Those, who are holy and good are *already* in possession of that moral health that my instructions were designed to give men—my doctrines are only intended to heal the vices and rectify the mental disorders of mankind.

13 Examine and discover the true meaning of those words of the prophet—
“The exercise of mercy and compassion is more agreeable to me than the most numerous and costly sacrifices”—For the design of my coming is not to address my discoveries to the virtuous, but to engage the wicked and depraved to repentance and amendment of life.

§—14 At that time the disciples of John came to him and spoke thus—Why do we and the Pharisees celebrate many religious fasts, when

no such austerities are enjoined upon thy disciples.

15 To whom Jesus replied—Can the friends and companions of the bridegroom indulge melancholy sorrow, during the celebration of his nuptials?—When he leaves them, the days of festivity and joy will be over, and they shall find a sad reverse.

16 For to insist upon my disciples, who are but lately entered into the profession of christianity, practising a course of rigid abstemiousness and mortification, would be acting as absurdly as he, who should join a large piece of new cloath to an old and obsolete garment.

17 And as he, who should put *new* wine into *old* skins, would incur the loss both of his liquor and of his vessels—the fermentation of the wine necessarily causing the old skins to rend and burst—so the injunction of religious severities upon my *new* converts and disciples would produce the most fatal effects upon my religion, by disgusting them against it, and causing them immediately to abandon and abjure it. The imposition, therefore, of no such austerities as you practise I judge to be the most prudent

prudent method to preserve them steady to my cause, and firmly attached to my interests.

§—18 WHILE he was engaged in this conference with John's disciples, one of the Governours approached him with profound reverence and said—My daughter is just departed—but thou art able, I am persuaded, by a touch to restore her to life.

19 Jesus immediately upon this rose up, and followed the Governour, attended by his disciples

20 But in his way, a woman, who had for twelve years been afflicted with a flux of blood, stole softly behind him, and just touched the edging of his garment:

21 For she thought, if she could have the happiness but of touching his cloaths, she should be well again.

22 But Jesus, conscious of the touch, turned suddenly about, and seeing her said—be not alarmed—your confidence in my power hath restored you—And from that moment she was reinstated in perfect ease and health.

23 When Jesus entered the Governour's house, he saw the musicians, who usually attended in the Jewish funeral solemnities*, and a number of mourners pouring forth the bitterest lamentations.

24 These Jesus desired to withdraw—and in order to mitigate that excessive sorrow which he saw them indulge, said to them—the young lady is not dead—she is only in a profound sleep——At these words her attendants, who knew that she had breathed her last, shewed by their looks that they thought meanly and contemptibly of him as a prophet.

25 When they had all left the room, as Jesus had commanded, he went in, and took hold of her hand—and she rose up:

26 And his fame was universally celebrated in every part of that country.

§—27 Jesus leaving that place, was followed on the road by two blind men, who with a loud and importunate voice cried, Pity our condition!

* Music was used at the funeral solemnities both of the Jews and Romans.

Cantabat fanis, cantabat tibia ludis,

Cantabat mæstis tibia funeribus. Ovid. Fasti, Lib. 6. 657.

See an objection formed ag inst christianity from this circumstance in my Account of the Conversion of a Deist. p. 86.

28 He went, therefore, into an house, and the blind men coming to him, he said to them—Do you believe that I am endowed with power that can enable me to work the miracle you demand?—We do, they replied.

29 Upon this he touched their eyes, saying—According to your profession shall my power be exerted.

30 And their eyes were instantaneously opened—But Jesus strictly charged them by no means to acquaint any person with the miraculous restoration of their sight^b.

31 But no sooner had they left him, but transported with gratitude and joy, they forgot all his injunctions, and divulged his fame throughout the whole country.

§—32 WHEN they were gone there was brought to him a dumb idiot,

33 whom he immediately restored to his intellects and speech—at which astonishing miracle the crowds were struck with the last amazement, and exclaimed—What stupendous power do we see here displayed! So extraordinary a personage never before appeared in Judea!

34 But all these illustrious

miracles convinced not the Pharisees of the divinity of his mission, but they evaded their evidence by ascribing them to the agency of Beelzebub the prince of the dæmons.

§—35 Jesus after this travelled about all the towns and villages in that country, delivering his instructions in the usual places of publick worship, proclaiming the commencement of the gospel dispensation, and miraculously curing every disease and distemper, with which any person was afflicted.

36 But when he took a survey of the vast multitudes that were collected together—the sight excited in his bosom the most sympathetic tenderness and pity, when he considered in what deplorable ignorance the Jewish priests suffered them to live, and into what fatal errors and mistakes in matters of religion they were permitted to deviate—being left as much neglected and disregarded as flocks of sheep upon the wild mountains.

37 At the view of such prodigious numbers he broke out into the following expressions, which he directed to his disciples—How exten-

^b This injunction of silence was, no doubt, intended to prevent too great crowds—at which the malice of his enemies would have been more incited, and the Roman powers have taken umbrage.

five and copious the harvest! —but alas! how few the labourers!

38 Fervently pray, therefore, to the creatour and governour of immortal souls, that he would of his infinite mercy raise and qualify a number of fit persons to reap so great and glorious an harvest!

CHAP. X.

1 **A**FTER this Jesus collected his twelve disciples in a body, and communicated to them such miraculous endowments, as would empower them to cure the most inveterate and stubborn disorders of every kind and degree, to which human nature is subjected.

2 These were the names of his twelve apostles.

- | | | |
|---|-----------------------------|-------------|
| 1 | Peter | } brothers |
| 2 | Andrew | |
| 3 | James | } Zebedee's |
| 4 | John | |
| 3 | 5 Philip | } sons |
| | 6 Bartholomew | |
| | 7 Thomas | |
| | 8 Matthew, the tax-gatherer | |
| | 9 James, son of Alphaeus | |
| | 10 Lebbeus, surnamed Jude | |
| 4 | 11 Simon, the zealot | |
| | 12 Judas Iscariot | |

5 These twelve Jesus commissioned and appointed to the apostolic office, and sent them — previously giving them the following advice and directions — Publish not the report of the gospel among the *Heathens*, neither enter into one city inhabited by the *Samaritans*.

6 But confine your publick ministrations solely to the inhabitants of Judea, who have been so deplorably neglected, and suffered to wander in the fatal paths of ignorance and wickedness.

7 Proclaim in every place, where there are rational creatures to hear the news, and say—The gospel dispensation is just commencing!

8 Heal the indisposed, cure the lepers, raise the dead, expel every species of lunacy and madness — And as you had these spiritual gifts freely bestowed upon you, do you also freely impart their salutary effects to others.

9 I solemnly warn you against a sordid mercenary disposition — do not, therefore, upon any account take money for the good you do.

10 Be not anxious in preparing accommodations, and laying up provisions for your journey—The benevolence of the well-disposed will supply you with the necessaries and conveniences

conveniences of life, and the faithful and diligent discharge of your duty will entitle you to them.

11 When you go into a town or village, make enquiry, which of the inhabitants is best known, and most generally esteemed for true worth and excellency of character—to such apply, where you will most probably find a kind reception, and continue there, while you stay, that they may be witnesses of your disinterestedness and integrity.

12 When you enter into the family, greet it in the most friendly and obliging terms, and wish it all divine and human happiness.

13 And if that family possesses such real worth, as hath been represented to you, the blessings you implore, shall descend upon it—but if the hopes you have been taught to form of it be disappointed, and you meet with a repulse—you, however, yourselves will enjoy the conscious pleasure and satisfaction of having done your duty—and the blessings, which you have supplicated the Almighty to bestow upon that family, shall be imparted to you*.

14 Moreover, whatever

town or family shall refuse to admit you, and to hear your instructions, shake off the dust of your feet against them—by this significant action giving a publick and solemn testimony to all, that you have freely offered to them the advantages and privileges of the gospel, but they have wilfully rejected them.

15 Be assured that in the general judgment Sodom and Gomorra shall be punished with less severity than that town, for its having resisted greater evidence than what those cities were ever favoured with.

16 I am sensible that by sending you abroad to preach the gospel, I expose you to the insult and cruelty of a depraved world. Consider yourselves, therefore, as sheep in the midst of wolves; and join to the innocence of the harmless dove the vigilance and prudence of the cautious serpent.

17 Let your conduct be ever actuated by discretion, and guard, with the greatest circumspection, against irritating mens passions unnecessarily—for with all the caution you can observe, so implacably will the generality of the world be exasperated a-

* Peace in the Jewish idiom denotes happiness.

gainst you, merely for preaching the gospel, that they will drag you before the civil magistrate, as the disturbers and pests of society, and scourge you in the synagogues, as enemies to the established religion.

18 And you shall be brought, for your profession of christianity, before the tribunals of the most august personages — where the apologies you will make, in vindication of its truth and excellency, shall serve as publick testimonies to them and the world of its divine authority.

19 But when you are carried before the most illustrious and dignified characters, be not anxious in studying a defence of your principles and conduct — for that God, in whose cause you are engaged, will enable you, in that emergency, to apologize for yourselves.

20 So that your publick pleas on such occasions will not be so much the efforts of human wisdom, as the dictates and suggestions of the spirit of God.

§—21 THE gospel, you are going to preach, will in its consequences, produce the most virulent and implacable feuds, and the most unna-
 ral and deadly animosities in

families, accordingly as it is embraced or rejected by their respective members. For brother shall murder brother — a father his own child — and the sons shall imbrue their hands in their parents' blood.

22 For you shall be held in almost universal detestation for your profession — But he, who through all these scenes of contumely and cruelty, continues stedfast in his attachment to my cause, shall finally be rewarded with everlasting happiness.

23 Notwithstanding, therefore, all the outrages you are exposed to, show yourselves indefatigable in preaching the gospel, and when you meet with persecution in one town, remove to another, and with invincible resolution preach the gospel there — for be assured you shall not have visited all the towns in Judea, before the most dreadful destruction overtake it.

24 A scholar hath no reason to expect better treatment than his teacher — or a servant than his master.

25 Ought not a disciple, or a slave, to think himself happy, if he have only to encounter the same difficulties, and to submit to the same usage as his instructor, or Lord, hath experienced from the world? — If they have called

the

the master of the house Beelzebub, how much more will they load his domestics with the most odious names and scandalous reproaches.

26 Let not however, this series of abuse overwhelm you with terrour and despair, and discourage you from preaching the gospel—for there comes a day, when all the hidden scenes of life will be laid open, and supreme justice vindicate and gloriously reward oppressed innocence and persecuted virtue.

27 Let the prospect, therefore, of no human sufferings intimidate and deject you, but discharge your publick ministration with undaunted courage—proclaiming in the most publick and frequented places those instructions, which I have given you in our private retirements.

28 Fear not those, who can only inflict upon you bodily pain and torture, and deprive you of a precarious being—but whose power extends no farther. But let that great Being be the object of your fear, who can involve both soul and body in total and everlasting destruction. Let that great Being, I repeat it, be the object of your constant fear⁴.

29 For if the meanest and most inconsiderable creatures are perpetually under the inspection of God, and perish not without his cognisance—how much more must divine providence interest itself in the guardianship and protection of rational beings, and not suffer them to be wantonly sacrificed to the rage and malice of mankind, without his knowledge and permission.

30 So far from this, that the least evil cannot befall you without his direction—for God is intimately acquainted with all your minutest concerns, and the very hairs of your head are numbered by his all-comprehensive wisdom.

31 Banish, therefore, from your breast all fear of human malice and persecution—An intelligent being worthily engaged in the publishing among mankind a religion of God's own appointment, is surely more intitled to the divine care and regards than the irrational and inferiour creatures.

32 These sufferings are the sure tests of mens principles—Whosoever, therefore, notwithstanding the menaces of tyrants and the rage of persecutors, shall, with undaunt-

⁴ The maxim of the great *Turenne* is justly celebrated—Je crains le Dieu, et je n'ai point d'autre crainte.

ed resolution, publicly profess his belief of christianity, him will I publicly acknowledge to be my true disciple before God and the assembled world.

33 But whosoever shall be terrified by the dread of public odium, or fear of persecution, into a public recantation of his christian principles, and shall openly renounce his profession — him will I also publicly reject at the general resurrection.

34 The promulgation of the christian religion will produce effects in the world, the very reverse of its genius and tendency, for tho' it is designed to promote universal harmony and concord, and to extinguish mens worst passions, yet it will blow them into the most vehement and destructive flames.

35 For it will occasion such violent quarrels and unhappy discords, as will not only break all the common ties of humanity, but also dissolve the most intimate bonds of consanguinity.

36 And through religious differences a man's most implacable enemies shall be those of his own family.

37 But whenever family affections happen to interfere and clash with your duty, the former must be given up without hesitation—for he, who sacrifices his religion, either to parental tenderness, or to filial piety, forfeits the christian character, and will never be acknowledged as a genuine disciple.

38 For unworthy the name of christian is he, who will not submit to the greatest difficulties for the sake of it.

39 For he who saves his life in this world by mean compliances, at the expence of his conscience and religion, shall in another be for ever deprived of it*—but he who loses his life in my cause, shall with infinite advantage regain it in a glorious and happy immortality.

§—40 THESE admonitions I give you, and with this authority I invest you—so that every one who receiveth you, in effect receives me—and he who obeys my instructions, obeys the will of God, who originally delegated and sent me into the world.

41 He who entertains a publick instructor, or a good man, under these characters,

* This text is more in point than any other a direct proof of the total perdition of the wicked - Who shall be punished with *everlasting destruction*.

and pays their respective dignity and worth a real esteem and friendly regard, shall be entitled to a share of their future rewards.

42 And whosoever shall do the least benevolent act of generosity, merely on account of your being my disciples, his generosity flowing from such an inward principle shall not go unrewarded.

CHAP. XI.

1 **JESUS** having with these directions dismissed his disciples, removed from that part of the country, to teach and instruct other towns in the doctrines and duties of the gospel.

2 But the fame of his astonishing miracles reaching John, who was then in prison—he called two of his disciples, who were allowed free access to him in his confinement, and ordered them to propose to Jesus the following question¹.

3 Art thou that illustrious personage foretold by the prophets? or is the Messiah still to be the object of our expectation?

4 To which message Jesus replied—Go and give John

a faithful account not only of the facts which you have heard from universal report, but of those, of which yourselves have been spectators.

5 Inform him that the blind receive their sight, the lame walk, the lepers are restored to health, the deaf to hearing, the dead to life, and to the poorest objects are communicated the joyful tidings of everlasting salvation.

6 And blessed is he whom neither the meanness of my condition, the opposition of the Jews, or the fear of reproach and persecution, shall discourage from embracing my religion.

§—7 **WHEN** they were gone, Jesus took occasion to speak concerning John to the multitudes, that were collected together, and said to them—What induced you to flock in such crowds into the wilderness?—Did some trifling and ridiculous affair excite in you a vain curiosity to go thither?

8 What was it attracted your admiration?—Did you press with such eager and impatient steps to see a person attired in a vain and fantastic dress, who suddenly appeared there?—Such dwell

¹ John sent these, that they might see the evidence that was exhibited, and afterwards become Christ's disciples.

in splendid and magnificent palaces, but are not seen in the dreary unfrequented wilderness.

9 What was it then you crowded to see there?—was it a prophet?—yes, and a prophet greatly superiour in dignity and office to any that ever preceded him.

10 For this is the person, whose future appearance Malachy predicted in that passage—“Behold! I will commission and send a messenger to be thy forerunner, in order that universal attention may be excited, and the minds of men be previously disposed for the reception of his heavenly doctrines.”

11 I assure you, there never appeared under the mosaic dispensation a prophet of superiour eminence to John the Baptist—nevertheless, the most ignoble and obscure teacher of christianity is invested with a sublimer office, and a more illustrious ministry than he was.

12 But yet from the time that John’s ministry commenced to the present day, the erection of the gospel kingdom hath been most violently opposed, and the depraved and bigotted Jews furiously assault, and labour to subvert it, with the

most determined rancour and malignity.

13 The mosaic system continued in its full force ’till the time that John entered upon his prophetic office; but it is now to be superseded by a new and nobler institution.

14 And if you will admit and make proper use of my assertion—be assured, That this person is that Elias, whom the prophets foretold should come at the close of the Jewish dispensation.

15 Let every one, who hath rational powers diligently cultivate and improve them, by carefully investigating and sincerely obeying the truth.

16 But the present generation discovers such a petulance and perverseness of temper, that no method of instruction will produce its intended effects. I can compare them to nothing so properly as to a number of peevish children, who are determined not to be pleased with any thing their companions say or do:

17 Who, when their playfellows are in the height of mirth and cheerfulness, appear sulky and fullen—but are immediately in transports, when they see others dissolved in tears.

18 The disingenuous perverseness of the present age is evinced from the aversion and contempt, they have equally showed to John's instructions and my own—tho' our method and manners were entirely dissimilar. For John practised rigid abstemiousness, and affected the greatest austerity and mortification in his dress and diet:

19 The son of man, on the contrary, studied no such singularities—entertained no scruples about any particular kind of food, or liquor—but unaffectedly associated, and familiarly conversed with men of all professions and conditions, without distinction—yet still they are disgusted and exclaim—What a slave to appetite! How excessively fond of wine! What an inseparable companion of wicked and profligate men ——— But those who are the real friends of virtue, conscious of its invaluable worth, embrace it, what exterior form soever it assumes, and obey its dictates, in what method and manner soever they come recommended.

§—20 THEN he began to upbraid those towns, which had been witnesses to the greatest part of his miracles, for their insuperable prejudices, and invincible obstinacy and impenitence.

21 Woe unto you, O ye inhabitants of Chorazin and Bethsaida! had such striking proofs of miraculous power and divine authority been exhibited before the citizens of Tyre and Sidon, they would have deemed the evidences irresistible, immediately have obeyed the heavenly messenger, and repented with the sincerest contrition and remorse.

22 Be assured, therefore, that in the general judgment, much less severe punishment shall be inflicted on the inhabitants of Sodom and Gomorrah than what you shall then be doomed to.

23 And thou O Capernaum! who now hast, by thy power and opulence mounted to so high an elevation, shalt be precipitated into the lowest gulph of ruin and destruction—for had such illustrious miracles been wrought in Sodom, it would have been standing at this day.

24 As thou hast, therefore, resisted stronger convictions and rejected greater evidences than Sodom ever did, be assured, its future miseries will be less dreadful than those, to which thou shalt be devoted.

§—25 AT that time Jesus uttered this pious ejaculation to God—I thank thee, O thou great

great Parent of universal nature, that thou hast hid the evidences of the gospel from those, who value themselves on their superiour wisdom and erudition; but hast exhibited them in their full, irresistible force before humble, docil, and ingenuous minds.

26 This procedure, O supreme Father of all, was in consequence of that benevolent plan which thy infinite wisdom originally formed.

27 Me hath God commissioned and empowered to reveal his will to mankind — and there is no being so well acquainted with the illustrious dignity and office, with which I am invested, as the Father — nor is there any intelligent creature favoured with so clear and sublime a perception of the nature and perfections of the Deity as the Son, and as all will entertain in consequence of their reception of the christian religion.

28 Come unto me all ye, who groan under the unsupportable burden of the ceremonial law — and I will vindicate you into perfect liberty and freedom.

29 Obey my doctrines and

precepts, which I have illustrated and enforced by my own conduct, and learn from my example the virtues of inoffensive meekness and unaffected humility — and you will secure true and lasting peace and happiness.

30 For my doctrine is calculated for the felicity of mankind — its injunctions are not rigorous and oppressive to human nature — but the paths into which it introduces men, are unspeakably pleasant and delectable.

CHAP. XII.

1 **I**T happened about that time that as Jesus was going through some corn-fields, his disciples, compelled by hunger, plucked some of the ears; as they passed along, and rubbing them in their hands, began to eat the corn.

2 The Pharisees perceiving this, said to Jesus — Why dost not thou reprove thy disciples for violating the duties of the sabbath?

3 To This Jesus replied — Do not you reflect what hunger once compelled David and his men to do?

4 Need I remind you, that

5 This is in fact true, and is a remarkable prophecy of our Saviour. All those countries will be found extremely defective in the knowledge of the supreme God, which have not received the Christian revelation.

he went into the tabernacle and eat the consecrated *shew bread*, which all, except priests, were strictly prohibited from tasting.

5 The conduct also of the priests, tho' on a sabbath day they go through all the work and labour of the temple service and sacrifices, is not accounted criminal.

6 And if the sabbatical employment of the priests in the temple exempt them from all guilt, much more will the important office of preaching the gospel, with which I have invested my disciples, excuse them.

7 If you had known the true meaning of those words in the prophet—"I am better pleased with acts of mercy and compassion, than with the most costly sacrifices"—God by this direction insinuating that positive institutions are in his estimation of inferior value to moral obligations—you would not with such rigour have censured my disciples for the violation of a mere external ceremony, and the transgression of a command purely arbitrary.

8 For the son of man is authorized to set men free from those ceremonious rigours and sabbatical severities, which you impose.

§—9 GOING from that place he went into one of their religious assemblies,

10 in which there was a man, who had a withered hand. The Jews, therefore, seeing his attention engaged by such an unhappy spectacle, and watching every opportunity to asperse and blacken his character, and destroy his publick usefulness, said—Is it lawful to heal on the sabbath?

11 To which question he replied—Is there any of you, tho' the most strict and conscientious observer of the sabbath, who would hesitate a moment to extricate a sheep, that was entangled in a brake, or fallen into a pit on the sabbath day?

12 And if no one scruples to assist a beast in such circumstances—how infinitely more fit and lawful is it to do an act of mercy and benevolence on a sabbath day to a rational being!

13 He then turned to the man, and said—Extend thy arm—he extended it—and it was instantaneously as perfect as the other.

14 But the Pharisees, instead of being convinced by this amazing display of divine power, went away stung with implacable rage and inveterate malice—and immediately

diately confederated together and vowed his destruction.

15 But Jesus by that knowledge of the human heart, with which he was endowed, being conscious of their designs against his life, removed from that part of the country, attended with vast multitudes of people; among whom he cured all who laboured under any disease.

16 But strictly charged them not to divulge the fame of his miraculous cures—lest the Jews, fired with resentment, should apprehend him and accelerate his death.

17 By his courting privacy, therefore, and making obscure retreats the scene of his instructions and miracles, he fulfilled the following prophecy of Isaiah.

18 “Behold my servant, the object of all my fondest affections! I will impart to him the most excellent gifts and astonishing powers, and he shall propagate true religion among the nations.

19 He shall not convoke the people, with loud vociferation, to see his miracles—nor display his divine endowments in the streets, with ostentatious parade:

20 The whole of his deportment shall be meek and

inoffensive, and ever actuated by the rules of prudence and caution—’till the time that he shall have finished the period of his publick ministry; and firmly established his religion.

21 And after its establishment in Judea, the Heathens shall embrace it, and receive him as the Messiah and law-giver of the world.”

§—22 THERE was brought to him at that time a most miserable object, labouring under a dreadful complication of afflictions—for the wretched creature was insane, blind, and dumb—But he instantly restored him to the use of his hearing, speech, and intellects.

23 At which miracle the whole multitude were struck with the last amazement, and said—Must not this personage be the Messiah?

24 The Pharisees, who were present, hearing this language, and being determined to evade the evidence, to renounce his pretensions, and to ruin his reputation with the multitude, replied—This man is only a confederate with the dæmons, and ejects them by means of some compact with their chieftain Beelzebub.

* This is the reading in several MSS.

25 But Jesus, whose divine knowledge penetrated the human heart, and pervaded all its inmost recesses, knowing their malicious thoughts and invidious designs, turned to them and thus addressed them—Every kingdom torn by internal divisions and civil discord is quickly reduced to a state of the most deplorable dissolution and ruin—every city also and every family, full of dissention and the rage of faction and animosity, cannot flourish and prosper:

26 Now if Satan empower any one to expel those dæmons which he himself injects, he must foment dissensions in *his own* kingdom—and consequently consents to its weakness and demolition.

27 Beside, if I eject dæmons by a confederacy with Beelzebub—by whose agency and assistance do your relations eject them?—As to any real league or compact that they have with infernal spirits as their co-adjutors, I refer you to *their* determination and judgment¹.

28 But if I exterminate

dæmons and cure the most inveterate disorders by a power communicated to me from the supreme Being—it follows, that I am commissioned and authorized by God to establish his kingdom and promote the interests of his moral government.

29 As no one can forcibly enter the house of a strong man and pillage it, unless he be possessed of strength to bind and confine him—so the power, with which I am endowed to expel dæmons, proves me possessed of force superiour to theirs.

30 So far, therefore, am I from being an accomplice with Satan, as you insinuate; that Satan, disclaiming all connections with me, opposes me with implacable malice—and is so far from being my auxiliary, that he causes the greatest mischiefs, in order to counteract my designs².

31 And as to your ascribing my miracles to a supposed intercourse with Beelzebub, let me observe concerning this—that the most atrocious crimes and the most aggra-

¹ Meaning, that they would find, upon examining them, that it was impossible that any such intercourse or confederacy with evil spirits should ever be established.

² The literal translation of the Verse is this—He (i. e. Satan) not being with me is against me—and not gathering sheafs with me, scatters them all abroad.—Observe, that our Lo. I reasoned and confuted them upon *their* principles.

vated guilt shall be forgiven; but that incorrigible malignity of heart, which can induce men to evade all the striking evidence of divine power that hath been exhibited, by imputing them to a confederacy with dæmons, shall never be forgiven—as it is such an enormity of conduct, and discovers a mind so insuperably prejudiced and depraved, as the strongest convictions could never affect and penetrate.

32 Even the most opprobrious calumnies against the son of man shall be forgiven—but he who shall reject all the most illustrious proofs, and with falsehood and blasphemy ascribe the miraculous operations of God to the invisible machinery and energy of wicked and infernal spirits, precludes all conviction, and shall never be forgiven, here or hereafter.

33 So that as the goodness or badness of a tree is certainly discovered by the fruit it bears—so the moral behaviour and actions of men are an infallible test and criterion of the goodness or badness of their hearts.

34 For is it possible that you, who harbour in your hearts such virulence and rancour against me, can speak of me with candour and de-

cency?—your present reproaches are but the overflowings of a depraved heart.

35 Mens outward conversation and deportment are the true index of their minds—the good actions of a virtuous person flow from the pure source of a good heart: but the actions of a bad man come stained and tinged from the impure fountain of a corrupt heart.

36 And be assured, that for every contemptuous banter and sneer that shall be cast upon the divine authority and illustrious evidences of the gospel, those who have wantonly and maliciously thrown out such invidious reflections, shall be called to a severe account at the general judgment.

37 For men, who have had the evidences of the gospel in all their lustre proposed to them, shall in that day be either applauded, or condemned, according as they have admitted or rejected the proofs given in attestation of it.

§—38 At that time some of the Scribes and Pharisees spoke to him and said—Sir, the miracles you have hitherto wrought have not been able to convince us—show us some extraordinary prodigy, that may be an irresistible

resistible proof to us of your divine commission.

39 To whom Jesus thus replied—A nation sunk in debauchery and wickedness, not satisfied with all the proofs I have hitherto publickly given of my prophetic mission and character, requires me to exhibit before them some miraculous prodigy—But as they have hitherto resisted all the other striking testimonies I have hitherto produced, no miraculous prodigy shall be further granted them, except one that will be similar to what befel the prophet Jonah.

40 For as Jonah being thrown into the sea, and swallowed by a great fish¹, lay ingulphed in its profound and capacious belly three days and three nights, and was afterwards disgorged, and restored to light and life—so shall the son of man continue the same space of time in the grave, and afterwards burst the bonds of death.

41 The behaviour of the inhabitants of Nineveh show the conduct of the present age to be absolutely inexcusable. For tho' Jonah only gave them verbal admoni-

tions attended with no miracles, yet they were awakened, and repented in sincere and unfeigned contrition—but this age hath rejected a person vested with an infinitely greater authority and superiour power.

42 The conduct also of the queen of Arabia will at the general judgment evince to the whole assembled world that the condemnation of the present race will be just—For she felt such emotions at the fame of Solomon's celebrated wisdom, that nothing could allay her vehement desire of conversing with such matchless knowledge, but she hastened with impatient steps to Jerusalem, tho' immense and rugged regions interposed—But the present generation treat a person of superiour wisdom and eminence to Solomon, with the last contempt.

43 When an impure spirit is ejected out of a man, it roams over dreary and inhospitable wastes, in quest of repose, but fatally disappointed:

44 Tired with devious wandering, and filled with despondency, it forms a re-

¹ The Greeks used the word *κῆτος* to denote not merely a whale, but any large fish, as is evident from the following passage in Plutarch: *χωριδίῳ ἐν καθάρῳ λιμένι κῆτος συνιλαβς*. Phocion p. 1384. Ed. Steph.

solution, at all adventures, to return to its old residence — when behold! on its approach it finds it furnished with every elegance for its reception.

45 Transported with this unexpected happiness, it ranges in search of its companions, and takes a number of dæmons of greater malignity and ferocity than itself—and they all take possession, and render the last condition of that man infinitely more wretched and deplorable than it was before ^m.

§—46 WHILE he was engaged in these discourses, his mother and his brothers, wanting to consult him privately, could not gain access to his person, for the multitudes that surrounded him.

47 Upon which a person said to him—your mother and your brothers are come and seek a private conference with you, but are prevented by the crowds from approaching you.

48 From this incident Jesus taking occasion to incul-

cate a lesson of useful instruction upon his hearers, addressing the person, who informed him, and raising his voice, said—Whom do you call my mother, and whom my brothers?

49 Then turning to his disciples, and stretching out his hands over them, he said—Behold my mother! Behold my brothers!

50 For every person, who sincerely loves God and obeys his will, is united to me by more strong and intimate bonds than the closest ties of blood can form—and such a character shall be to me every endearing relation in one.

CHAP. XIII.

1 **B**UT Jesus finding himself greatly incommoded in the house, and his instructions confined within a narrow circle, removed to the sea shore, that he might be more generally heard.

2 And taking a boat, he sat down in it—while infinite crowds collected and

^m By this fabulous representation is fitly adumbrated the moral state of the Jewish nation during our Saviour's ministry — for tho' their vices and prejudices were for a time *discarded*, when John made his public appearance, and they were baptised by him making penitent confession of their sins—yet these vices soon *returned* and *repossessed* them with greater force and violence than ever, and by rendering their hearts inaccessible to all conviction at last plunged them in the most fatal misery and destruction.

formed themselves on the rising beach.

3 To these he thought proper to convey instruction in fabulous representations—and he addressed to them the following parable—An husbandman went out to sow his grounds.

4 But the seed being scattered promiscuously, and in every direction, met accordingly a various fate—for some fell on the hard beaten path, into which not being admitted, as it lay on the surface, the birds urged with hunger immediately light, and picked it all up.

5 Others fell on hard impenetrable rocks, just covered with soil—into which as soon as received; it came up, but having no depth of soil, it was not able to strike root;

6 so that when the sun rose and assailed it with its scorching beams, it was instantly shrivelled, and being destitute of both root and moisture, it withered, faded, and died.

7 Some also fell among rank and invincible weeds—which shooting out tall luxurious branches, and spreading around their baleful influence, entirely choked and killed it by depriving it of all nourishment.

8 But other seeds fell upon good soil—in whose genial

bosom being fostered and advanced to maturity, it repaid the husbandman with a rich and copious crop, proportionate to the respective degrees of the soil's fertility.

9 Let every one, whom God hath endowed with rational and intellectual powers, cultivate and improve them by a diligent and careful attention to truth and sacred instruction.

§—10 HAVING finished the discourse, the disciples asked him in private, what induced him to convey his doctrines to the populace in the vehicle of fiction and parable.

11 To which question he thus replied—Your good dispositions have previously engaged you to embrace the gospel, from a persuasion of its truth and excellence, and you are acquainted with its original design and tendency—but the incredulous and obstinate Jews, who compose the greatest part of my audience, are destitute of the love of virtue, candour and truth.

12 For he that is blessed with good dispositions, and enquires after truth with sincere honesty and impartiality, shall greatly augment his former stock of religious knowledge, and by the diligent culture

culture of his intellectual powers reap a copious harvest of wisdom and virtue—but he, who carries not these good dispositions to the investigation of truth, but hath his mind warped by prejudice and perverted by vice, will be so far from embracing truth, when it presents itself before him, in the fulness of evidence, that it will only rivet and establish his former prejudices the more.

13 This, therefore, is the motive that hath induced me to veil the truth under the shade of parable—because those, who have been eye-witnesses of my illustrious miracles, have not been convinced; and those who have heard authentic accounts of them, have not been persuaded of their credibility and admitted them as proofs of my divine mission and character.

14 So that I may justly apply to the present age the following passage in Isaiah, as descriptive of their moral state and condition—“You shall hear repeated accounts of the most amazing miracles—but they shall produce no rational convictions in your minds—you shall even behold frequent displays of supernatural power—but shall not acknowledge it to be divine.

15 For the perception of this people is blunted by prepossession, so that it is impossible to gain admission to their hearts by the avenues of any of their senses—for they have neither the faculties of seeing, hearing, or understanding to bestow on any scheme, that hath a tendency to produce a general reformation and amendment of life among them.”

16 But great beyond description is your happiness, who are upon the strongest evidence convinced, by what you continually see and hear, of the divine dignity and eminence of my prophetic office and authority.

17 For be assured, that many of the most illustrious and distinguished personages for wisdom and virtue in former ages, have desired to live in the times in which you live, and to be spectators of those grand scenes, which you every day behold—but were not permitted.

18 As you have, therefore, embraced my religion, and are desirous to know its precepts and doctrines—attend to the following explication of the fable just recited.

19 The seed, then, that was scattered upon the beaten path represents every person whose

whose prejudices and stupidity will not suffer the doctrines of Christianity to make any lasting impression upon their minds, but surrender up the principles of it an easy prey to any person who is wicked enough to desire the sacrifice.

20 The seed sown upon the rocks slightly covered with earth is intended to describe those, who on the first proposal immediately embrace the gospel with transport.

21 But these their transports are but of a short and momentary duration—for their minds being full of caprice and levity render it impossible for the gospel to erect any thing solid and durable on so light and unstable a foundation—so that the very first trial and persecution, that assails them, subverts their principles, and causes them immediately to abjure Christianity without the least remorse.

22 The seed, moreover, which was disseminated among thorns, denotes those, who hear and profess the gospel—but their anxious solicitude for secular honour and grandeur, and their insatiable lust of gold, deprive the good principles they have imbibed of nourishment, and entirely

preclude all religious and virtuous improvement.

23 Lastly, by the good seed sown upon good land are signified those virtuous characters, who attentively listen to the important lessons of the gospel, and make it their study to understand them—and who, in consequence of their thirst after moral and religious pleasures, attain a considerable proficiency in the knowledge of divine things.

§—24 AFTER having thus given the moral of the foregoing fable in private to his disciples—he addressed to the people also the following parable—THE gospel dispensation may be compared to an husbandman, who sowed his ground with good seed.

25 But at the dead of night, when every eye was closed in sleep, his malicious enemy stole into the field—sowed tares among the wheat—and then slunk away.

26 So that no sooner was the corn in the blade and began to promise a copious harvest, but it was found to be intermixed with tares, which shot up in great abundance.

27 Struck with this unexpected phenomenon, the servants hastened to their master and said—Sir, you certainly sowed

sowed good grain in your field — what is the reason, therefore, that it hath produced such a quantity of tares?

28 This injury, said he to them, is done me by some person that wishes me ill — Would you have us go then, said the servants, and clear the crops of them?

29 By no means, he replied—for by eradicating the tares you will at the same time loosen the roots of the wheat.

30 Let both continue in the mixed state they are in 'till the harvest — and then I shall order my reapers first to collect the tares together and burn them up — afterwards carefully to select the good grain and reposit it in my barn.

§—31 The following was also another of his instructive fables, which he publickly delivered — CHRISTIANITY is in its original like a single grain of mustard seed, which a man sows in his field.

32 Which is one of the least of all seeds—but after it hath attained its full growth, becomes one of the tallest of the vegetable world, and stretches out its branches with such stately growth and luxuriance, as to afford shelter and lodging to the scattered tribes.

§ — 33 THIS parable he likewise addressed to the people—CHRISTIANITY may be compared to leaven, which a woman mixed among a very considerable quantity of dough, 'till the whole mass was fermented.

34 Fable or parable was the didactic form in which Jesus chose to convey instruction to his audience—All his publick discourses abounded with moral allegories and figurative representations:

35 So that the words of the psalmist may be properly cited and applied to Jesus—“ I will utter parables, and disclose important things unknown to former ages.”

§—36 After Jesus had retired from the multitude into a private house—the disciples approached and thus accosted him—Condescend to give us an explication of the fable of the tares.

37 In compliance with their request he gave them the following explanation—By the person, who sowed the good grain, I intended to represent the son of man—

38 By the field—the present state of trial and discipline—by the good grain, virtuous—and by the tares—wicked christians.

39 By the enemy that sowed them, the devil—by the harvest,

harvest, the final consummation of this probationary scene—and by the reapers, the Angels.

40 For as in harvest time the tares are carefully separated from the grain, collected together, and entirely burnt up—so will God in the day of judgment deal with worthless and incorrigible sinners.

41 For the son of man shall dispatch his angels into every part of his wide and extensive kingdom, and they shall convene together every one, who hath wilfully, either by precept or example, impeded the progress of religion, and led impious and immoral lives:

42 And they shall drive and precipitate them into a yawning gulph of flaming fire, where they shall feel the most excruciating pain, and suffer misery and horror unutterable.

43 But the sincerely pious and virtuous shall then be invested with a robe of celestial glory, resembling the pure effulgence of the meridian sun—Let every rational and accountable being attend to these important and interesting discoveries.

§—44 AGAIN, the Christian revelation is like an exceeding rich and splendid

treasure, which had for a long time lain privately concealed in a field—which a man chancing to discover, is transported with inexpressible joy—covers it up up again—hastens home with rapid and impatient steps—and converts his whole estate into money, to purchase that field.

§—45 THE gospel kingdom resembles also a merchant, who indefatigably explores foreign regions in search of the choicest diamonds:

46 And happening to meet with one of immense value—he goes immediately and sells every thing he hath in the world, and makes a purchase of it.

§—47 FINALLY, Christianity is like a net cast into the sea, and inclosing fish of every species:

48 And when it is replete, they drag it to land—then seating themselves upon the shore, they separate the good from the bad—and carefully preserve the first, but throw the last away as altogether useless.

49 In a manner similar to this shall men be treated at the general resurrection—for the angels of God shall then be sent out to sever the wicked from the virtuous:

50 Whom, after they have thus discriminated, they will plunge

plunge into an abyſs of flaming fire, in which they will feel the moſt dire and agonizing torments.

§—51 AFTER ſpeaking theſe parables Jeſus ſaid to his diſciples — Do you perfectly underſtand my meaning and intention? — they answered in the affirmative.

52 He then ſaid to them — every publick teacher of chriſtianity ought to ſtudy the precepts and doctrines of it with ſuch ſedulous application and induſtry, that he, like a careful and provident maſter of a large family, may lay up a rich and inexhauſtible fund of uſeful knowledge, and may upon every occaſion be always able from a mind replete with wiſdom to adminiſter an ample and ſalutary reſt for the conſolation and benefit of mankind in every various ſtate and condition.

§—53 AFTER Jeſus had delivered theſe parables, he removed from thoſe parts,

54 and coming into his native country he publickly taught in their religious aſſemblies — and diſplayed ſuch amazing wiſdom and profound erudition in his diſcourſes, that his audience was ſtruck with the utmoſt ſurpriſe, and

ſaid one to another — Where did this man acquire his learning — whence did he derive his ſuperiour abilities?

55 Do not we know him to be born of an ignoble and obſcure family? — Is not his father a carpenter? — We all know his mother Mary, and his brothers James and John, Simon and Jude.

56 His ſiſters too are all ſettled among us — How is it therefore that a perſon of ſuch mean parentage, and deſtitute of a liberal education, comes to be endowed, all on a ſudden, with ſuch ſtupendous learning and aſtoniſhing gifts?

57 Theſe conſiderations led them to conceive the moſt violent and invincible prejudices againſt him — But upon this unreaſonable diſguſt and abſurd concluſion of his countrymen, Jeſus made the following obſervation — A publick inſtructor is never ſo ſure to meet with diſreſpectful treatment, as among his relations and acquaintance.

58 And he worked but few miracles among them, becauſe he judged it morally impoſſible to remove their inveterate prejudices, and to convince ſuch obſtinate and incorrigible incredulity.

CHAP. XIV.

1 **T**HE fame of these illustrious miracles had now reached Herod's court, who was the Tetrarch of Galilee, and raised painful emotions in his mind.

2 Greatly alarmed, therefore, and being stung with a sense of conscious guilt, he told his courtiers—that this person, who did such stupendous things, could be no other than John the Baptist, whom he had lately beheaded, but whom divine providence had now restored to life.

3 For upon John's freely remonstrating against his intended marriage with Herodias his brother Philip's lady, Herod was so exasperated, that he immediately ordered him to be apprehended and loaded with chains;

4 Merely because John had the undaunted resolution to assure him—That such a marriage would be a flagrant violation of the law of God.

5 This bold declaration incensed the tyrant to such a degree, that nothing would content him but his blood—and this he would instantly have shed, but he was afraid that by this step he should incur the odium of his subjects

—for John was esteemed by the majority as a most illustrious prophet.

6 While John was under confinement, it happened that Herod celebrated his birth day with great pomp and magnificence—on which occasion the daughter of Herodias danced before the company with such inimitable grace and elegance, as filled Herod with ecstasies of rapture.

7 So that he was transported into such extravagancies, as to promise by the most solemn adjuration, before the whole assembly—that what she should ask of him, he would give her, whatever it should be.

8 The young lady hearing this asseveration, and being previously taught and instigated by her mother, said directly—Give me then, Sir, the head of the Baptist.

9 Upon such an unexpected demand the king was thrown into the utmost perturbation and grief for the rash promise he had made—and would gladly have retracted it—but the solemn obligation, with which he had bound himself, and a regard to the company, who had all been witnesses of it, incited him to give orders, that her request should immediately be granted.

10 An executioner, therefore, was dispatched to the prison in which he lay, to behead him.

11 And his head was brought into the room upon a large dish, and presented to the young lady, who carried it to her mother.

12 When John's disciples were acquainted with the fate of their master, they went to the prison—took up his corpse and buried it—then came and informed Jesus of all that had happened.

§—13 WHEN Jesus received this account, he removed from that part of the country—and crossing the lake, sought a private and sequestered retreat—But when the populace understood where he had retired, they repaired by land to the place, from all the neighbouring towns, in a prodigious concourse.

14 Jesus beholding such an immense crowd collected together, was affected with the tenderest sympathy and compassion, and healed all among them, who laboured under any indisposition.

15 But the evening now advancing, the disciples came to him and said—This is a waste and inhospitable country, in which we now are, and at a considerable distance

from any inhabited place—it will be proper, therefore, for you to dismiss the multitude before the close of the day, that they may have time to reach the villages and get refreshment.

16 To whom Jesus replied—There is no necessity to dismiss them—furnish provisions for them yourselves.

17 That is impossible, they answered—for all our stock amounts only to five loaves and two fishes.

18 These he ordered them to bring to him.

19 Then commanding the multitude to sit down upon the grass in regular and uniform rows, he took the five loaves and the two fishes into his hands, directed his eyes to heaven, and devoutly blessed God—after this he broke them—distributed them to his disciples—and the disciples to the multitude.

20 But this scanty pittance was so miraculously multiplied by an immediate exertion of divine power, that not only was every individual plentifully entertained, but there remained, over and above what was consumed, fragments sufficient to fill twelve baskets.

21 The number of those, who were thus feasted, with-

out reckoning the women and children, present, was about five thousand.

§—22 IMMEDIATELY after this, Jesus with some difficulty prevailed upon his disciples, who were unwilling to part from him, to take a boat and cross over the lake, while he dismissed the people to their respective homes.

23 His disciples being gone, and the vast assembly broken up, he ascended a neighbouring mountain in order that none might intrude upon his private devotions—and in this sequestered retirement he continued 'till night.

24 In the mean time the boat was in the midst of the lake, lashed by the foaming waves, and assailed by a tempestuous and contrary wind, and in imminent danger of being swallowed up in the abyss.

25 After they had conflicted with the storm the greatest part of the night; about the fourth watch Jesus advanced towards them, walking on the surface of the deep.

26 The disciples, who were in the vessel, descrying an human form gliding with suspended steps over the abyss, were thrown into the greatest consternation, and concluded it was an apparition—

so that when they saw it gradually approach nearer and nearer, such was their extreme fear at last, that they sent forth cries and shrieks of terror.

27 Jesus being now advanced near to the boat, spoke to them—told them who he was; and bid them banish their fears.

28 Transported with this assurance from his well known voice, and elated with confidence, Peter replied—If it is you, command the waves also to sustain my feet, that I may come and embrace you.

29 Jesus then ordered him to come forward—upon which he quitted the vessel—and began at first to advance with intrepid steps upon the surface of the waters:

30 But hearing the loud roar, and feeling the strong impetuosity of the storm, he was chilled with terror, and finding himself sinking—he cried out—Save me, Sir, this moment save me!

31 Jesus then immediately extended his hand—caught hold of him and said—Why, O thou incredulous! hast thou now distrusted that miraculous power, of which thou hast seen so many instances?

32 They both then entered the boat—and instantly the

the tempest and the billows were heard no more, and a perfect calm ensued.

33 They who were in the vessel seeing this amazing scene, prostrated themselves at his feet, and with the profoundest reverence acknowledged the divinity of his person and character.

34 When they had crossed the lake, they travelled into the country of Genesaret.

35 The inhabitants of which parts knowing the dignity of his character, dispatched immediately, upon his arrival, messengers into all the adjacent countries—who upon this information given them, brought their sick and diseased to him in great numbers :

36 Who only begged to be permitted to touch the hem of his garment—which being granted, they were instantly restored to perfect health.

CHAP. XV.

1 ABOUT that time there came to Jesus some of the Scribes and Pharisees who lived in Jerusalem and thus spoke to him,

2 What induces you to permit your disciples to violate those wise traditional maxims, that have been hand-

ed down to us by our religious ancestors?—It seems your disciples think it no breach of duty to eat bread with unwashed hands.

3 To whom Jesus thus replied—Why do you break the express command of the great God, rather than supersede the superstitious traditions of your elders?

4 For example—God in the law hath solemnly enjoined upon you this precept—“Honour thy father and mother—let him, who treats his parents in an abusive and injurious manner, be put to death.”

5 But you, in direct opposition to this divine command, say—That whosoever dedicates his substance to pious and religious uses, is under no obligation to relieve an aged and necessitous parent.

6 In this flagrant manner have you absolutely vacated and annulled the plain and express command of God—while you scrupulously observe every superstitious tradition.

7 What sanctimonious and detestable hypocrites!—excellently hath the prophet Isaiah characterised you in the following passage,

8 “This people approach me with demure and morti-

fied looks, but their hearts are not at all engaged in what they utter :

9 Vain, therefore, are all their pretences to superiour sanctity, while they rigorously insist upon the traditions of men to the total disregard and contempt of the divine commands."

10 Having thus spoken, he turned to the populace and said—carefully attend to the importance of what I am going to declare, and diligently revolve it in your minds—

11 It is not any thing external that renders a person unclean, but impurity hath its source solely from within.

12 After this the disciples came near him and said—Do not you know that the Pharisees were excessively exasperated at the discourse you just now levelled against their traditions ?

13 Every doctrine, answered Jesus, that hath not the sanction of my heavenly Father to support it, both it, and they who propagate it, shall be destroyed.

14 They are altogether unworthy your concern and solicitude—they are blind superstitious teachers of a wilfully deluded multitude—and

soon shall both they who thus notoriously corrupt the sacred precepts of God, and those who suffer themselves to be deceived by them, most miserably perish "

15 When Jesus had spoken thus, Peter desired him to explain to them the meaning of those figurative expressions he had lately made use of.

16 On hearing this request Jesus said — Do not you understand my meaning ?

17 Do not you consider, that no meat whatever that is received into the stomach can have any influence upon the moral temper and disposition of the mind ?

18 Evil dispositions alone defile a man — and these derive their original from the heart, which is the source of action.

19 For from the heart proceed wicked intentions, murder, adultery, debauchery, theft, perjury, scandal.

20 These are the things that constitute moral impurity in the sight of God—But merely eating with unwashed hands cannot render a person polluted.

§—21 AFTERWARDS Jesus removed from that place, and retired into that part of the

* In this, and the preceding verse, our Lord refers to the destruction of Jerusalem.

country that lay contiguous to Tyre and Sidon.

22 And a woman, who was a Canaanite, an inhabitant of that region, followed him, crying in a loud and importunate manner—O thou son of David! pity my unhappy circumstances! I have a daughter, who is in a most dreadful manner tormented by a dæmon.

23 But notwithstanding her vehemence Jesus made her no reply—Upon which the disciples came to him and desired him to dismiss her, for that they were stunned and teased by her clamour and importunity.

24 To her request he thus answered—I was not sent to propagate my doctrines among the Heathens—my mission and ministry are solely confined to the depraved and degenerate nation of the Jews.

25 She then advanced up to him and accosted him in the most respectful manner, saying—Sir, be pleased to befriend me in my unhappy circumstances!

26 Jesus said to her—It is not proper to take that food, which was designed for chil-

dren, and throw it to the dogs.

27 It is true, Sir, she said—but yet the dogs are permitted freely to eat the crumbs that fall from the plentiful table of their masters.

28 Struck with this ingenious and unexpected reply, Jesus said—As you repose such singular confidence in my power to assist you—your request is granted—and from that instant her daughter enjoyed a perfect cure.

§—29 LEAVING that country Jesus removed near the lake of Galilee—where having ascended a mountain, he sat down,

30 and there collected round him an immense multitude, bringing with them persons who were lame, blind, dumb, mutilated*, and labouring under various other infirmities. These unhappy creatures they laid at the feet of Jesus, and he instantaneously healed them.

31 So that the multitude was seized with the last astonishment, when they saw the dumb speak, the mutilated perfect, the lame walk, and the blind restored to sight—Struck with wonder and gra-

* ΚΥΛΛΑΙ were those who wanted a limb, and is a quite different word from ΧΑΛΑΙ mentioned in this catalogue of unhappy cases.

titude, they glorified the God of Israel.

32 Jesus then calling his disciples to him said—I sincerely commiserate the condition of this multitude around me—they have been with me three days, and are now entirely destitute of food—I am unwilling to dismiss them without refreshment, for I am afraid many, being at a considerable distance from home, will faint by the way.

33 To this the disciples replied—how is it possible for us, in such a wild solitude as this, to provide food to entertain such a prodigious number of people.

34 Jesus then said—What provisions are you able to collect among yourselves?—They answered—We have only seven loaves and a few little fishes.

35 Jesus commanded all the crowd to sit down on the grass in regular rows.

36 This done—he took the seven loaves and the fishes—blessed God—broke them—gave them to his disciples—and ordered them to distribute them among the multitude,

37 who all eat, and were satisfied—and the fragments, that were collected afterwards,

were enough to fill seven baskets.

38 The number of people, who were thus miraculously entertained, without reckoning women and children, amounted to four thousand.

39 Having thus refreshed the multitude, he dismissed them to their homes—and taking boat went by water into the country of Magdala.

CHAP. XVI.

1 **A**T that time the Pharisees and Sadducees came with an intention to make trial of his miraculous powers—and thus accosted him—Be pleased to show us some grand illustrious prodigy in the sky to convince us of thy prophetic character.

2 To whom he thus replied—In the evening you prognosticate, from the ruddy appearance of the heaven, that it will be calm and serene weather on the morrow.

3 In the morning you foretel that the day will be rainy and tempestuous from the red and gloomy aspect of the heavens—Hypocrites! ye pretend to great accuracy and certainty in prognosticating the weather from the appearance of the sky—and are not you able, with the greatest precision

precision and clearness to discern the particular marks and features of the present period?

4 An age immersed in wickedness and debauchery desires me to display some illustrious prodigy in the sky for their conviction—But no such striking signal shall be exhibited before it—except one publick prodigy that shall be similar to what happened to the prophet Jonah—After having said this, he abruptly left them and withdrew.

§—5 CROSSING the lake with his disciples—when they were arrived upon the opposite shore they found they had forgotten to take provisions with them.

6 Now Jesus had just charged them strictly, saying—Cautiously avoid the leaven of the Pharisees and Sadducees.

7 This advice, therefore, they all interpreted as a reproof of their forgetfulness in not providing themselves with bread.

8 Jesus, conscious of their mistake, said—Why do you discover such general uneasiness and painful solicitude, merely because you have forgotten to take provisions with you?—how long will you continue to distrust my power?

9 Cannot you conclude that I am able to supply your wants in a miraculous manner, when you reflect that I entertained five thousand with five loaves, and the fragments that were collected, filled twelve baskets.

10 How many baskets, also, were filled with the fragments of the feast, at the time when I distributed seven loaves among four thousand?

11 Have you not sagacity and discernment enough to discover, that when I cautioned you against the leaven of the Pharisees and Sadducees, I did not intend to be understood literally?

12 Then they clearly perceived, that it was against the pernicious *leaven* of the doctrines of the Pharisees and Sadducees, which had diffused itself through the mass of the Jewish nation, that he advised them.

§—13 AFTER this, as Jesus was travelling in the country about Cæsarea Philippi, he said to his disciples—What opinion does the world entertain of me—Whom do they say I am?

14 They answered—Some judge you to be John the Baptist, restored to life—others think you are Elias, the harbinger of the Messiah—while others say you are Jeremiah,

Jeremiah, or some one of the antient prophets.

15 But whom, said he, do *you* imagine me to be?

16 Thou art, Simon Peter replied, the Messiah, the son of the ever living God.

17 Upon which Jesus answered—Distinguished will be thy happiness, Simon, son of Jonas—Human wisdom and sagacity have not enabled thee to give this testimony—my heavenly Father revealed to thy mind this important truth.

18 I solemnly assure thee, therefore, that as thy name signifies a rock—upon this rock will I fix the basis of my church^p, and all the infernal powers shall never be able to subvert it.

19 Thee will I invest with the illustrious honour of being the first preacher of the christian dispensation—the great laws and rules of which, when first published among men, shall be confirmed and ratified in heaven.

20 He then charged his disciples in the most strict and peremptory manner, that they would not divulge it to the world, that he was the Messiah.

§—21 FROM this time

Jesus began to declare in express terms to his disciples—that he must go to Jerusalem—must there suffer the most abusive treatment from the magistrates, the high-priests, and the clergy—be publicly executed—but should be raised, by divine power, on the third day.

22 Alarmed and confounded at such a declaration Peter took the liberty, in private, to expostulate with him, and to reprehend him for predicting to himself such a fate—saying, God forbid, that you shou'd ever be involved in such sufferings!—Impossible, that this should ever befall you!

23 But he turned suddenly, and said to Peter—Thou art an adversary and obstacle to the cause in which I am engaged—Diverting my sufferings would be crushing my religion—Thou speakest like a short-sighted mortal, and knowest not in what manner the great scheme, which infinite wisdom hath planned, is to be accomplished.

24 Jesus then said to his disciples—Whosoever will approve himself a true and genuine professor of my religion, must renounce all worldly interests, and break every

^p Peter was the first person who opened the gospel dispensation. See Acts x.

fond attachment, when they come in competition with his duty—and, after the example of his lord and master, submit to the severest sufferings which it may seem good to infinite wisdom to inflict upon him.

25 For he, who by mean and wicked compliances, is desirous to save his life, shall lose it to all eternity—But he who shall cheerfully lose life, rather than violate his conscience and duty to me, shall finally recover it with infinite advantage.

26 For could a man, by the prostitution of all conscience and virtue, secure the possession of the whole universe—yet what benefit would result to him from it, if he was at last to incur eternal death! Or what can a person substitute as an equivalent for the loss of immortal life!

27 The time is coming, when the Messiah shall make his appearance, arrayed with the majesty of his Father, and attended with a glorious retinue of angels—and he will pass sentence upon every man, according to his conduct.

28 I can assure you that there are some persons now before me, who shall live to see the son of man ushered with magnificent pomp and triumph into his kingdom.

CHAP. XVII.

1 ABOUT a week after this Jesus took Peter, James and his brother John, and with them privately ascended a lofty mountain.

2 Here they saw his person undergo an astonishing transformation—for a lustre, equal to that of the sun, darted from his countenance—and he appeared as invested with a robe of light.

3 While they were struck with this amazing alteration, they beheld Moses and Elias, in glorious forms, approach and converse with him.

4 Transported with the pleasure of this wonderful scene, Peter cried out—How happy will it be for us to reside in this place! Permit us here to erect three tents—one for you, another for Moses, and a third for Elias.

5 While he was thus speaking, a bright radiant cloud fixed itself over them—from which they heard this voice distinctly and solemnly issue—This is my son, the object of my fondest affections—Hear and obey him!

6 The disciples, struck with the majesty of this divine voice, fell prostrate, and sunk into the last consternation.

7 But Jesus came to them, touched them, and bad them rise, and banish all their fears.

8 They looked then around, but saw no person but Jesus.

9 As they were descending the mountain, Jesus strictly charged them, by no means to divulge the glorious scene, of which they had just been witnesses, 'till after his resurrection.

10 The disciples then asked him this question—Why do the Jewish clergy say that Elias must be the immediate predecessor of the Messiah?

11 The sentiments of the Jewish doctors, said Jesus, are just—Elias in the scheme of divine providence was to be the harbinger of the Messiah, and to ¹ prepare mens minds for the reception of his doctrines.

12 Only let me assure you, that this Elias is already come, but the Jews rejected him, and abused his person and ministry with every wanton insolence and indignity—and they will expose me to similar cruelties and sufferings.

13 The disciples were then convinced that by Elias he meant John the Baptist.

§ — 14 WHEN they were returned to the multitude—

a person came up to him—and then fell on his knees,

15 saying—Sir, have pity upon my son, who is a lunatic, and an object of great compassion—for he frequently falls into the fire, or into the water.

16 This unhappy creature I brought to thy disciples—but they were not able to heal him.

17 Jesus then reproved them, saying—O incredulous and untractable race! how long shall I reside among you, before I convince you of the dignity and extent of my miraculous power! How long shall I bear with your want of confidence in me—Bring your son hither to me.

18 He was accordingly brought—and Jesus by a word expelled the disease—and the young person was instantaneously restored to perfect health.

19 When the multitudes were dismissed—the disciples came to Jesus in private, and asked him the reason, why they were not able to eject that dæmon.

20 It was solely owing, he replied, to your want of confidence in my power—For did your faith bear the smallest proportion to the

¹ See the Cambridge MS.

singular advantages you have enjoyed of establishing and confirming it, you would be able to effect as astonishing operations—as causing the mountains to descend from their basis, and transferring them at pleasure from place to place.

21 But the degree of faith requisite to expel such a dreadful and inveterate disease as the present, is not attained but by a course of devotion and abstinence.

§—22 AFTER this, as they were travelling in Galilee, Jesus, in order to prepare the minds of his disciples for supporting the shock they should sustain by his approaching death—said to them—the son of man is going to be delivered up into the hands of those, who thirst for his blood.

23 And they shall murder him—but on the third day he shall be restored to life—At hearing this they were greatly alarmed—and the thought of his death sunk them into the profoundest dejection and grief.

24 Upon their arrival at Capernaum—the officers, who were appointed to collect the annual tax to defray the temple service, came to

Peter and asked him—if his master did not pay the usual tribute.

25 He answered in the affirmative—and coming into the house to Jesus, was going to inform him of what had passed—but Jesus anticipated him, saying—From whom, Simon, do earthly princes levy tribute—from their sons—or from other people?

26 From other people, certainly, said Peter—It follows then, resumed Jesus, that their sons are excused from paying any*.

27 However lest we should incur their resentment by our refusal—Go to the lake—cast in a hook—open the mouth of the first fish thou shalt catch—thou wilt find in it a Stater—take it and give it the collectors for my payment and thine.

CHAP. XVIII.

1 ABOUT that time the disciples came to Jesus and said—Which of us will be advanced to the highest station of honour and dignity under thy reign?

2 Jesus ordered a little child to be brought to him—

* Our Saviour's Argument against his paying this tribute to the temple is, because he was the son of that king to whom it was paid,

which he placed in the midst of them,

3 then spoke thus—Let me in the most solemn manner assure you, that unless you renounce all temporal and ambitious views—and cultivate the harmless, inoffensive innocence of this child—you will not be deemed the proper subjects of the Messiah's kingdom.

4 Whosoever, therefore, shall acquire the nearest resemblance to the innocence and humility of this child, shall secure the most elevated station in the gospel kingdom.

5 Whosoever, also, from a principle of affection and love to me, does a kind and benevolent office to the meanest person, if endowed with the temper and disposition of a child—I shall acknowledge that kind office as done to myself.

6 But whoever shall designedly lay a stumbling block before the meanest christian, and seduce him from his adherence to my cause—had better have a mill-stone suspended about his neck, and be precipitated into the profoundest abyss.

7 Unhappy will it be for the interests of mankind that so many obstructions will be laid in the way of truth and christianity—for the weakness and wickedness of the world will necessarily produce many obstacles to impede the reception and progress of the gospel—But dreadful beyond description will be the final doom of that man, by whom such obstacles are first laid!

8 Should, therefore, any of thy strongest appetites and inclinations tend to alienate thee from thy allegiance to me, subdue and mortify them, with whatever reluctance it is done—for better controul thy most unruly desires here, than, by gratifying them, be at last exposed to eternal death.

9 Every lust and irregular desire that would inveigle thee from thy attachment to the gospel, is to be eradicated from thy bosom—for better is it to endure the greatest miseries of this life than incur everlasting destruction.

10 See that you treat not the meanest christians with contempt—for I assure you the most exalted angels are their guardians and ministers*.

* By those who saw the king's face are, in the Jewish idiom, denoted the most eminent and distinguished personages of a court. Consult Esther i. 14. *who saw the king's face, and who sat the first in the kingdom.*

11 For to save men from destruction was the great design of the son of man's coming into the world.

12 Had a man an hundred sheep, and but one of them happen to stray and be missing—would not he leave the ninety nine, and traverse the mountains with diligent and anxious care, in search of it?

13 And should he be so fortunate as to find it—does he not feel greater transport at the recovery of that one sheep, than at the sight of the whole ninety nine, which had not strayed?

14 Analogous to this is the benevolent disposition of your heavenly father, who is not desirous that the most inconsiderable christian should finally perish.

15 When your christian brother hath been guilty of any thing criminal in his conduct towards you—go and in a private conversation expostulate with him in a calm and dispassionate manner—If you convince and reclaim him, you have gained your brother.

16 But if he refuse to admit your single opinion and determination of the matter—take with you one or more persons of known candour and integrity—that by the

probity and impartiality of two or three witnesses the affair may be satisfactorily decided.

17 If he reject their unexceptionable testimony—refer your cause to the church—if he refuses to abide by the church's determination—regard him for the future as an irreclaimable and incorrigible sinner.

18 I can faithfully assure you, that all your determinations on earth, if consonant to the rules of the gospel, shall be confirmed and ratified in heaven.

19 Let me also declare, that when the sentiments of two of you shall coincide concerning the propriety of any petition to be preferred to heaven—that petition shall be granted by the indulgent Father of all.

20 For wherever two or three are convened, in order to decide any important affair respecting my religion—I will preside among them, and assist them in their sincere deliberations.

§—21 WHEN he had finished this discourse, Peter said to him—How often shall my christian brother repeat an injury against me, and I forgive him?—Shall my forgiveness extend to the seventh?

22 Not seven only, replied Jesus; but upon his sincere penitence and remorse, seventy times seven.

23 With regard to this subject, what dispositions of lenity and mutual forgiveness it is the design of the gospel that men should exercise one towards another, may be represented and illustrated by the following parable—A certain prince was desirous to have all his accounts with his servants regularly adjusted.

24 But when the books were examined, there was found among the debtors a man who owed the crown ten thousand talents.

25 The payment of this sum being immediately demanded of him, he was discovered to be in very indigent circumstances—Such a disappointment most highly exasperated his majesty—and he instantly ordered the man, and his wife, and his children, and his whole stock to be publickly sold—and the money accruing from the sale to be paid to him.

26 The man hearing this dreadful sentence pronounced with such a stern and determined look—sunk at his majesty's feet—and with the most moving importunity implored a little respite, and he

would faithfully discharge the whole debt.

27 The heart of the prince, at the sight of such acute and extreme distress and grief, melted at once into pity and tenderness—Subdued with compassion and sympathy, he rushed forward—raised him from the ground—forgave him the whole sum—and dismissed him.

28 The man, scarce out of the royal presence, happened to meet one of his fellow-servants who owed him an hundred pence—The sight of whom fired him with resentment—he sprung forward and seized him by the throat, crying—this moment pay me my debts.

29 Terrified with his menaces and violence, his fellow-servant prostrated himself at his feet—and in the most pathetic language supplicated him to allow him time, and he would honestly pay him the whole.

30 But the other was absolutely implacable—and confined his fellow-servant to a dungeon, 'till he should make him satisfaction.

31 The other servants, being spectators of such unrelenting cruelty and inhumanity, were struck with excessive sorrow and sympathy—and going directly to the prince, related the

the story to him with all its affecting circumstances.

32 The man being immediately ordered into his presence, the prince inflamed with indignation said to him — Thou abandoned slave! did not I freely remit thy whole debt, because thou softenedst and subduedst my heart into pity by thy piercing solicitations?

33 Oughtest not thou then to have expressed that compassion towards a fellow-servant — which I expressed towards thee?

34 His lord, fired with resentment at such cruelty and baseness, ordered him immediately to be tortured and confined, 'till the whole of what he owed should be paid him.

35 With the like severity will my heavenly father treat you, unless you cordially forgive, each his christian brother, your mutual faults and failings.

CHAP. XIX.

1 **W**HEN Jesus had finished this discourse, he removed from Galilee, and travelled into those parts of Judea, that lay beyond the river Jordan.

2 In his way he was followed by prodigious multitudes — and he healed every

disorder that was presented to him.

3 Here the Pharisees came to him, and with an artful design to extort his sentiments, proposed to him the following ensnaring question — Is it lawful for a man to repudiate his wife for any thing whatever that may be disagreeable in her.

4 Conscious of their cavil, he replied — Doth not the scripture inform you, that God immediately after having formed the first pair of different sexes,

5 pronounced these words — To form this union shall a man forsake his parents, and associate with his wife — and they shall be connected in indissoluble bonds.

6 In bonds so indissoluble, as that they shall not be considered as two distinct individuals — but as one body solely actuated by one mind — What, therefore, God hath so intimately conjoined, let not man dissolve.

7 They answered — Why then doth the law enjoin an instrument of divorce to be drawn up, and the woman, after this formality, to be dismissed?

8 He replied — Moses perfectly knowing the ferocity and malignity of your hearts permitted divorces in order

to prevent greater evils'— But in the primitive ages of mankind this was not allowed.

9 And under the gospel dispensation, whosoever shall repudiate his wife, except for her want of fidelity to his bed^a, and marries another, is guilty of adultery—and he, who marries the woman thus dismissed, incurs the crime of adultery.

10 The disciples being educated in Jewish prejudices, said to him in private— If a man is not allowed to divorce his wife, except only for adultery, it is most absurd folly in any one to marry.

11 Jesus said to them— Continence and chastity cannot be maintained inviolate without marriage, except in some few particular distinguished instances.

12 And those few have either received from nature constitutions more favourable to this virtue—or have submitted to actual castration—and there are others who from

a persuasion that the encumbrances of a family would render them less extensively useful in preaching and propagating the gospel, have resolutely renounced all conjugal endearments—Let him, upon whose inclinations this virtue of continency lays no disagreeable restraint, continue, if he please, to practise it.

§—13 Some Jewish parents at that time brought their children to him, that he might lay his hands upon them, and recommend them to the blessing of God by his prayers—But the disciples prevented their approach, and reproved those who brought them.

14 Jesus perceiving this said—Forbid not the access of little children to me—for those persons only who are possessed of their native innocence and inoffensive dispositions are the worthy subjects of the Messiah's kingdom.

15 He then laid his hands upon them and blessed them—Leaving that place,

^a The situation of Moses was exactly that of Solon. Η μιν αριστον ην οκ επιγαγον ιατρειαν, ουδε καινοτομιαν, φοβηθεις μη συγχυεις παντας και ταραξας την πολιν, αδικιστας γυναικας τε καταστησαι πελιν και συναρμολογισθαι προς τα αριστα—οθεν υστερον πρωτην οκ της αριστες Αθηναίους νομους εγραψεν, Ων αν (εφη) προσεδεξαντο τη αριστες. Plutarch. Solon p. 157.

^b Romulus also, when he founded the Roman republic, instituted this wise and excellent regulation. Εθηκε δε και νομους τινας, ων σφοδρως μιν εστιν ο γυναικει μη διδους απολειπεν ανδρα, γυναικα δε διδους εκλελειπεν—μοι χευθεισαν. Plutarch Romulus, p. 57 Ed. Steph.

16 a youth approached his person and thus accosted him—Condescend, good instructor, to inform me, what virtues I shall exercise in order that I may secure eternal life.

17 Jesus said to him—Why dost thou call me good—There is no being, but one, who is possessed of absolute and perfect goodness—In answer, however, to thy question—the only condition of obtaining a blessed immortality is obedience to the divine commands.

18 Be pleased, he resumed, distinctly to mention those commands—They are these, said Jesus—Thou shalt not commit murder—shalt not be guilty of adultery—shalt defraud no one of his just property—shalt be clear of the crime of false accusation:

19 Thou shalt reverence thy parents and exercise towards mankind the kindest and most benevolent affections.

20 All these virtues, replied the youth, have I strenuously cultivated and conscientiously practised from the first years of rational understanding and reflection—in what attainments am I still defective?

21 Jesus replied—If thou art desirous to reach the high-

est summit and perfection of virtue, go home, sell every thing thou possessest, and the money accruing from the sale distribute among the poor—By this action thou wilt accumulate the amplest treasures in heaven—and, at once bursting the bonds of all secular attachments, come and join thyself to the number of my followers.

22 The youth hearing this advice turned from him, overwhelmed with grief and distress of mind—for he was possessed of an immense fortune.

23 Upon his abrupt departure Jesus turned to his disciples, and said—What difficulty is it for a rich man to become a subject of the Messiah's kingdom!

24 Indeed I may assert, that it is as impossible for a person of an opulent fortune to embrace the despised cause of christianity as for a cable to pass through the eye of a needle.

25 The disciples were greatly alarmed at this declaration, and said—Who then can be finally saved!

26 Jesus looking with compassionate tenderness upon them, answered—The impediments that lye in the road of a rich man's professing christianity are, human-

ly speaking insuperable—but by divine assistance all these obstacles may be surmounted.

27 Peter then said—But to us who have left our all to follow thee what future compensation will be given?

28 I assure you, replied Jesus, that you, who have cheerfully deserted all your worldly interests, and adhered to me, shall at the grand revolution and glorious renovation of all things, which is to commence at the conclusion of this life, have the most distinguished honours conferred upon you—for when the son of man shall ascend a throne of most transcendent splendour to judge the world, you shall sit upon twelve thrones to judge the twelve tribes of Israel.

29 In that day, whosoever from a conscientious attachment to my cause hath in this life voluntarily relinquished father or mother, brother or sister, wife or children, houses or estates, shall be most amply recompensed, and be elevated to a very eminent degree of eternal blessedness.

30 But many to whom christianity was ** first* offered shall be the *last* to embrace

it—and those to whom it will be *last* ** proposed*, will be the *first* in admitting it.

CHAP. XX. 1 For the reception christianity shall meet with at its first promulgation, may be fitly represented by the following parable—Soon as the morning dawned, a gentleman rose to hire day labourers to work in his vineyard.

2 Having found a number he agreed to pay them a denarius for the wages of the day—and sent them into his vineyard.

3 About nine o'clock he went again into the marketplace, and found several others unemployed,

4 whom he also ordered into his vineyard, and promised to pay them what was reasonable.

5 At twelve and three in the afternoon he went and made the same proposals—which were in the same manner accepted.

6 He went, likewise, about five o'clock, and found a number of men sauntering about the market in idleness—and he said to them, Why do you consume the whole day in this indolent manner?

* Meaning, the Jews.

* The Gentiles.

7 There is no one hath thought fit to give us any employment, they answered—Then go you into the vineyard among my other labourers, and you shall receive what is just.

8 In the evening the proprietor of the vineyard ordered his steward to call the workmen together, and, beginning from the last to the first, to pay them their wages, without any partiality or distinction.

9 When those, therefore, came, who had been employed about five in the afternoon, they received a denarius a-piece.

10 When those, who had been hired in the morning, saw them return with such great wages, they indulged the most extravagant joy—imagining that their pay would vastly exceed that of the others—but how great was their disappointment when they received from the steward, each man a denarius!

11 This supposed injurious treatment caused them to raise loud clamours against the gentleman.

12 And they complained to him of his usage of them, saying—The last labourers you hired only worked a single hour, and you have given them the same wages, as you

have given us who have been scorched with excessive heat, and sustained the long and rigorous toil of the whole day.

13 He turned to one who appeared the most petulant of them, and directed this reply—Friend, I do thee no injustice—Was not our agreement for a denarius?

14 Take what justice entitles thee to, without repining, and calmly acquiesce in the faithful discharge of our original agreement—A principle of benevolence disposes me freely to bestow upon the last persons I hired what equity obliged me to give to you.

15 For is not the disposal of my property in my own option—or does the malignity of thine heart cause thee to repine at the generous exercise of my beneficence?

16 This parable is designed to illustrate what I asserted before—that those to whom the gospel shall be last proposed, shall have the precedence in dignity and honour—while those to whom it was first offered, shall be degraded from their superiority—for to what a populous nation is the gospel *now* freely proposed, yet how inconsiderable is the number of those, whom the love of truth and virtue will induce to admit its evidences.

§—17 JESUS after this set out upon a journey to Jerusalem—and on the road taking his disciples from the multitude into a retired place,—he thus addressed them—

18 We are now going up to Jerusalem, where I shall soon be treacherously betrayed into the hands of the Jewish high-priests and Scribes, who will condemn me to die;

19 and who will deliver me over to the wanton cruelty of the Roman soldiers, to insult, scourge and crucify me—but the third day I shall be raised from the grave.

§—20 THEN the wife of Zebedee, imagining that after his resurrection the grand temporal kingdom of the Messiah would be erected, approached him, conducting her two sons—and discovered, by her ceremonious address, that she was desirous to solicit a favour from him.

21 Jesus said to her—What kindness is it you appear so desirous to obtain?—She replied—These my two sons have been your faithful and inseparable companions—I entreat you that you would advance them, in the kingdom you are going to establish, to two of the most elevated and illustrious stations.

22 Jesus said—You dis-

cover great ignorance of the true nature of my kingdom by such a request—Are you able to endure the trials, in which I am going to be involved?—are you able to sustain that dreadful shock of sufferings, which I must soon support?—Our fortitude is equal to it—they replied.

23 He continued—The same human miseries, indeed, that will soon seize me, will also invade you! and the same sufferings and persecutions that will befall me, will also assail you—but it is not in my power to dispose of the highest dignities in my future kingdom—that power is solely vested in the supreme father of all, who will confer them on persons of superior virtue and the sublimest attainments.

24 The other ten disciples, who had heard this conversation, conceived the most violent resentment against the two brothers for this ambitious attempt to supplant them.

25 Jesus, conscious of the aspiring views by which they were actuated, collected them into a body, and thus addressed them—Potent monarchs among the Heathens, you know, rule their subjects with an absolute and despotic tyranny—and the princes and
governours

governours of the several states and communities among them usurp and exercise a sovereign and uncontrollable authority in their dominions.

26 But such a lust of domination and fondness of power shall never possess your bosoms—For among you he that is the humblest shall be the greatest :

27 And he who is desirous to fill the most elevated and illustrious station among you, let him practise the most kind submission, and the most humane condescension,

28 in humble imitation of the son of man, who came not into this world to make mankind his vassals, and to enjoy the magnificence and homage of a court—but to do the kindest and most condescending offices, and to surrender up his life, that he might rescue ^y men from vice and destruction.

§—29 WHEN they had left Jericho on their way to the capital, he was followed by a prodigious concourse of people.

30 Here two blind men, who were sitting on the road side, the moment they were informed that Jesus was passing, began to cry out with the greatest vehemence—O thou great and good Messiah, pity our condition !

31 The multitude disturbed with their vociferation, reproved them and ordered them to be silent—But the more they strove to suppress their cries, the louder they raised them, repeating—O thou son of David ! pity our condition ! pity our wretched condition !

32 Jesus then stopped, and calling them to him, said—What favour is it you so earnestly implore ?

33 They answered—We entreat you, Sir, that our sight may be restored.

34 Jesus affected with compassion touched their eyes, which were instantaneously restored to sight—and both being thus cured joined his train.

^y *Λυτρον* and *λυτρα* are indiscriminately used to signify what is paid or done to rescue, free, ransom, and redeem a thing.—The men, who were taken prisoners in the battle *διχα λυτρον αριστες αυτους τε Πυρρι*. Plutarch *Pyrr.* p. 721 — But ye deliver up your general *λυτρον της αποσκευης*. Plutarch *Eumenes*, p. 1084 — *του ιππου λυτρα τοις λαβουσιν εδωκεν*. Plutarch *Alex.* p. 1266 — *αιτηθεις γτ' αυτων λυτρα εικοσι ταλαντα*. Plutarch *Cesar*, p. 1298. Edit Steph.

C H A P. XXI.

1 **W**HEN they were now advanced on their journey as far as Bethphagè, situated at the foot of the mount of olives, a place at no great distance from Jerusalem, Jesus called two of his disciples

2 and gave them this order—Go into that village, which you see directly opposite, and you will find an ass tied and a colt with it—unloose the rein and bring them to me.

3 And should any person, seeing this action, ask you the reason of your taking such liberties, tell him—that your master hath occasion for them—and he will immediately dismiss you^a.

4 The following words of the prophet may be here recited, and applied to this incident in the history of Jesus—

5 “Inform the daughter of Zion of this important news—Thy king approaches thee, riding upon an ass, cloathed with placid meekness and humility.”

6 Receiving this command, the disciples hastened to the village, and found e-

very thing as Jesus had described.

7 The ass they untied—brought it, with its colt, to Jesus—spread on it their upper garments—and he rode upon it from Bethphagè to Jerusalem.

8 Upon this mounting it, the majority of the multitude, that attended him, spread their mantles along the road—others were employed in cutting down branches from the neighbouring trees, and scattering their verdant foliage wherever he passed.

9 And the populace that preceded, and those that were in his train, pierced the air with their triumphant shouts, crying—Welcome! illustrious son of David!—thrice happy thou who comest invested with the choicest gifts of the supreme Jehovah!—Hail him all ye celestial powers!

10 Entering the capital in this stately pomp and magnificence, all the inhabitants were greatly alarmed, and asked the passing crowds, Who this great personage was, whom they conducted in such triumph and applause?

11 They answered—It is

^a Jesus undoubtedly knew that these were the property of some person, on whom, or on whose friends, he had conferred some singular benefit.

that great prophet, Jesus of Nazareth.

§—12 WITH these acclamations Jesus was escorted to the temple, which he entered, and with irresistible authority expelled all who were then engaged in buying and selling in the court of the Gentiles—the tables of those who gave to strangers Jewish money in exchange for foreign, he overturned—and threw down the standings of of those who publickly sold victims for the sacrifice.

13 Telling them, with an air of dignity that struck them with terrour—that God designed the temple should be appropriated to devotion—but that they had converted it into a receptacle of the most profane and mercenary wretches.

§—14 WHEN he had thus cleared the temple, numbers of blind and lame persons came around him—whom he immediately cured.

15 But the high-priests and the Scribes having been spectators of the whole of this amazing scene, and hearing the children, even in the temple, making the sacred dome resound with their acclamations of hosannah to the son of David—they were highly exasperated.

16 And they said to him

—hearest thou the language of these children?—He answered—Do not you recollect that passage in the scriptures—“By the mouth of babes thy praise shall be celebrated.”

§—17 HAVING spoken thus he left them to their reflections on what had lately passed—and retired out of the city to Bethany—where he stayed all night.

18 In the morning as he was returning to the city, he felt on the road very painful sensations of hunger :

19 And happening to see a fig tree at some distance, he went up to it, expecting fruit—but found only leaves—upon which he said to the tree—Mayest thou never bear!—Immediately upon this imprecation the fig tree withered and died.

20 This astonishing spectacle struck the disciples with surprize, and they said in amazement one to another—How soon hath the fig tree lost its verdure! How instantaneously hath it faded!

21 Jesus answered—Let me solemnly assure you, that if you repose an unshaken confidence in God to assist you in propagating and confirming his religion, he will enable you to work miracles greatly superiour to this—even prodigies of power as astonishing

astonishing, as it would be, to loosen the loftiest mountains from their foundations, and precipitate them into the ocean.

22 For whatever you solicit the divine Being to bestow, as being conducive to the credibility and promotion of religion, and from a persuasion of his infinite omnipotence—you shall obtain.

§—23 WHEN he had entered the temple and was instructing the people—the high-priests and the magistrates came to him in a body, and demanded of him—By what authority he acted in this manner—and who it was that commissioned and empowered him to be a public instructor?

24 He answered them—I will also propose to you a question, which if you resolve, I will inform you, who it was that delegated to me the authority which I exert—

25 Was the late baptism of John a divine appointment—or was it a contrivance merely human—Having for some time agitated this question, they said one to another—If we tell him it was a divine institution, he will directly reply—why did not you embrace it as such?

26 and if we tell him—it was solely an human contrivance, we expose ourselves to the fury of the populace, who universally esteem John as a most illustrious prophet.

27 After having with this caution debated the matter, they said to him—We are not able to solve your question. Neither will I, replied Jesus, satisfy you, by what authority I have assumed my public character.

§—28 I DESIRE your sentiments concerning a case I am going to recite—A certain person had two sons, and he commanded the eldest to go immediately and work in his vineyard.

29 At first he peremptorily refused—but afterwards he was touched with bitter remorse for his undutifulness, and went.

30 The father came to the younger and laid upon him the same injunctions—I will go this moment, answered he, but went not at all.

31 Which of these two sons showed the most filial obedience?—The eldest undoubtedly—they said. Jesus replied—The most abandoned and profligate sinners commence subjects of the gospel kingdom before you.

32 For John made his public appearance among you,
and

and delivered the most pure and sacred instructions—but you treated him and his admonitions with contempt—tho' persons guilty of the most atrocious and enormous vices were convinced of the divinity of his mission and doctrines—but tho' you were spectators of all the striking evidences he exhibited in confirmation of his prophetic character, yet you abandoned not your vices, nor discovered the least sorrow afterwards that you had rejected him.

§—33 ATTEND to the recital of another fable—A gentleman laid out a large plot of ground—planted it with vines—drew a strong fence round it—established a large apparatus for preparing the juice—and erected a tower for its defence. He after this travelled into a foreign country—but employed a number of husbandmen to cultivate and dress it in his absence.

34 When the vintage approached, he sent his servants to receive the produce of his new plantation,

35 But no sooner had these delivered their message, but the husbandmen began to treat them with the last indignity and cruelty—for one they scourged—a second they

stoned—and a third they murdered.

36 These not returning, he again deputed a larger number of his servants to make the same demands—but they used these also with the same insolence and inhumanity.

37 At last he sent his son to them, saying—they will surely not dare to offer my son any violence—surely they will reverence his character!

38 But on the first sight of him the husbandmen cried out with one voice—This is the heir!—Let us immediately assassinate him, and seize on his inheritance!

39 Accordingly they all at once rushed upon him—murdered him—and cast his dead body out of the vineyard.

40 When the proprietor of the vineyard himself in person comes—what punishment will he, think you, inflict upon such bloody and abandoned ruffians?

41 He will assuredly destroy them, they answered, by the most dreadful and excruciating tortures—and let his vineyard to others, who will serve him with greater fidelity.

42 After they had given this verdict—he said to them—have you never attended

to this remarkable passage in the scriptures—"The stone, which the workmen rejected is become the great corner stone, and hath united and consolidated the two sides of the edifice—This is by divine appointment, and is worthy to excite our most profound admiration."

43 Wherefore hear my solemn declaration—Those religious privileges, which you now enjoy shall be wrested from you, and bestowed upon other nations, which will make a proper improvement of them.

44 And whosoever shall stumble and fall upon this stone shall be terribly bruised—but he on whom its enormous weight shall tumble, will be crushed in a moment, and crumbled into atoms^b.

45 When the high priests and Pharisees had heard these fables recited, they perceived they were levelled at them—

46 which exasperated them to such a degree, that they concerted measures how to get him into their power—but they dreaded the fury of the populace, who revered him as the greatest of prophets.

CHAP. XXII.

1 JESUS after this delivered another parable, in which he represented the gospel dispensation in the following manner —

2 A CERTAIN Monarch made a most magnificent entertainment, at the marriage of his son.

3 When this splendid feast was ready to be served up, he sent his servants to hasten those who were previously invited—but they refused to go.

4 The king again dispatched others of his domestics to those who had been invited, to tell them, that he had provided a sumptuous entertainment—had prepared every delicacy and elegance that his power and opulence could command—and that he begged their immediate attendance, for that every thing was ready.

5 This pressing invitation they affected to treat with the last contempt—for some rambled into their fields—others betook themselves to their secular employments.

6 But others seized his servants by violence, and after

^b Our Saviour in this, and in the 41st Verse, refers to the destruction of Jerusalem by the Romans.

offering them the last wanton and cruel insults, murdered them.

7 When the king was informed of their disobedient and insolent conduct, he was so incensed—that he instantly put himself at the head of his troops, slew the murderers, and laid their city in ashes.

8 His resentments being satiated—he calls his servants together and tells them—that he had prepared a feast, but that those whom he had first invited were not worthy to share its magnificence.

9 Go, therefore, said he into the highways—and promiscuously invite all you meet with to the nuptial supper.

10 The servants receiving these orders dispersed themselves into all the publick roads and private paths, and collected all they met with, good and bad without distinction, and conducted them to the palace—so that the hall was filled with guests.

11 When they were all seated, the king came to take a view of his company—but soon discovered a person amongst them in a vile and fordid dress.

12 He called him and said—Friend, how came you to intrude into my palace, and into this company, in a dress so unsuitable to this genial

solemnity?—He was struck dumb—had no apology to offer for this disrespectful neglect.

13 The king then called to his servants, and bid them bind him hand and foot—to drag him out of the room—and to expose him to all the horrors of midnight and darkness—there to deplore his wretchedness, and feel the most dire and excruciating anguish.

14 For great numbers are invited to the glorious privileges of the gospel—but the number of those who joyfully comply with the invitation, is very inconsiderable.

§—15 THE Pharisees, who heard this parable, left him—and holding a conference resolved upon a scheme which they hoped would effectually ensnare him, and destroy his public credit and reputation.

16 Accordingly they send some of their pupils, along with the Herodians, and ordered them to address Jesus in the following manner—Divine teacher! we are persuaded you have a conscientious regard for truth—that in sincerity and plainness you communicate to men the dictates of infallible wisdom—that the fear of man can never induce you to sacrifice duty—for the most dignified personages

personages are nothing to you, who have so sacred and inviolable a regard for truth.

17 This your character hath induced us to request, that you would give us your real sentiments concerning this question—Is it lawful for the Jews to pay tribute to the Romans, or not? —

18 Jesus conscious of their base and wicked intentions, said—Why, O ye crafty hypocrites! do you practise such insidious arts to circumvent, and draw me into danger?

19 Show me the coin that is collected—They brought him a denarius.

20 He said—Whose head and legend is this?

21 They replied—Cæsar's—Then, said he, pay to the Emperour, what he lawfully demands, and to God the duties he requires.

22 When they heard this answer, they left him—astonished at the manner, in which he detected them, and avoided the snare.

§—23 THE same day the Sadducees, who are a Jewish sect, who deny a future state, came to him, and proposed this query—

24 Illustrious instructor! our great legislator hath enacted this law—If a man die and leave no children, his brother shall marry his wi-

dow, in order that the name and family of the deceased may not be extinct.

25 Now there happened once amongst us this uncommon instance—There were seven brothers—the eldest of whom married and died without children, and his widow was espoused by his second brother.

26 But he too died—and all the seven by a premature death.

27 So that the woman survived them all.

28 What we desire you, therefore, is this—Which of the seven brothers shall have this woman in a future state—

29 Jesus answered—You are guilty of gross and egregious mistakes, arising from your ignorance of the scriptures, and your impious limitation of the divine omnipotence.

30 For in a future state the human race is not procreated—but the spirits of good men are pure and refined intelligences, like the heavenly Angels.

31 With regard to a future state—have you never seriously considered the import of this divine testimony, which God so frequently addresses to you—

32 “I am the God of Abraham, the God of Isaac, and

and the God of Jacob"—
Certainly God is not the governour of dead insensible matter but of living and conscious intelligence.

33 When the multitude, who stood around, heard his solution of these difficulties, they were amazed at the acuteness and strength of his arguments.

§—34 WHEN the Pharisees heard that he had effectually silenced the Sadducees, they collected themselves together in a body to dispute with him.

35 And one of them, who was an interpreter of the law, intending to make trial of his sagacity and skill, proposed this question—

36 Which, Sir, is the most capital and fundamental precept in the whole law?

37 Jesus replied—Thou shalt love the Lord thy God with a most pure, constant, and unalienable affection.

38 This command is superior to every other for importance and excellency.

39 This also is similar to it in essential dignity and worth—Thou shalt cultivate the most benevolent affections towards thy brethren of mankind.

40 In these two fundamental rules all the various instructions that are scattered

in the law and in the prophets are virtually comprized.

§—41 As the Pharisees were standing together, Jesus proposed to them this question—

42 What are your sentiments concerning the Messiah?—Whose son is he?—They answered, David's.

43 But why, said Jesus, does David, when under a divine afflatus, call him his superior in the following passage—

44 The supreme Jehovah said to my Lord—Be thou invested with universal dominion and authority, 'till thou have subdued all thy foes."

45 In what sense, therefore, is the Messiah David's son—when David plainly in this passage calls him his Lord and superiour?

46 This difficulty they could not solve—and from that day desisted from all farther attempts to ensnare him by insidious questions.

CHAP. XXIII.

1 **A**T that time Jesus directed the following discourse to the multitude and to his disciples.

2 The Scribes and Pharisees have succeeded Moses in publicly teaching and inculcating the duties of the law.

3 Whatever

3 Whatever precepts, therefore, they enjoin, that are justified by the law, conscientiously observe and obey—but imitate not their lives—for their lives are scandalously inconsistent with their instructions.

4 For they oppress men with an intolerable burden of severe and tedious observances—but will not in their own practice conform to any of the precepts of this strict and rigid morality.

5 Their whole conduct is actuated by an insatiable love of ostentation and applause—it is merely to secure this that they make their phylacteries so enormously broad—it is for this that they affect to wear fringes to their garments of such a showy and immoderate length.

6 It is to gratify this insatiable passion, that they aspire to the highest seats at every public entertainment, and strive to get the most distinguished places in all religious assemblies.

7 They are intoxicated with the fumes of servility and adulation, which they expect should be offered to them in places of public resort—and their inward transport is boundless, when men address them with the pompous titles of Father, and Doctor.

8 But do not you assume these vain-glorious and extravagant titles—for the Messiah is your only guide, your sole instructor and master—and your common title, indiscriminately, is that of, brethren.

9 Do not you honour any earthly instructor with the appellation of, unerring guide—for you have only one infallible director of conscience—your heavenly Father.

10 Neither do you arrogate to yourselves the distinction of being supreme heads and leaders—for your only supreme head and leader is the Messiah.

11 For under the christian dispensation, he, who shall stoop to the most humane and condescending offices, shall be the greatest.

12 For whosoever shall affect supercilious airs of arrogance and disdain, shall have the least pretensions to the true christian character—but he, that is clothed with humility and modesty, is the greatest ornament to it.

§——13 Jesus then denounced the following woes upon the Scribes and pharisaical doctors—Woe unto you, ye Scribes and Pharisees, vile and abominable hypocrites!—for you concert every measure to prevent
men

men from embracing christianity—You will not be convinced by its evidences yourselves, and do every thing in your power to prevent persons of good dispositions from being convinced.

14 O ye hypocritical Scribes and Pharisees! dreadful will be your condemnation!—for you oppress by the most iniquitous extortion the widow and the orphan, and think to hide your avarice and rapacity from the world by a specious mask of long and rapturous devotions—God, for these enormities will inflict upon you the severest punishments.

15 Woe to you, hypocritical Scribes and Pharisees!—for you traverse sea and land to gain converts to Judaism—and when you have gained them, soon render them, by your immoral lives and scandalous examples, more profligate and abandoned than they ever were before their conversion.

16 Woe unto you, ye false erroneous guides! who say— if a man swear by the temple and violate his oath, it is not criminal—but if he swear by the gold of the temple, he lays himself under an inviolable obligation to perform.

17 Vain and absurd dis-

inction!—for which is more important—the gold, or the temple, which it only serves to decorate and adorn?

18 You likewise assert this—He that swears by the altar, if he falsifies his oath, is guilty of nothing sinful—but he that swears by the victim that is upon it, is indispensably bound to the performance.

19 Egregious folly!—for which is greatest—the victim, or the altar which gives it its sacredness.

20 In oaths, all subtil and evasive distinctions are of no avail—for he who swears by the altar, swears by it and all the sacred offerings that are devoted to God on it.

21 And an adjuration by the temple is a solemn adjuration by him who possesses it.

22 And he who appeals to heaven for the truth of his assertions, appeals to God, who supremely dwells there.

23 O hypocritical Scribes and Pharisees! dreadful beyond description will be your future misery—for you are most religiously scrupulous in performing all the little niceties of the ceremonial law, and with a most punctilious exactness mark the tithe of mint, anise and cummin—but the more important duties of

the law, justice, compassion, and fidelity, entirely disregard—These you ought to have made the great fundamental rules of your obedience, at the same time that you omitted not the positive injunctions.

24 Miserable instructors! who pick out the smallest insect, but swallow down the largest.

25 Woe unto you, ye hypocritical Scribes and Pharisees!—In your external behaviour you exhibit to the world a splendid appearance—the most consummate purity and decency of manners—but your interior is black and deformed with the most rapacious, intemperate, and depraved desires.

26 Thou abandoned Pharisee, first introduce elegance and purity into thine internal dispositions, that thy exterior actions may be nothing but the pure reflected image of a good heart.

27 Woe unto you, O ye Scribes and Pharisees! How detestable is your hypocrisy!—You resemble plastered monuments, which outwardly appear beautiful—but inwardly are full of putrefaction and horror.

28 Like these, you appear

to men to be mirrors of sanctity and justice—while your hearts are replete with dissimulation and all iniquity.

29 O ye Pharisees and Scribes, what miseries are now impending over you for your hypocrisy and atrocious vices—You build magnificent tombs for your martyred prophets, and decorate the sepulchres of deceased piety with the most profuse and costly ornaments!

30 And thus lament over them—O had we lived in the days of our progenitors—we never would have imbrued our hands, as they did, in the blood of such glorious reformers!

31 This is a testimony that you descend from those who murdered the prophets,

32 and you have^c in the present age, by your resisting the strongest evidence, and persecuting the best men, compleatly rivalled all the enormities of your ancestors.

33 Ye monsters of cruelty and dissimulation! how is it possible for you to escape the most dire and excruciating torments of a future state!

34 To reclaim you from your vices I send among you persons endowed with miraculous gifts, and superiour

^c See the Camb. MS.

wisdom and virtue⁴ — but some of these you will murder—some you will crucify—some you will scourge in your synagogues, and pursue with implacable rage from one city to another.

35 So that upon you shall be revenged all the blood of the prophets, which hath been spilt from holy Abel down to Zacharias the son of Barachias, whom you cruelly assassinated between the temple and the altar.

36 I assert it with the greatest solemnity—that the heavy punishment of all these crimes shall be inflicted upon this *present* age.

37 O Jerusalem, Jerusalem! thou who hast murdered so many prophets, and hast stoned to death so many good men who were sent to reform thee—for how many ages have I strove to save thee from ruin with all the anxious care and tender solicitude of the most affectionate parent—but you have obstinately refused.

38 For this your incorrigible disobedience the most dreadful destruction shall overwhelm your city, and your country shall be depopulated.

39 Nor shall you ever again see me present among

you, 'till the time that you say—Unspeakably happy is he who is a professor of the gospel!

CHAP. XXIV.

1 **A**FTER this Jesus going out of the temple, his disciples came to him and desired him minutely to observe the grandeur and magnificence of the edifice.

2 Upon this Jesus said to them—Survey this most superb and stately structure—yet I assure you that this whole vast fabric shall be so totally demolished, that there shall not be left one stone standing upon another.

3 The disciples alarmed at this prophetic declaration came to him in private, as he was sitting on the mount of Olives, and said—Tell us when all these dreadful calamities shall happen, and the sure signs, by which we shall be able to prognosticate thy coming to inflict this punishment, and the consummation of the Jewish œconomy.

4 To this enquiry Jesus thus replied—Take heed lest any one seduce you into fatal errors.

5 For many impostors will assume my character—pub-

⁴ the Apostles.

lickly proclaiming themselves to be the Messiah, and will by these arrogant pretensions impose upon many.

6 See you be not intimidated when you hear of wars, and are informed of bloody battles and invasions—for the destructive flames of war shall rage a considerable time, before they involve this city and nation.

7 For one country shall commence hostilities against another, one potent kingdom against another; and different countries shall be distressed by famines, desolated by pestilences, or violently shaken by earthquakes.

8 All these are but preludes to the grand and universal catastrophe.

9 In these calamitous times you will be persecuted with unrelenting rage, be held in general and implacable detestation by all nations, and be put to the most cruel and ignominious deaths, merely for your inviolable attachment to my religion.

10 In those unhappy times, also, many will conceive disgust against the christian religion and apostatize—and then in the most perfidious manner betray and persecute their brethren.

11 Several impostors too shall

then utter false predictions, and miserably deceive many.

12 The great and general prevalency of these enormities will entirely extinguish the love of religion in the bosom of many christians.

13 But he who through all these scenes of persecution maintains an inviolable fidelity to his profession shall be rescued from the miseries in which this country shall be involved.

14 But before these calamities overwhelm it, the gospel shall be preached throughout the whole Roman empire, and its evidences be proposed to every nation.

15 But when you see that idolatrous nation, which hath spread such universal havock and desolation among mankind, encamp round the holy city—as Daniel hath predicted, whose prophesy demands every reader's serious regard and attention—

16 then let those christians, who are in Judea, save themselves by a precipitate flight to the mountains.

17 He who is then on the house top, and sees this vast army approach, let him not stay a moment to take any thing out of his house.

18 He who then happens to be at work in the fields, let him

not turn back to take his cloaths.

19 Deplorable will be the fate of those women, whose flight will be then prevented by advanced pregnancy, or the suckling of infants.

20 Earnestly pray that this precipitate flight may not happen during the inclemency of the winter, or on the sabbath day.

21 For the Jewish nation shall then be overwhelmed in such dreadful calamities as never happened from the foundation of the world, nor will ever happen again to its final dissolution.

22 And should this horrid carnage and desolation be continued for any considerable duration, the whole nation of the Jews would be extinct—but for the sake of the christians the period of those terrible distresses shall be but short.

23 During these miseries if any one should tell you that the Messiah is in such a place, that he hath made his public appearance in such a town—pay him not the least credit.

24 For many will pretend to be the Messiah, and assume the character of prophets—exhibit such surprising feats and astonishing pro-

digies—and carry on the delusion with such cunning artifice and fraud, as almost to impose even upon the christians themselves.

25 Remember that I have given you this previous advice.

26 When, therefore, men shall say to you—The Messiah at this very time hath appeared in such a desert—go not thither to examine his pretensions—Behold! the Messiah conceals himself in such a private retirement, on account of the wickedness of the Jews—treat the information with contempt.

27 For the swiftness of the coming of the son of man to destroy the Jewish nation shall be similar to the rapidity of lightning, which darts from east to west, at one sweep, through all that intervening space, in a moment.

28 For wherever the putrid carcase lies, to that place will the eagles collect to glut their raging hunger.

29 Immediately after those dreadful calamities, shall the sun be shrouded in darkness—the moon shall become a great blank in the midst of heaven—the stars shall drop from their spheres—and the heavenly powers shall be shaken with

the most violent concussions*.

30 And then shall be seen in the air a bright luminous appearance of the son of man, scattering destruction upon the Jewish nation—at which tremendous spectacle all the tribes of the land of Israel shall be overwhelmed in the last terror and distress, when they survey the Messiah riding in triumph on the clouds of heaven in magnificent pomp and irresistible power.

31 He will then dispatch his messengers with the clangors of a shrill trumpet, and they shall collect Christians in every region of the universe, making converts and forming societies of believers in the most distant climes.

32 Learn a lesson of instruction from the following similitude—When the fig-tree puts forth new leaves and tender shoots, you conclude that summer is approaching.

33 In like manner when you see all these concurring tokens, which I have so minutely described—most certainly infer that the impending de-

struction will very speedily fall.

34 I solemnly assure you that the present race of men shall not be defunct, before this dreadful inundation come, and the whole of this prophecy be fulfilled.

35 For sooner shall the earth and sky be reduced into its primitive chaos, than these my predictions not be fully verified and accomplished.

36 But in what day, or in what particular season of the year this dire invasion shall happen, is known only to the supreme God—but to no being in the universe besides him—to none even of the most exalted angels.

37 The times in which the son of man shall come to destroy this impenitent country will be exactly similar to the times in which Noah lived.

38 For as in the times that preceded the flood, the men of that age were immersed in the excesses of all sensual indulgence, and continued traversing a circle of every amusement and pleasure even 'till the very day that Noah entered into the ark;

* The downfall of Jerusalem, and of the Jewish ecclesiastical and civil polity, is here described by our Saviour in the *same* sublime language, as the downfall of Babylon and Egypt in the ancient prophets. Compare Isaiah xiii. 30. Ezek. xxxii. 7, 8.

39 and never once suspected the impending inundation — till it suddenly rushed upon them, and swept them all away — just such will be the state of things when the son of man comes to destroy this incorrigible nation.

40 At the time of this sudden irruption there shall be two persons in the same field — a good Christian and an unbelieving Jew — the one of whom shall be involved in the general destruction, and the other save himself by flight.

41 Two women shall be grinding at the same mill — the one shall be slain, the other providentially make her escape.

42 Exercise, therefore, a constant vigilance, and attention to the admonitions I have given you — for you cannot tell in what particular season the son of man will come to plunge the Jewish nation in the gulf of destruction.

43 Consider how reasonable such a conduct is in other cases — for example — Had any master of a family previous information at what particular hour of the night his house would be attempted, he would certainly sit up, and prevent the thieves from breaking in.

44 With the same prudent vigilance be you also ever en-

dowed — that these terrible calamities surprise you not sunk in supine negligence and inconsideration.

45 Every prudent servant, to whom his lord hath committed the care of his domestic affairs during his absence, will show his fidelity in punctually executing his commands.

46 And happy will such a faithful servant be, if his master at his arrival finds him diligently employed in his duty.

47 He will assuredly reward such industry and faithfulness with the principal direction of all his fortunes.

48 But if the wicked servant suffer negligence and carelessness to steal upon him, and indulge the fond imagination, that his lord will defer his journey home for many years,

49 and in consequence of these suggestions begin a course of profligacy and riot — throw every thing into confusion — abuse his fellow-servants with the most wanton cruelty — and run into all the excesses of debauchery and drunkenness —

50 The lord of that servant will suddenly come upon him at an unexpected time, and surprise him in the midst of these scenes of irregularity and disorder,

51 and will inflict upon him

him the most exquisite tortures¹, and precipitate him into an horrid confinement—there to deplore his wretchedness, and gnash his teeth for pain.

CHAP. XXV. 1. The state of the christians on the sudden irruption of these overwhelming calamities may be properly represented in the following fable — TEN virgins took their lamps, and went in procession to meet the bridegroom.

2 Five of these were endued with prudence and discretion, the other five were thoughtless and inconsiderate.

3 The thoughtless took indeed their lamps, but had not the precaution to replenish them with oil.

4 But the prudent, mindful of futurity, carried oil with them in vessels.

5 Having waited a long time for the bridegroom, and he not appearing, they also, fatigued with tedious expectation, sunk in profound repose.

6 But lo! at midnight they were suddenly alarmed with

a piercing cry — The bridegroom, the bridegroom is coming! — hasten to meet and congratulate him.

7 Roused with this unexpected proclamation they all got up and trimmed their lamps.

8 The thoughtless then began to solicit the other to impart to them some of their oil—telling them that their lamps were entirely extinguished.

9 To these entreaties the prudent answered—that they had only provided a sufficient quantity for their own use, and therefore advised them to go and purchase oil of those who sold it.

10 They departed accordingly, but during their absence the bridegroom came, and the prudent virgins, being prepared for his reception, went along with him to the nuptial entertainment—The doors then were immediately shut.

11 After some time the others came to the door, and supplicated earnestly for admission.

12 But the bridegroom repulsed them—telling them,

¹ It will appear by consulting the following passages that *διδρασκω* is not restricted to *sawing asunder*, as Whitby and others contend. *τα μεν τε σωματα δίδρασκοντο*. Plutarch *Pyrr.* p. 729. *Κυρας δὲ δίδρασκοντο*. Polyb. p. 820. Edit. Casaub.

he did not know them, and would not admit any strangers.

13 Be ye in the same manner vigilant and watchful—lest at your lord's coming to punish the Jews, you be surprised in negligence and carelessness, and be involved in the general destruction.

§—14 THE gospel dispensation with regard to the distribution of future rewards and punishments may be thus represented—A gentleman intending to visit foreign countries called his servants together, and entrusted them with considerable sums, expecting that they should improve them by trade during his absence.

15 To one servant he committed five talents—to a second, two—to a third, one—to each according to his respective abilities—After this he set out upon his travels.

16 The servant then, who had received five talents, immediately launched into business, and in process of time by his skill and diligence doubled his capital.

17 In like manner he, who had been entrusted with two, gained in trade other two.

18 But the servant, who had received one talent, went into an obscure place—dug an hole

and there deposited his lord's money.

19 After many years were elapsed, the gentleman returns home from his travels, and calls his servants before him—desirous to know what improvement they had made of his money.

20 The servant then, who had received five talents, thus spoke—Sir, at your departure you delivered to me five talents—by care and industry I have accumulated other five.

21 His lord highly elated cried out in transport—Amiable conduct! consummate excellence!—your faithful conduct merits the highest applause—enter into the most transcendent happiness it is in my power to bestow.

22 He then, who had received two talents, approached his lord, and said—Sir, you originally entrusted me with two talents—I have likewise doubled them by my diligence in commerce.

23 His lord in the highest raptures said—Well done! thou faithful servant! thou hast abundantly showed thy fidelity in husbanding the trifling sum I committed to thee—thou shalt be immediately advanced to a very high and illustrious station, and share thy lord's felicity.

24 Last of all he, who had received one talent, drew near and spoke—Sir, I knew you to be a man of implacable severity, exacting your unreasonable demands with unrelenting rigour, and expecting great emoluments from persons, whom you fixed in no capacity to subserve your interests.

25 Dreading, therefore, your stern and inexorable temper, I went and hid it in the ground—here it is—I restore it as I received it.

26 His lord, fired with indignation at a conduct so criminal, said to him—Thou base and indolent slave!—if you really knew me, as you say you did, to be of a temper so unreasonable and unrelenting, and to be so inexorable in my demands,

27 you ought to have taken care not to incur my resentment—but by a careful and diligent endeavour should have improved the talent in trade—that at my return I might have received my money with some additional profits, and have applauded and rewarded you for your conduct.

28 The gentleman then said—take that talent from

him directly, and give it to him who had the five talents.

29 For every one, who hath carefully improved what hath been committed to him, shall be rewarded with a more ample and copious affluence—but he, who hath misimproved what was entrusted to him, shall be fatally deprived even of what he originally had.

30 Take you therefore that worthless slave from my presence, and throw him into a dark and dismal mine*, there to deplore his wretchedness, and gnash his teeth for extreme misery.

§—31 At the last day the Messiah shall descend, invested with matchless splendour and majesty, with a bright and numerous retinue of his angels—and then shall ascend a most magnificent throne.

32 Before this tribunal all the nations of the universe shall be convened in one vast assembly—these he will then separate into two distinct companies, in the same manner as a shepherd selects and divides the sheep and goats into two separate flocks.

33 The good he will place on his right hand—the bad on his left.

34 The judge will then

* Disobedient and worthless slaves were usually punished by being confined to hard labour in the mines.

address himself to those on his right hand with smiles of approbation — Welcome! ye blessed of my father! Welcome to the everlasting possession of those blissful abodes, which have from all eternity been prepared for your reception.

35 For when I was fainting with hunger, you gave me food—when I was parched with thirst, you gave me drink—under your roof, when I was a stranger, I found an hospitable reception.

36 When I was languishing under cold and nakedness, you clothed me—when I was sick and helpless, you took the charge of me^a—when I was confined in prison, you visited me.

37 The righteous, alarmed at such an unexpected discourse, will then answer — Blessed Messiah! when did we ever see thee languishing with hunger, or fainting with thirst, and in these extremities relieved thee?

38 When did we ever see thee a forlorn and unhappy stranger, and entertained thee—or indigent and naked, and clothed thee?

39 Or when did we ever

see thee confined to a sick bed, or to a loathsome dungeon—and in that helpless condition visited and befriended thee?

40 To this the judge will answer—Since you have done these kind and benevolent offices to the most inconsiderable christian—I consider them as done to myself.

41 AFTERWARDS the judge will turn to those on his left hand, and say to them, with stern looks, full of indignation—Depart you cursed from my presence, to be consumed in that eternal fire, that was prepared for the devil and his angels.

42 For tho' I was expiring with hunger and thirst, you repulsed me from your doors.

43 Tho' I was in a strange country and in distress, you had the cruelty to refuse me the least relief—when you saw me shiver and languish under cold and nakedness—when you saw me rendered helpless by indisposition, or confined in a prison—you neglected me, and left me to all the cruel rigours of my condition.

44 This company too will witness surprise at such an ac-

^a The word *ἐπιμεριάζω* doth not signify to *visit*, but to take the *charge* or charge of a person. So it should have been translated, James i. 27.

cufation, and say—Lord, when did we ever see thee involved in any of the calamities you mention, and denied thee relief?

45 He will then reply — Since you have refused these humane and beneficent offices to modest and humble virtue in distress — I consider them as being refused to myself.

46 The wicked then will be sentenced to eternal death, and the good shall be adjudged to eternal life.

CHAP. XXVI.

1 **W**HEN Jesus had finished the preceding discourses, he said unto his disciples,

2 There are only two days you know to the passover — during which solemnity be assured that the son of man will be treacherously delivered into the power of his enemies, and be crucified.

3 At this very time there was convoked a general council of the high priests, the clergy and the magistrates — who met in the palace of the high priest, whose name was Caiaphas.

4 In this assembly they all deliberated and concerted measures how to trapan Jesus by fraud, and put him to death.

5 They agreed, however, not to execute this design during the celebration of the passover — lest it might cause a tumult, and the populace should rescue him by force.

§—6 ABOUT this time it happened, that as Jesus was in Bethany, in the house of one Simon whom he had miraculously cured of leprosy,

7 a woman approached him as he was reclining on the couch, and poured an alabaster box of the finest and richest perfume upon his head.

8 This action, of which the disciples were witnesses, filled some of them with extreme indignation, and they could not forbear testifying their resentment by saying — What is there that can justify such extravagance!

9 This perfume might have been sold for a considerable sum, which would have relieved the distresses of several poor families.

10 But Jesus conscious of these repining murmurs said to them — Why do you conceive such violent disgust and resentment against the woman? — she hath done me a good and beneficent office.

11 And with regard to what you alledge concerning the poor — objects of compassion you have always around you — but my continuance with you

you will be but of a very short duration.

12 So short, that the perfume, which she hath now lavished upon my person, may be considered in the light of funeral honours paid to me.

13 This friendly and benevolent favour, which this woman hath just conferred upon me, I assure you, shall be celebrated in every country where the gospel is diffused, and live in the grateful remembrance of all future ages.

§—14 AFTER this Judas Iscariot one of the twelve apostles went to the high priests,

15 and said—What reward will you give me, and I will deliver Jesus into your power? —They agreed to pay him thirty pieces of silver.

16 From the time, that this contract was made, Judas continually studied the most favourable opportunity of putting Jesus into their hands.

§—17 THE disciples, on the first day of unleavened bread, came to Jesus, and desired to know in what place he would have them make preparation for eating the paschal supper.

18 He said to them—Go into the city to such a certain person, and tell him that your

master intends to celebrate at his house the approaching solemnity with his disciples.

19 The disciples immediately executed his injunctions—and in that person's house they provided every thing necessary for the paslover.

20 Accordingly in the evening Jesus sat down to eat the paschal lamb with his disciples.

21 But while they were at supper Jesus said to them—I certainly know that one of you will by the basest perfidy betray me into the power of those, who thirst after my blood.

22 A declaration so unexpected threw them into all the excesses of resentment and grief—and every one of them respectively asked him, by turns,—if he judged him capable of such black ingratitude and treachery?

23 He replied—The person, who will perpetrate this crime, is now dipping a piece of bread in the dish.

24 The son of man, indeed, will make that exit, which the antient prophets have long since predicted—but dreadful, beyond expression, will be the punishment of that person, who will betray the Messiah into the hands of his persecutors! Happy would

would it be for him, had he never drawn the breath of life!

25 The traitor Judas hearing this discourse said—Do you think me capable of such villainy—I do—Jesus replied.

26 As they were at supper, Jesus took bread, and when he had given thanks to God, he broke it, and distributed it to his disciples, saying—Take and eat this bread—which I design should represent my own body.

27 He then took the cup, and having paid his gratitude to heaven, he gave it to them, saying—Of this wine do you all drink—

28 for it represents my own blood—by the effusion of which that new dispensation, which, is designed to reform a vicious and depraved world, shall be sealed and confirmed.

29 And let me farther assure you—that I will not taste the produce of the vine, 'till the time that my heavenly father hath erected his kingdom¹.

30 When they had sung the usual paschal ode—they withdrew to the mount of Olives.

31 On their arrival here he

said to them—This very night you will all be ashamed of the cause you have espoused, and desert me—and to your conduct may be applied a passage which occurs in one of the prophets—“I will wound the shepherd, and the flock shall disperse.”

32 But remember, after I am raised from the grave, I will immediately repair to Galilee.

33 Peter then replied—you say that we shall all relinquish you—but I am deliberately resolved never to abandon you.

34 Hast thou formed this resolution?—I assure thee this very night before the cock hath crowed three times, thou wilt solemnly deny that thou ever hadst any connections with me.

35 I will sooner meet death, with you, said Peter, in the most dreadful form, than ever be guilty of such baseness—All the disciples made the same declarations.

36 Jesus then attended with his disciples came to a retired place called Gethsemane—into which as soon as he had withdrawn, he said to them,—Sit down here, while

¹ That is, not 'till after his resurrection—at which the gospel dispensation properly commenced. See *Sykes* on the Christian Religion, p. 62, and *West* on Prayer, p. 75.

I advance a little farther, and supplicate my God to assist me.

37 He then took with him Peter, and the two sons of Zebedee—who soon saw him sink in an agony of excessive sorrow and distress of mind.

38 He then said to them—my soul is overwhelmed in a flood of the most oppressive grief, and is ready to expire by reason of the excruciating anguish I now sustain—Do stay here and sit up with me.

39 Having said this he advanced a few steps from them—prostrated himself on the ground, and uttered this prayer—O merciful God! suffer not the impending storm to break over my head—but I check myself—Not my will but thine be done!

40 He then rose from his knees, and came back to his disciples—whom he found sunk in profound repose—and awakening Peter he said—are you not able to sit up with me, but for one single hour.

41 Suffer not sleep to overcome you in this emergency, but earnestly beg of God, that you may not be seduced into sin—Your minds cheerfully prompt you to adhere to me, but the strong fears

of death, alas! will soon overcome all your mental resolutions!

42 He left them a second time, and devoutly offered the following supplication—O my father! if these approaching miseries cannot be avoided, but I must be involved in them—I calmly acquiesce in thine all wise disposal!

43 He came, and again found them overwhelmed in sleep.

44 Upon seeing them in the same condition, he went from them a third time—and poured out the same devout requests.

45 After this he comes to his disciples and says to them—You may now indulge your slumbers, and sink in the arms of security and repose—for the time is expired—my fate is decided, the son of man is this moment going to be delivered into the hands of his wicked enemies.

46 Rise—let us depart—the traitor is here!

47 He had not spoken these words before Judas approached him, attended with a vast mob, armed, some of them with swords, others with clubs, whom the prelates and the magistrates had hired for this purpose.

48 To these ruffians the traitor

traitor had agreed to give this signal—The person, said he, whom I shall kiss, is the man—Apprehend him immediately.

49 He then hastily advanced up to Jesus, and said—Hail great instructor!—and saluted him, seemingly, with great ardour and affection^{*}.

50 Friend! said Jesus to him, what is it hath prompted thee to this?—The mob then seeing the signal, rushed upon him and seized him.

51 One of the disciples, seeing this violence, immediately drew his sword and struck a servant of the high priest a blow which cut off his right ear.

52 Upon this Jesus turned to him and said—sheath thy sword—for all, that shall now take up arms to rescue me, are sure to be overpowered and slain.

53 Dost thou not reflect, that if I were to be extricated by force from my impending fate, I could now implore my

heavenly father to deliver me, and should instantly be incircled with many thousands of Angels?—

54 But how, then, would those prophecies be fulfilled, which expressly predict the sufferings and death of the Messiah?

55 When the officers had seized Jesus, he said to the surrounding mob—Why did you come armed with clubs and swords to apprehend me, like a thief, in this clandestine manner?—When you knew that I was every day publicly instructing the people in the temple—yet laid no violent hands upon me?

56 But the antient predictions must be accomplished—I am to sustain all this treatment—When the disciples saw their master in the hands of these ruffians, they were seized with consternation, and deserted him by a sudden and precipitate flight.

§—57 WHEN they had apprehended Jesus they drag-

^{*} φιλιω is used in the verse before, but καταφιλιω in this, and intimates that the traitor saluted him with great ardency. To express myself in *latin*: In pio officio aliquandiu immoratus est. Pericles loved Aspasia with the greatest tenderness, and never went or came from the forum, but ἀσπαζέτο μετὰ τῇ καταφιλεῖν. Plutarch Pericles, p. 301. All the army shed tears for joy, and ἐνθουόντο ἀλλήλοις καὶ κατεφιλον. Plutarch in Fabio, p. 330. Cato struck *Maxillius* out of the list of the senators because in the presence of his daughter τὴν αὐτεχούσικα κατεφιλον. Plutarch Cato Maj. p. 634. Sylla always carried in his bosom a little golden image, which in an engagement he ever used καταφιλεῖν. Plut. Sylla. p. 861. Edit. Steph.

ged him before Caiaphas the high priest, at whose house the clergy and magistrates, were then assembled.

58 Peter followed him, at some considerable distance, as far as into the hall of the high priest—where he mingled with the servants, designing to learn the result of this transaction.

59 When Jesus was brought before the high priests and the magistrates, the whole council tried to suborn witnesses to attest the most notorious falsehoods—in order that they might publicly condemn and execute him as a malefactor.

60 But tho' several false evidences were procured, yet what they alledged was not deemed sufficient to convict him of a capital crime—till two witnesses appeared,

61 who declared that they had heard him utter the following expressions—I am able to demolish this whole fabric of the temple, and in three days time to rebuild it in all its former grandeur and magnificence.

62 The high priest then rose from his seat and said to him—Wilt thou offer no defence?—Wilt not thou vindicate thyself against these charges?

63 But Jesus, knowing their determined resolutions to condemn him, continued si-

lent—The high priest then said to him—I solemnly adjure thee in the name of the living God, in whose presence thou standest, that thou wilt expressly tell us, whether thou art the real Messiah, the son of God?

64 Jesus answered that he was, and said—You will soon see a convincing proof that I am—for you will see me invested with the highest dignity and authority, and riding in triumph, pomp and majesty, upon the clouds, scattering destruction upon this city and nation.

65 Upon hearing this, the high priest rent his cloaths, crying out—What horrid blasphemy is this! What occasion have we for evidence against him?—Have you not heard the notorious blasphemies against God that he just uttered?

66 I desire your sentiments of it—The council with one unanimous voice answered—that he ought to suffer capital punishment.

67 This sentence was no sooner pronounced, than the mob around him began to offer him the vilest indignities, spitting in his face, and striking him with their fists,

68 and during this opprobrious treatment insolently asking him to tell, by the prophetic powers he posses-

sed, who it was that struck him.

§—69 PETER, as hath been mentioned above, was now in the hall—where as he was sitting, one of the servant maids came to him and said—I believe you was one of the companions of this Jesus of Nazareth.

70 You mistake the person, he replied—I never had the least acquaintance with him—I do not know what you mean.

71 He was no sooner gone into the passage, but another maid servant saw him, and said to the people that stood round her—That person there was one of Jesus' particular friends.

72 But he answered with a solemn oath, That he did not so much as know him.

73 A little after, some of those who stood there said to Peter—you certainly are one of his disciples—for your dialect is a plain demonstration, that you are a Galilean.

74 Upon this he began to utter the most dreadful oaths and imprecations, making the most solemn appeals to God, that he never had any connections with him—when he heard the cock crow.

75 He then instantly recollected what Jesus had told him—that before the cock crew, he would three several

times utter the strongest asseverations that he had never known him—this rushing into his mind struck him with a painful sense of his weakness and wickedness, and he went out and burst into a flood of bitter tears.

CHAP XXVII.

1 **I**N the morning the high priests and the other members, who composed the Sanhedrim convened a council in which it was unanimously decreed that Jesus should suffer capital punishment.

2 Accordingly they loaded him with fetters and conducted him before Pontius Pilate the Roman governour.

§—3 But when Judas found that Jesus was condemned to die, he was stung with remorse, and bringing back the thirty pieces of silver to the prelates and the magistrates,

4 said to them—I have been guilty of a most horrid and enormous crime, in betraying an innocent person into your hands by an act of the basest perfidy—they replied—thy treachery doth not in the least affect us—thou alone art chargeable with it.

5 He then, seized with despair and rage, flung down the

the money—rushed out of the temple, and immediately hanged himself¹.

6 The high priests ordering the pieces to be picked up said—as human blood hath been purchased with this money, it is unlawful for us to put it into the treasury of the temple.

7 They therefore deliberated to what use they should convert it, and agreed at last to purchase with it the potter's field to be a burying-ground for all foreigners that died in the city.

8 From this circumstance that plot of ground hath ever since been called the *field of blood*.

9 This incident is exactly similar to the following passage which occurs in the prophet Jeremiah—they took the thirty pieces of silver, the price which the children of Israel set upon my head,

10 and they cast them into the potter's field, as God had enjoined me."

§—11 WHEN Jesus was ordered before the governor,

he said to him—Do you pretend to assume the title of King of the Jews?—Jesus answered in the affirmative.

12 But to many accusations that were here brought against him by the high priests and the magistrates he made no reply, knowing their inflexible resolution to condemn him.

13 Upon this Pilate said—Why do you continue silent—do not you hear the heavy crimes they alledge against you?

14 But Jesus still preserved a profound silence—so that the governor was greatly astonished at his behaviour.

15 The governor had established a custom of gratifying the people, at every passover, with the release of any one prisoner, whose pardon they solicited of him.

16 There happened then to be under confinement a very notorious ruffian, whose name was Barabbas.

17 As the council, therefore, stood convened before him, Pilate, not doubting

¹ Some interpreters would conclude from the greek verb here used that despair and melancholy choked and strangled the traitor: but it is never used in this sense. "Some say when Ariadne was deserted by Theseus, he hanged herself, ἀπαγχναται. Plutarch Theb. p. 16. "They bring out the halters τῶν ἀπαγχνομένων. Plutarch Themistocles, p. 223. "When he found that Cato knew of it, he hanged himself, ἀπαγχναται. Plutarch Cato Maj. 626. "Socrates being abused in a comedy, only laughed at it, but Polignus hanged himself, ἀπαγχναται. Ælian Var. Hist. p. 341. Edit. Fabri.

but they would prefer Jesus to such an infamous malefactor, proposed it to them, whether they would have him release this Barabbas or Jesus.

18 For he knew very well from the whole of their conduct on this occasion that they had dragged him to his tribunal merely from a principle of determined malice and inveterate rage.

19 It happened, moreover, while he was presiding in this court of judicature that his wife dispatched a messenger to him, entreating him not to condemn an innocent person—for that she had been, the night before, greatly terrified with a frightful dream concerning him.

20 In the mean time while he was ruminating on this message, the high priests and the magistrates prevailed with the populace by their importunate persuasions to solicit for the acquittal of Barabbas and the execution of Jesus.

21 The governour recovering from the perturbation into which this incident had thrown him, asked them again—Which of these two do you choose I should instantly dismiss from confinement?—They all cried Barabbas.

22 But what sentence shall

I pronounce, said Pilate, upon this man, whom you call the Messiah?—They universally clamoured—let him be crucified!

23 The governour, astonished at the furious rage they expressed, calmly asked them—what crime they charged him with—but to this they only replied with a vociferation more violent than ever—let him be crucified!

24 When Pilate found that all his attempts to rescue him from their fury were fruitless, and that the more he endeavoured to placate their resentments, the more he instigated and inflamed them, he ordered water to be brought, and washing his hands in the presence of the whole court, said—I give this public testimony that my hands shall not be embued in the blood of this good man.

25 The whole assembly then unanimously replied—Let his blood be upon us and upon our posterity!

26 Accordingly Barabbas was released from prison—and Jesus was sentenced to be first scourged and afterwards crucified.

27 After the first part of the sentence was executed—the governour's guards carried

ried Jesus into the prætorium—and there collected together the whole cohort.

28 They then stripped off his cloaths, and arrayed him in robes of mock royalty—for they put on him a purple vest—

29 they platted a crown of thorns, and fixed it on his head—they put a cane into his right hand for a scepter—and then prostrated themselves before him—offering him the most wanton and cruel insults and indignities—shouting, God save the king of the Jews!

30 they spit upon him—they took the cane which he had in his hand and struck him with it on the head, that the sharp thorns might pierce and wound it.

31 When they were tired with this insolent treatment, they divested him of the purple robe, and putting on him his own cloaths they dragged him away to the place of crucifixion.

32 On their way from the prætorium they happened to meet one Ci non, a foreigner, from Cyrenè—him they compelled by menaces to carry the cross.

33 When they were arrived at the place of execution, called in the Jewish language

Golgotha, which signifies, The place of skulls,

34 they were kind enough to offer him a stupifying draught, a composition of gall and vinegar—but after he tasted it, he refused to drink it.

35 The Roman soldiers having fixed and erected the cross, and nailed him to it, cast lots for his cloaths—a circumstance similar to one which the Psalmist mentions in the following passage—“They made a division of my apparel, and cast lots for it.”

36 They then sat down upon the place and kept guard.

37 Over his head they also put up this inscription—to signify the crime for which he suffered—THIS IS THE KING OF THE JEWS.

38 Along with him there were crucified two thieves, one on each side.

39 The people that passed by the place reproached him in all the abusive language they could invent, making him the object of all their banter and derision—shaking their heads at him,

40 and crying—This is the man, who could demolish the temple and rear it again in the space of three

days! — O illustrious prophet! save thyself! Since^m thou art the Messiah, loosen the nails by thy miraculous power, and descend from thy cross!

41 With the same scornful contumely did the high priests, the clergy, and the magistrates load him, contemptuously saying,

42 — Others he rescued from death, but hath not power to rescue himself! Since he assumes the title of king of Israel, let him now drop from his cross in perfect health, and we shall credit his pretensions.

43 — He had the assurance to arrogate to himself the appellation of the son of God — let that Being now, since he approves his conduct, deliver him from his tortures!

44 The thieves who were crucified along with him, upbraided him also in the same opprobrious terms.

§—45 Now from twelve o'clock to three in the afternoon, the whole land of Judea was enveloped in thick darkness:

46 About three, Jesus uttered with a loud and strong voice these words—Eli, Eli, lama sabachthani — which translated signify, O my God! my God! why hast thou deserted meⁿ!

47 Some persons that stood by, hearing these expressions, and led into a mistake from the similarity of the words, said—He implores Elias to come and assist him.

48 Then one of them immediately ran—took a sponge—filled it with vinegar, and fixing it at the end of a cane gave it him to drink.

49 But the rest reproved him for this kind office, saying—Do not regard him—let us see if Elias will come to extricate him from his misery.

50 Jesus cried again with an excessively loud and vehement voice and expired.

51 A most amazing scene now presented itself—The veil, that separated the holy of holies from the sanctuary, was torn in pieces from the top to the bottom—There was also a dreadful earthquake, by the violence of whole concu-

^m F, in this and the 42d verse signifies *since*: as it does, when joined to an indicative mood, in innumerable other places.

ⁿ Our Saviour by citing the beginning of the 22d Psalm *only*, intended to refer the Jews to the Psalm itself, in which their *present* conduct and his circumstances are minutely described with a most amazing exactness. The Jews method of quoting scripture was by reciting only a few words at the beginning of a paragraph.

sions the rocks were shattered and burst asunder.

52 The monuments of the dead were also opened, and the bodies of many good men, who had been lately deceased, were restored to life,

53 and quitting their sepulchres, after his resurrection went into the holy city and were seen by considerable numbers of the inhabitants.

54 But the Roman captain and the guard of soldiers which he commanded, when they felt the violence of the shocks, and saw the other astonishing prodigies that now occurred, they were struck with extreme horror, and all declared — Undoubtedly this person was the son of a God!

55 There stood, moreover, at some considerable distance from the cross a large company of women, who had contributed to his support, and had attended him in his journey from Galilee.

56 Among these were Mary Magdalene, Mary the mother of James and Joseph, and the mother of John and the other James.

57 In the evening Joseph of Arimathea, a person of great dignity and opulence, who was both convinced him-

self, and laboured to convince others* of the divine authority of Jesus,

58 went to Pilate, and requested it as a favour, that he would grant him the body of Jesus—The governor at his earnest solicitation ordered the body to be taken down and delivered to him.

59 When this gentleman had received the corpse, he swathed it in the finest linen,

60 and interred it in a tomb, which he had lately hollowed in the rock, and in which he designed that his own remains should be deposited—and after having blocked up and secured the mouth of the sepulchre with a large stone, he departed.

61 Mary Magdalene, and the other Mary, sitting on a place opposite the sepulchre, were pleased spectators of these funeral obsequies.

§—62 THE next day being the Jewish sabbath, the high priests and the Pharisees went in a body to Pilate:

63 Being admitted, they spoke thus — We remember, Sir, that this notorious impostor publicly gave out, that three days after his death he would rise again.

64 We desire you, therefore, to give orders that the

* Literally, made disciples to Jesus.

sepulchre may be strongly guarded and secured for three days—for should his disciples come in the night time and steal his body, and publish to the world that he is actually risen, the people will be seduced into a delusion that will be attended with more dangerous and pernicious consequences, than what have already happened.

65 To this their proposal Pilate assented and said—Go then, take a guard with you, and make the sepulchre as secure as you think proper.

66 Accordingly they went—secured the mouth of the sepulchre—set a seal upon the large stone—blocked up its entrance—and placed a strong body of soldiers to guard it.

CHAP. XXVIII.

1 **I**N the evening when the Jewish sabbath was closed and the first day of the week just commenced, Mary Magdalene and the other Mary went to view the tomb.

2 But here a surprising scene presented itself.—A dreadful earthquake shook the ground—an angel then descended from heaven—advanced to the tomb—rolled away the large stone that co-

vered its mouth, and sat upon it.

3 Red fiery beams darted from his visage, like gleams of lightening, and his robes shone with a splendour, inexpressibly bright and dazzling.

4 The guards were so struck with his appearance, that their blood was instantly chilled with horror, and they sunk down like dead men.

5 The angel addressed himself to the women with placid mildness and benevolence, and said—I know that you are come hither with a pious design to pay your last kind offices to the crucified Jesus.

6 But he is no longer inclosed within this tomb—he is risen from the ruins of the grave, as he said he should do—come see the place where your master was once deposited.

7 And do you exert all the speed you are able, and inform his disciples that he is risen from the dead, and that he is advancing before them into Galilee, where he will certainly exhibit himself to their view—remember, it is an angel commands!

8 Having received this order they ran from the sepulchre with swift and impatient steps to bring this happy news

to the disciples, while fear and joy tumultuously struggled in their bosoms.

9 But as they were flying with the message in this precipitate manner—behold! Jesus met and greeted them—The well known voice and form struck them with inexpressible transports—they run to him—prostrated themselves, and embraced his knees.

10 Jesus then said to them—Dispel every fear, and go, bid my disciples hasten into Galilee, where I will meet them.

§—11 AFTER the women had left the sepulchre, some of the guards came into the city, and gave the high priests a circumstantial account of every thing that had happened at the tomb.

12 Upon this information a council was immediately convened—in which they came to a resolution to give a considerable sum of money to bribe the soldiers.

13 And they ordered them, whenever they were consulted about these occurrences, to report, that the disciples came in a clandestine manner in the night time, and stole the body, while they were asleep.

14 And they moreover assured the soldiers, that if their conduct should happen to be

found out by the governour, they would take care to exculpate them, and appease his resentment.

15 The soldiers, being thus largely bribed, acted as they were instructed—and this account, which the soldiers were hired to publish, is current and credited among the Jews to this day.

16 The disciples went directly to Galilee and ascended a particular mountain, which Jesus had named as the place, where he would exhibit himself to their view.

17 But tho' they had doubted before, as soon as they saw him, they were convinced of the identity of his person, and prostrated themselves before him.

18 Jesus then addressed them in the following words—I am now invested with universal power in heaven and on earth, as a reward for my obedience.

19 Go you, therefore, and make converts in every nation, baptizing them into the belief and profession of a religion, which is planned by the Father, published by the Son, and confirmed by the Holy Spirit:

20 Enjoining upon them a strict and conscientious observance of all the precepts that I have taught you—and remember,

member, that in all your labours and ministrations I shall ever be your constant guar-

dian and support to the final consummation of all things.



T H E

HISTORY OF JESUS

B Y M A R K,

CHAP. I.

I intend to write the history of Jesus the Messiah, the son of God :

2 Whose appearance on earth was ushered in by John the Baptist, according to the express prediction of the ancient prophets, recorded in the two following passages — “ Behold I send an herald before thee to proclaim thy approach and prepare men for thy reception.”

3 “ Hark ! how the wilderness resounds with the loud proclamation—O prepare for the speedy advent of the Messiah—strow the path with flowers, in which his sacred feet shall tread !”

4 According to these prophecies John appeared as

the harbinger of the Messiah, and publickly baptized in the wilderness, inculcating upon all who came to him the necessity of sincere repentance in order to their securing the divine forgiveness.

5 Struck with the appearance of so illustrious a prophet, the whole country of Judea, and the inhabitants of Jerusalem flocked into the wilderness—and all these innumerable crowds were baptized by him in the river Jordan, confessing their past crimes with genuine and unfeigned remorse, and making the most deliberate resolutions to reform their lives.

6 John affected great mortification and austerity of manners — wearing a coarse garment made of camels hair, and
a girdle

a girdle of leather—feeding on locusts, and the honey that he met with in the woods.

7 This prophet made this most solemn and public proclamation to all that vast multitude that resorted to him—There is coming, said he, and will speedily appear a divine personage of a character and dignity infinitely superior to what I am invested with, and for whom I am not worthy to stoop to perform the meanest office.

8 I have baptized you only with water, but this divine messenger will baptize and endue you with the gifts of the holy spirit.

§—9 WHILE John was thus employed in the duties of his ministry, Jesus himself came among others from Nazareth, and was baptized by him in Jordan.

10 But the moment he came out of the water, he saw the sky open, and the holy spirit descended upon him with the rapidity of a dove :

11 And at the same time, these words were distinctly articulated from the clouds—Thou art my beloved son, the object of my fondest affections !

§—12 SOON after this, Jesus in a prophetic dream fan-

cied himself transported into a dreary wilderness :

13 And in this horrid and solitary desert, he thought he lived among wild beasts, deprived of food for forty days—during all which space, Satan practised every art to seduce him from his duty—but at the expiration of this period, he thought, the angels came and gave him refreshment.

§—14 AFTER John's imprisonment, Jesus travelled into Galilee, publishing the joyful news that the kingdom of the Messiah was going to be erected,

15 and making public proclamation, wherever he went that the time fixed by the prophets was elapsed—that the grand revolution under the Messiah would very soon take place—solemnly admonishing all to repent and amend their lives, and to credit the joyful news he then communicated.

§—16 WALKING along the shore of the lake of Galilee, he saw two brothers, Simon and Andrew, who were fishermen, and happened then to be casting a net into the lake.

17 Jesus called to them and said—Follow me, and I will instruct you to catch a nobler prey—to draw men from the waves of sin and misery.

18 Imme-

18 Immediately upon this authoritative invitation they deserted all they had, and joined themselves to him.

19 Advancing a little farther on the beach he saw, in a fishing vessel, two other brothers, James and John, the sons of Zebedee, diligently employed in repairing their nets.

20 These he also called, and invited to follow him—Upon which they likewise did not hesitate a moment, but left their father and the servants, and became his companions.

§—21 WITH these attendants he entered the city Capernaum on the sabbath day, and going directly into a place of public worship, instructed the people who were there assembled.

22 And the whole audience were astonished at the sublimity of his doctrines—for he taught them, not in the trifling, careless, jejune manner of the Jewish clergy, but like one who was invested with a divine commission and authority.

23 There was in that assembly a person, who was at times afflicted with madness, and a fit of distraction happening then to seize him,

24 he cried out—Let us alone, thou Jesus of Naza-

reth—what concern hast thou with us—I know very well who thou art—thou art a divine prophet.

25 Jesus then authoritatively commanded the raging disease to quit him immediately.

26 Upon which, tho' the man was now in the midst of terrible convulsions, and was roaring in a wild and frightful manner, he was instantaneously restored to his reason and understanding.

27 At the sight of this stupendous miracle they were all struck with the last astonishment, and said one to another—What amazing power is here exerted! What divine instructions hath he just delivered! By what irresistible energy hath he removed the most obstinate and inveterate diseases!

28 His fame was accordingly soon celebrated in all the country around Galilee.

§—29 WHEN the public service was over; he went directly into the house where Simon and Andrew lived, attended with James and John:

30 Upon his entrance he was told, that Simon's mother in law was confined to her bed by a violent fever:

31 Upon this information he went into her room—took her by the hand—raised her up
—and

—and immediately every symptom vanished—he got up in perfect health, and provided entertainment for them.

32 In the evening when the sun was down, they brought to him great numbers of unhappy objects, distressed with a variety of dreadful disorders:

33 So vast was the multitude, that the whole city seemed to be collected around the house.

34 All this variety of diseases he cured instantaneously—restored to the use of their intellects many persons labouring under madness, and suffered not the distracted to publish his character by any wild and noisy exclamations.

§—35 THE next day he rose a considerable time before the morning dawned, and privately withdrew into a solitary retreat, to offer up his devotions to God.

36 As soon as his absence was discovered, Simon and his other attendants went in search of him.

37 When they found him, they desired he would return—and told him that there were prodigious crowds expecting him.

38 He replied—The other neighbouring towns claim my regards—I must impart to

them also the joyful news of the Messiah's kingdom—for I was sent to diffuse instruction and happiness to all.

39 Accordingly throughout the whole region of Galilee he taught in all their religious assemblies, and healed the most inveterate diseases.

§—40 AMONG others, a person infected with leprosy, approached him with reverence, and prostrated himself at his feet, imploring him to commiserate his unhappy condition:

41 Such a dreadful spectacle affected Jesus with the tenderest sympathy.—extending his hand, therefore, he said, as he touched him—I am willing to relieve thee,—be thy cure this moment compleated:

42 He had no sooner pronounced the words, but the leprosy vanished and his flesh appeared in a sound and perfect state:

43 He then, having peremptorily charged him not to divulge it, immediately dismissed him,

44 and said—acquaint no person, on any account, with thy miraculous cure—but go directly and present thyself to the priest, in order that he may examine and pronounce thee healthy—and offer those sacrifices to God, which the law

law prescribes upon this occasion :

45 But the man was so transported with gratitude, that as soon as he was gone from his presence, he began to publish every where the miraculous cure that he had just been blessed with—so that the admiration of the public was so universally excited that he could not appear in any of the cities in that region, but withdrew into solitary and unfrequented places, where great numbers resorted to him from all parts.

CHAP. II.

1 **SOME** time after, Jesus came again to Capernaum—but it was no sooner reported that he was in a certain family,

2 than immediately a vast concourse of people gathered about the house, so that the court before the door was quite full of people—to these he delivered an instructive discourse.

3 While he was preaching to this crowded audience, a number of men designed to bring to him an helpless paralytic, supported by four persons :

4 But when they found they could not come near him on account of the prodigious

crowds, they ascended the stairs on the outside of the house—took off some of the tiles, in order to force open the trap door that was in the roof—and thro' this door they let down with cords the couch, on which the miserable paralytic lay :

5 Jesus, when he saw the unhappy creature descend in this manner, conscious of the faith which they reposed in his miraculous power, said to him—Son, all the sins, which you have hitherto committed, are from this moment expunged.

6 When some of the Pharisees, who sat in the room where he was, heard these expressions, their hearts secretly suggested the following sentiments—

7 What horrid blasphemy hath this person just uttered!—What impious profaneness for him to arrogate a power, which belongs solely to God!—none but He can forgive sin.

8 Jesus who perfectly knew the human mind, and every sentiment that passed there, turned to them and said—Why do you permit your hearts to indulge and dictate such invidious thoughts?

9 For which is easiest, I appeal to you, to forgive his sins, or by a word to make this

this miserable wretch, whom you see enervated and shaking with the palsy, to rise, to take up his couch on his shoulders, and walk home.

10 I will give you an evident demonstration that the son of man is endowed with power on earth to forgive sin—Having said this he turned to the paralytic,

11 and said to him—Rise—take up thy couch—and walk home :

12 That moment he found himself nerved with strength—he instantly rose up—threw his couch upon his shoulders—and carried it through the crowd—so that all who were spectators of this fact were struck with the last astonishment, and with devout gratitude adored God, unanimously declaring—That no age, or nation, ever saw such miraculous power displayed !

§ — 13 AFTER this he again left the town, and went along the shore of the lake, whither the multitude followed him, to whom he delivered important and useful instruction.

14 Advancing farther, he

passed by the collector's office, where he saw Matthew the son of Alphaeus sitting, whom he invited to follow him—upon which he immediately left his employment, and joined the rest of his attendants.

15 This person invited Jesus and his disciples to an entertainment; which he had provided at his house—at which there were many collectors and other persons of immoral characters, who sat down with Jesus and his select companions.

16 When the Scribes and Pharisees saw him eating with persons of such profligate lives, they said to his disciples—What induces your master to associate with men guilty of such notorious and scandalous immoralities ?

17 Jesus overhearing their discourse, replied—As the healthy have no occasion for the physician, but medicine is only of use to the indisposed—so my design in coming into the world was not to invite the virtuous—these are such *already* as I am desirous they should be—but to en-

† These collectors of tribute were universally detested in all the Roman provinces on account of their intolerable oppression and unfeeling cruelty. "Mithridates made an incursion into Asia, which then suffered intolerable miseries from the usurers and publicans, who seized and devoured every person's property like so many insatiable harpies." Plutarch Lucull. 905. See also a shocking account of their iniquities, p. 921.

gauge profligate sinners to repentance and amendment of life.

§—18 ABOUT this time the disciples of John and of the Pharisees came to Jesus in a body and said—Why do John and the Pharisees enure their disciples to such severe mortification and rigid austerities—while you permit your disciples to indulge themselves in so free and unrestrained a manner?

19 Jesus replied—Can the friends and companions of the bridegroom fast, and macerate their bodies, during the days of nuptial festivity and joy—while the bridegroom is with them, it would be highly improper and preposterous to practise the rigours of abstinence, and to indulge the gloom of melancholy:

20 The time, however, will soon come, when the bridegroom shall be violently torn from them—then shall the days of their mourning and melancholy commence.

21 But for me to enjoin a number of severe and painful observances upon my disciples, who have been educated in the manner they have been, and but lately embraced my cause, would induce

them immediately to abandon and desert me, and would be a conduct as imprudent and absurd as for a man to join a large piece of strong new cloath to an old and obsolete garment which would only contribute to make it tear the worse:

22 Or, for me to impose a course of rigid austerities upon my disciples, would be as incongruous and fatal, as for a man to put new wine into old skins¹, by the fermentation of which the skins would be burst and the liquor spilt—and as men, that they may incur no detriment, prudently put new wine into new skins: so the same discreet treatment is requisite to preserve my disciples inviolably steady and attached to me.

§—23 It happened about this time, that as Jesus was walking through some corn fields, his disciples plucked some of the ears as they passed along.

24 The Pharisees, who were present, conceived violent indignation at their conduct, and said to Jesus—Do you not observe the behaviour of your disciples—Why do you suffer them thus to violate the sacred duties of the sabbath?

25 To these remonstrances

¹ — οἶνον ἐν φεραῖς, καρπὸν ἀρεῆς,
 Αἴτην ἐν ἀγέαι. Homer. Il. Γ. 246, 247.

Jesus answered—Have you forgot what David did on a similar occasion, when he and his attendants felt the keen sensations of hunger?

26 Do you not remember, that in Abiathar the priest's time he went into the house of God, and refreshed himself and his men with the sacred bread, which it is highly impious for any, but priests, to taste.

27 The sabbath, he told them, was designed to subserve the interests and happiness of man—and not man in cases of urgent necessity to be miserable rather than violate it.

28 He added moreover—that the son of man was empowered to supersede that severity and rigour in the observation of the sabbath, which their superstition had imposed.

CHAP. III.

1 **T**HERE was in that religious assembly, into which he entered, a man who had a withered hand.

2 This incident soon excited all the attention of the Pharisees as it was the sabbath day—flattering themselves that if he should cure this person, it would afford them ample foundation for

their calumnies and aspersions.

3 When Jesus saw this unhappy spectacle, he had him stand up in the midst of the congregation.

4 He turned then to the Pharisees and said—Whether is it lawful on the sabbath day to perform actions of benevolence, or of malevolence—to save or to destroy life?—They kept a sullen silence.

5 Jesus looking round about, and filled with indignation and grief at the determined malice and incorrigible obstinacy that lurked in their hearts, said to the man—Extend thy hand—he extended it—and it was instantly restored to as perfect a state as the other.

6 The Pharisees then quit-
ted the place—and immediately formed a confederacy with the Herodians to murder him.

7 Jesus, knowing their sanguinary intentions, privately withdrew with his disciples to the lake—whither there resorted prodigious multitudes of people from all parts of Judea, particularly from Galilee,

8 from Jerusalem, from Idumea, and from the countries that lay beyond Jordan. Vast crowds came even as far

as from the surrounds of Tyre and Sidon, attracted by the fame of his miracles, which had penetrated into those remote parts.

9 Jesus was so incommoded by the tumultuous confluence of this innumerable multitude, that he was obliged to order his disciples to get a boat ready.

10 For those who laboured under any maladies were so impatient to have them removed, and pressed with such violence to touch him, that he was in danger of being overwhelmed and beat down by their impetuosity.

11 Of these he cured vast numbers—But those who were afflicted with madness no sooner saw him, but they cried out in wild distraction—Thou art the son of God!

12 But these public professions Jesus industriously suppressed and silenced, knowing the pernicious consequences that would immediately arise from his approving and assuming such a title.

§—13 About this time he ascended an hill, and selected from among the crowd twelve persons, whose dispositions he was perfectly acquainted with— who, according as they were nominated, went up to him.

14 These he chose to be

his inseparable companions, and the constant witnesses of his actions, and to publish the joyful news of the speedy erection of the Messiah's kingdom.

15 To these he designed to impart miraculous powers, and to enable to cure the most stubborn and inveterate diseases.

16 Their names were Simon, whom he afterwards called Peter:

17 James and John the sons of Zebedee, whom he distinguished by the name of Boanerges, which signifies, the sons of thunder:

18 Andrew, Philip, Bartholomew, Matthew, Thomas, and another James, the son of Alpheus, Thaddeus, Simon the Zealot,

19 and Judas Iscariot, who afterwards in so perfidious a manner betrayed him—These twelve soon after accompanied him to a certain family.

20 But they were no sooner entered, than they were surrounded with such a tumultuous concourse of people, as rendered it impossible for them to get any refreshment.

21 His friends who were in the house hearing the confused clamour, and seeing the tumult and vehemence that was used on this occasion to gain access to him, could not forbear

forbear declaring that they thought the mob was seized with distraction and madness, and went out to restrain¹ and pacify them.

§—22 THE Scribes and Pharisees, who were come down from Jerusalem, being witnesses of the miraculous cures which he wrought at this time, said—No wonder that he performs such feats, for he is a confederate with Beelzebub, the supreme sovereign of the dæmons.

23 Jesus immediately addressed himself to them and exposed the absurdity of their reasoning, in the following manner—Is it reasonable to think that Satan would combine with any person to lessen his own power, and destroy his own interests?

24 If any kingdom is torn by intestine factions and divisions, it cannot be of any long duration.

25 Or if internal discord and animosities are fomented in any family, it is impossible for that family to continue for any considerable time in a flourishing condition.

26 By a parity of reason therefore it follows, that to suppose me to be in a confederacy with Satan, is to sup-

pose that Satan would kindle an insurrection in his own empire, and voluntarily contribute to its ruin and dissolution.

27 You ought rather to conclude, that I am possessed of power greatly superiour to that of this infernal prince—since no one would dare forcibly to enter the house of a strong man and plunder it, unless he knew himself to be endued with strength that would enable him to bind and confine him, while he pillaged it.

28 I solemnly assure you, the most atrocious crimes that men shall perpetrate, and the most opprobrious calumnies that they shall utter, shall be forgiven them upon sincere and unfeigned repentance:

29 But he who shall wilfully insult and satyrize the miraculous operations of God, by ascribing them to the agency of dæmons, resists the greatest evidence that the wisdom of God hath thought proper to exhibit before men, and is consequently precluded from the divine forgiveness, and will finally incur everlasting destruction.

30 This he said, because they imputed his miracles

¹ Cimon restrained and reduced the licentiousness of the populace, *ἐφάρται καὶ συνέβαλλε τὸν δῆμον*. Plutarch Cimon. p. 891. Steph.

to a confederacy with Beelzebub.

§—31 ABOUT this time his mother and his brothers came to the place where he was, but being prevented by the surrounding multitude from approaching him, desired that they would inform him of their arrival.

32 Some of the people, therefore, acquainted him that his mother and his brothers were standing on the outside of the crowd and wanted to speak to him.

33 When he heard this, he replied—Who is my mother? Who are my brothers?

34 Then looking upon the circle of his disciples, who were sitting around him, with pathetic tenderness, he said—See here is my mother! See here are my brothers!

35 For whosoever sincerely and constantly obeys the will of God, is united to me in the strongest bonds of the most endearing affection.

CHAP. IV.

1 **H**E removed again to the side of the lake, where such an immense multitude of people collected round him, that he found it necessary to go aboard a vessel, and from the deck to deliver his discourses to the crowd

as they stood on the rising beach.

2 Judging it proper to convey his public instructions in the vehicle of fiction, he now addressed to them the following fable.

3 AN husbandman went to sow his grounds:

4 And scattering the seed promiscuously in every direction, some chanced to light upon the hard beaten path, which the feathered tribes collecting in great flocks, and impelled by hunger, instantly picked up:

5 Some fell upon rocks that were just covered with a thin slight surface of soil—which immediately shot up, as there was no depth of mould, into which it might be admitted:

6 But no sooner was the sun risen and begun to assail it with its scorching beams, but being destitute of roots, it dwindled and died:

7 Some fell among weeds—which shooting their rank luxuriant tops over it, choaked and killed it:

8 Others fell upon good soil—in whose genial bosom being fostered and nourished, it blessed the husbandman with a rich and copious harvest.

9 He concluded this apologue with saying—Let every one

one, who is endowed with the powers of reason and understanding, employ them in the diligent study of truth and virtue.

§—10 WHEN he had recited this fable, his disciples, who stood round him, desired him in private to favour them with the explication of it.

11 He replied—Your virtuous and docile dispositions entitle you to an unreserved acquaintance with the peculiar truths and discoveries of the gospel dispensation—but with regard to the mixed multitude, who are standing on the shore, their prejudices make it necessary for me to throw over naked truth the veil of fiction.

12 For the moral dispositions of the present age are exactly those described by Eſaiah in the following passage—“ They see the most signal proofs of divine power, yet are not convinced—they hear reports of the most illustrious miracles, but give them no credit—and suffer not the most striking evidence to affect them in such a manner as to make them reform their vices and qualify them for the divine forgiveness.”

13 He then said to them—If you are not able to find out the meaning of this easy

and perspicuous similitude, how much less will you be able to understand others more obscure and intricate?

14 He then gave them the following explanation—By the sower is denoted the son of man—by the seed his doctrine:

15 By the hard beaten path are represented those, on whom the truths and doctrines of the gospel are able to make no lasting impressions, and who yield up their principles an easy prey to the first adversary, who attacks them:

16 By the rocks slightly covered with soil are intended those, who are immediately struck with the evidence of christianity as soon as proposed to them, and embrace it with eager transport—

17—but having no native goodness of heart, into which its principles may strike root, their convictions prove temporary and transient—for no sooner does any persecution assail them for their religion, but they immediately renounce it with contempt:

18 The seed that fell among weeds indicates those, who espouse the doctrine of the gospel,

19 but worldly anxiety, the insatiable lust of gold, and a raging habitual passion for

sensual gratifications, by their baleful influence choak the principles of virtue, intercept all nourishment from it, and kill it before it hath attained to its maturity :

20 The good and generous soil corresponds to the genuine probity and native honesty of those who impartially examine the evidences of the gospel, have their minds open to conviction, suffer its truths to influence their conduct, and bring forth the fruits of righteousness according to their respective abilities and different opportunities.

21 He moreover said to them——The knowledge, which I impart to you in private, you are freely to communicate to others—for men do not light a lamp with a design to shut it up in a vessel, but to set it in some conspicuous place to shed its useful beams around.

22 Let the sacred truths, therefore, in which I instruct you in private, be publicly divulged to the world, and let mankind profit from those useful lessons, which have been dictated to you in secrecy and solitude.

23 And be careful to attend with diligence to the doctrines I deliver to you.

24 For let me assure you, that your own stock of knowledge and happiness shall be augmented in proportion to your generous desire and propensity to communicate instruction to others.

25 For he, who hath by assiduous culture already gained any measures of knowledge, shall receive a greater and nobler accession to his present fund—but he who suffers his mind to rust in sloth and indolence, will in time forfeit those very improvements that he may have already made.

§—26 He afterwards delivered the following parable to the assembled multitude —The gospel dispensation may be compared to an husbandman, who sows his ground.

27 The seed committed to the soil, after a few successions of day and night, imperceptibly vegetates—peeps above the surface—springs higher and higher †.

28 For the earth's genial bosom spontaneously produces, *first* the verdant blade

† *Seminis modo spargenda sunt, quod quamvis sit exiguum, cum occupavit idoneum locum, vires suas explicat et ex minimo in maximos auctus diffunditur. Senecæ opera, Epist. 38. p. 295. Ed. Amst.*

—then the ear—afterwards the swelling grain, gradually filling the ear.

29 When the harvest approaches, and it is arrived at its maturity, it is reaped and collected into the barn.

§—30 By what similitude, said he again, shall I represent the gospel dispensation?

31 It may be fitly compared to a single grain of mustard seed, which is one of the smallest seeds that any plant produceth:

32 but when committed to the ground, it becomes the tallest of the vegetable tribe—for it shoots up a tall and stately stem——throws out large luxuriant branches, cloathed with a foliage thick and ample enough to afford shade and shelter to the fowls of heaven.

33 Many such fables as these he recited to the multitude, from a tenderness to their prepossessions and weaknesses, which would not have permitted them, all at once, to receive plain and undisguised truths.

34 From a consciousness, therefore, of the tempers and dispositions of his audience, he constantly conveyed his public instructions in the vehicle of fiction—but afterwards in private he gave the explication to his disciples.

§—35 In the evening he ordered his disciples to row to the other side of the lake.

36 Having dismissed, therefore, the multitude, they ferried him in the boat, out of which he had lately been delivering his discourses, in company with some other boats.

37 But in their passage it suddenly blew a dreadful storm, which beat the billows into the boat, so that it was almost filled with water.

38 In this imminent danger he was at the stern, sunk in profound sleep—His disciples, alarmed for their safety, immediately waked him and said—Master! can you be so unconcerned when we are this moment all going to be swallowed up in the deep!

39 He rose, and with an authoritative voice said to the winds—be still—and to the waves—cease your roaring—The words were no sooner uttered, than not the least whisper of air was heard, and the surface of the lake became smooth as glass.

40 He then said to his disciples—Why do you suffer yourselves to be overcome with such vain terrors—after so many proofs as I have given you of miraculous power, why do you still distrust it?

41 All who were witnesses

of so amazing a spectacle were struck with awful reverence and horreur, and said one to another — What astonishing power is here displayed! What divine personage is this, whose sovereign mandate controuls the stormy winds and tempestuous sea!

CHAP. V.

1 **THEY** crossed the lake and landed in the country of the Gadarenes.

2 But he had no sooner quitted the vessel, than he saw a dæmoniac rushing from the tombs, and furiously running to meet him.

3 This miserable object lived and ranged among the gloomy sepulchres of the dead — for in his fits of distraction his fury and strength were so violent, that no art or force could bind him.

4 For there had been frequent attempts made to confine him in strong chains and fetters, but he always burst his irons, and tore his bonds asunder — so that his fury and distraction baffled all human power to restrain and subdue it.

5 Day and night was he constantly wandering on the mountains, or roving among the monuments — roaring — foaming — and mangling his body with stones.

6 This man being at a considerable distance from Jesus, no sooner descried him, but he run with the utmost precipitation to him, and prostrated himself at his feet.

7 He then cried with a loud and horrible vociferation — O Jesus, thou son of the supreme God! — what business hast thou with me — I beg and conjure thee for God's sake that thou wouldest not torment me.

8 He entreated thus importunately, because Jesus commanded the dæmon to quit him.

9 Jesus asked the man his name — My name, said he, is Legion — for a legion of dæmons is within me!

10 The wretch then began in a frantic strain to expostulate, and to implore in the most pathetic terms, that he would not eject his dæmons beyond the precincts of that country.

11 It happened that there was a very large herd of swine feeding about the neighbouring mountains.

12 The madman, uttering such wild extravagant things, as persons disordered in their intellects do, desired that the dæmons, which were in him, might enter into the swine.

13 Jesus accordingly suffered the swine to be seized with

with madness—and instantly the whole herd consisting of about two thousand, rushed forward in wild confusion—hurried violently down a steep precipice—and perished in the waves.

14 The keepers, who were witnesses of this scene, fled immediately with the greatest precipitation, and alarmed the city and country with the amazing sight they had seen, and with the dreadful loss they had sustained—Upon this, vast numbers flocked to the place to convince themselves of the truth of this strange relation.

15 This great concourse of people, when they saw the madman, whose frantic fury had so frequently baffled all their art and strength, sitting calmly, and talking rationally, they were struck with the last astonishment and terror.

16 For those, who had been spectators of every thing that passed upon this occasion, had recounted to them every minute particular concerning the dæmoniac and the loss of the herd.

17 The people of that region forming terrible apprehensions of the power of Jesus from what they saw and heard, unanimously implored him to remove out of their country.

18 Upon their request he returned to the vessel—in to which the madman begged he would admit him, and importunately desired he might go along with him.

19 But Jesus dismissed him and said—Go to thy relations and countrymen, and freely report the miraculous mercy which God hath showed thee.

20 Accordingly he departed and published in all the region of Decapolis what divine power Jesus had exerted in his recovery—and all who knew his former condition now surveyed him with astonishment.

§—21 REPASSING the lake upon his arrival on the opposite shore, a prodigious multitude soon collected round him.

22 Among others came a very eminent personage called Jairus, the principal ruler of the synagogue; who approached Jesus, and with the greatest humility and reverence prostrated himself at his feet

—
23 telling him in a flood of paternal grief and tenderness, that he had lost his daughter in the agonies of death—but was persuaded, that if he would condescend only to lay his hands upon her, she would be restored to life.

24 Jesus

24 Jesus did not hesitate a moment, but went away immediately with him — incircled and crowded by an immense multitude, who eagerly pressed to see him exert his miraculous power.

25 But in his way to the ruler's house, a woman, who had for twelve years been greatly afflicted with a flux of blood,

26 who had applied to several physicians without any success, and had spent all her fortune in making trial of various remedies, which were so far from being of any benefit to her, that they only aggravated her disorder,

27 having heard of the fame of Jesus, which was celebrated every where, mixed with the crowd, and, coming softly and imperceptibly behind him, just touched the hem of his garment.

28 For she flattered herself, that if she could but attain the happiness of the slightest touch, she should receive a miraculous cure.

29 That moment the blood ceased to flow, and she instantly felt, by the most grateful and happy sensations, that her disease was no more.

30 But Jesus immediately conscious of the salutary power that had thus been educed from him, turned suddenly

round, and asked who the person was, that had just touched him.

31 The disciples answered — How is it possible but this should happen, when the crowd is pressing in so tumultuous a manner round you?

32 Jesus then looked about to discover the person.

33 The woman, knowing that she was the object of his enquiries, came terrified and trembling — and falling down at his feet related every circumstance.

34 He said to her — Daughter, your confidence in my power hath effected your cure — Go, and assure yourself that your disorder will never return.

35 While he was speaking these words, a messenger was dispatched to the ruler to inform him, that his daughter had breathed her last, and that the prophet need not now trouble himself to come down to the house.

36 Jesus hearing this message delivered, said to the ruler — Let not this melancholy news throw you into immoderate grief and despair — only repose a firm trust and confidence in my power.

37 He then dismissed the crowd, and suffered none to accompany him, but Peter, James and John.

38 When

38 When he entered into the ruler's house, he found a dismal scene of grief and distress—some weeping and others singing, according to custom, melancholy funeral odes.

39 When he came into the room he said to them—Why do you indulge all these excesses of sorrow and mourning?—the young lady is not dead—she is only sunk into a profound sleep.

40 For these words, the mourners could not forbear expressing by their looks, the contemptible opinion they had of him as a prophet—But Jesus immediately ordered them all to quit the room, and taking with him the young lady's parents, and his companions, he went into the apartment where the corpse lay.

41 He approached it—took hold of her hand—and said, Talitha kumi—which translated signifies, young lady rise!

42 The young lady who was about twelve years of age, that moment got up, and walked in health and vigour about the room, to the inexpressible astonishment of every spectator.

43 Jesus then, to convince them that she was restored to perfect health, ordered them to bring her some victuals—

but strictly charged her parents not to divulge this miracle.

CHAP. VI.

1 FROM hence Jesus journeyed, attended by his disciples, to Nazareth, the place of his education.

2 And on the sabbath day he went into the place of religious worship, and publickly instructed the people—At this conduct many of the audience expressed their amazement, saying—How comes this man to arrogate to himself such an authority? Whence did he derive his superiour wisdom? How was he first endowed with those miraculous powers, which he now exercises?

3 Is not this the ignoble person who lately was a carpenter here? We all know his mother Mary, and his brothers, James, Joses, Jude and Simon—his sisters too are all settled among us—The obscurity, therefore, of his birth, and the meanness of his family, filled them with disdain and contempt of him.

4 Jesus upon their rejection of his doctrines, observed, That a prophet is never so likely to meet with disrespect, as in the place of his nativity, among his relations and former acquaintance.

5 The violence of the prejudices and disgust they had conceived against him, precluded his general usefulness among them—he only cured a few sick persons, whose good dispositions rendered them the objects of his compassion.

6 Jesus, expressing his astonishment at the incredulity and perverseness of his countrymen, left them, and preached in the several neighbouring villages around.

§—7 AFTER this, he convened the twelve disciples in a body before him, and solemnly endowed them with miraculous powers; intending to send them out, two and two together, into the towns of Judea, to publish the speedy commencement of the gospel dispensation.

8 Before he dismissed them, he instructed them to make no provision for their journey—to take neither bread, nor money, but only a staff to support their steps:

9 and to furnish themselves solely with common necessities—with cloaths and sandals—discarding all solicitous concerns with regard to futurity.

10 He added, in whatever family you reside, show yourselves contented with the accommodations you meet with, and remove not to any other,

all the time you stay in the place.

11 And whatever towns refuse to give you and your doctrines a favourable reception, when you depart, raise up the dust under your feet upon them, for a public testimony of their impenitence and guilt—Assure yourselves that the punishment which shall be inflicted in the solemn day of future retribution upon *Sodom* and *Gomorrah*, will be less dreadful and severe than that in which such an incorrigible town shall then be involved.

12 Having received this commission they departed, and publicly proclaimed every where the indispensable necessity of repentance and reformation of life.

13 The most stubborn and inveterate diseases they expelled, anointed the indisposed with oil, and miraculously healed them.

§—14 THE fame of those stupendous miracles, which Jesus performed, being universally celebrated, reached the throne of Herod, and threw this monarch into the most violent perturbation—When they recounted to him the several astonishing particulars, he said—This person can be no other than John the Baptist, whom divine providence

vidence hath restored to life, and endowed with these amazing powers.

15 For tho' at that time there was a great variety of opinions concerning the person of Jesus—some asserting that he was Elias—some a divine messenger, who never existed before—and others one of the antient prophets, whom God had now raised from the dead:

16 yet amidst this diversity of sentiments, Herod maintained that he could be no other than the Baptist, whom he had beheaded.

17 For Herod had some time before apprehended John and confined him in prison, at the instigation of Herodias his brother Philip's lady, by whose charms he had been captivated, and whom he publicly married.

18 For John had strongly remonstrated against this match, and had the undaunted freedom and hardiness to tell the king—That for him to espouse his brother's wife would be a conduct to the last degree unjustifiable and criminal.

19 For these honest remonstrances Herodias was implacably exasperated against him and thirsted for his blood—but was not able to glut her revenge:

20 for Herod had a great veneration for John's character, knowing him to be a man of most exemplary virtue and sanctity of manners—whose counsels he regarded, whose discourses he always heard with pleasure; and by whose advice he had done many useful and beneficent actions.

21 It happened, while John was under confinement, that Herod celebrated his birth day with great pomp and magnificence, and invited to a grand entertainment the nobles of his court, the officers of his armies, and all persons of distinction in Galilee.

22 In the midst of this general festivity and joy, the daughter of Herodias was introduced, and danced with such bewitching elegance and grace, as gave universal satisfaction and pleasure to the company—But Herod was so transported that he publicly said to her, Ask of me whatever favour you please, and I will instantly grant it.

23 He even ratified his assertion by a solemn oath, again repeating—If you solicit for half of my dominions, you shall not be repulsed.

24 The young lady immediately ran to her mother, and consulted her what boon she should crave—Ask for the head

head of the Baptist, replied her mother, in raptures.

25 Accordingly she went back directly to Herod and said—The favour I implore from your Majesty is this—give me on a dish the head of the Baptist.

26 A request so unexpected filled the monarch with cutting remorse and compunction for his rashness—but rather than violate his oath and the respect due to the company, he chose to gratify her.

27 Calling, therefore, one of his life-guards he ordered him immediately to bring in to the room the Baptist's head.

28 He went—executed his commands—brought his head on a large dish, swimming in blood—gave it to the young lady, who carried it as a most acceptable present to her mother.

29 When John's disciples heard of their master's fate, they went to the prison, and taking up his corpse, honoured it with the due rites of sepulture.

§—30 THE disciples were now returned from the several excursions they had made to preach the gospel, and collecting to Jesus informed him of the miracles they had wrought, and the instructions they had delivered.

31 He said to them—Let us privately withdraw into some unfrequented solitude, where you may rest some time after the fatigues you have sustained—For in the place, where they now were, they were surrounded and so greatly incommoded by an immense multitude, that they had not an opportunity even to take refreshment.

32 They took boat, therefore, designing secretly to retire into a solitary place.

33 But they did not steal away unperceived by the multitude—for they remarked the sequestered recess, into which he intended to withdraw, and ran thither by land from all the towns and villages around, and collected together in that place.

34 When Jesus landed and surveyed such a vast concourse of people eagerly waiting for him, he was affected with the tenderest pity and commiseration for their unhappy condition—being suffered for want of useful instruction to wander in ignorance and error, like sheep upon the mountains—he, therefore, began to instruct them in many momentous and important truths.

35 When he had continued his instructions 'till the day was far declined, the disciples came to him and reminded him,

him, that the place, where they were, was an uninhabited desert, and the evening considerably advanced.

36 They desired him, therefore, to dismiss the multitude, that they might have time to reach the neighbouring villages and procure themselves refreshment.

37 Jesus replied—Do you provide refreshment for them here—They said—Would you have us expend two hundred denarii, and accommodate them with provisions?

38 He asked them what provisions they already had amongst them—They went and examined and told him, that their whole present stock consisted only of five loaves and two little fishes.

39 He then ordered his disciples to desire the multitude to digest themselves into regular companies, and to sit down on the verdant turf.

40 Accordingly they placed themselves in long uniform rows and in several companies, consisting some of an hundred, some of fifty persons.

41 He then took the five loaves and the two fishes, looked up to heaven, and in a solemn manner blessed God—after this, breaking the bread, he gave it to his disciples and bid them distribute it among the multitude—in the same

manner he dispensed the two fishes.

42 These he miraculously multiplied, so that the whole vast multitude all partook of a plentiful entertainment:

43 so plentiful, that after they were all satisfied, they collected fragments of the loaves and fishes that filled twelve baskets.

44 The number of those, who were thus miraculously entertained, consisted of about five thousand persons.

§—45 IMMEDIATELY after this, Jesus ordered his disciples to take boat and cross over the lake to Bethsaida, while he dismissed the multitude.

46 When he had dispersed them, he retired to the summit of a mountain to offer his devotions to God.

47 While he was here employed in these pious offices, the night advanced, and the vessel was conflicting in the midst of the lake, with contrary winds.

48 Jesus, from the shore perceived the boat tossed with the waves, and the great difficulty they had in struggling with the tempest—and towards morning advanced towards them, walking on the surface of the billows, and seemed as if he intended to pass by them.

49 They

49 They seeing an human form gliding with suspended steps over the surface of the deep, believed it was an apparition; and were chilled with horror.

50 For all who were in the boat saw him and were struck with extreme terror—Jesus then called to them, told them his name, and bid them dispel their fears.

51 He then went to them on board—but the moment he was in the vessel, the lake became smooth, and the loud storm was hushed—a spectacle, that filled them with excessive astonishment and admiration.

52 For tho' they had so lately seen the miraculous multiplication of the loaves, their gross understandings had not yet taught them to form worthy and adequate conceptions of his divine power.

53 When they had crossed the lake, they landed in the country of Genesaret.

54 But no sooner were they disembarked, but the inhabitants of that region immediately knew him.

55 And numbers flocked to him from all the adjacent country, carrying the sick in litters to the several places which they heard he visited.

56 And wherever he tra-

velled, whether into cities, towns or country villages, they deposited the sick in the streets through which he passed—imploing the favour only to touch his cloaths—and all that touched him instantaneously received a perfect cure.

CHAP. VII.

1 **SOME** Pharisees and Scribes who came from Jerusalem composed part of the crowd that now surrounded him.

2 Who happening to see some of his disciples sit down to meat, without that ceremonious washing of hands which they universally enjoined, exclaimed against their pollution and profaneness.

3 For the Pharisees and the whole body of the Jews, from a conscientious adherence to the traditions of their ancestors, never eat a meal without first washing their hands with the most scrupulous nicety.

4 When they came likewise from the market or from any concourse of people they never eat before they have washed their hands—thinking by this ablution they wipe off any pollution they may have contracted—There are also many other ceremonies of the like

like nature which they strictly observe, as the formal washing of their cups, their pots, their kettles, and their couches.

5 The Pharisees and Scribes, therefore, chagrined at so profane a spectacle, said to him—Why do you suffer your disciples to eat in such pollution, and to cast such contempt upon those sacred observances that have been transmitted to us from our pious ancestors?

6 He replied—Ye hypocrites! Isaiah hath given a most accurate description of your real characters in the following passage—“These dissembling wretches approach me with a fair external show of religious solemnity and devotion, while their hearts are replete with the most enormous and atrocious wickedness—

7 All their zealous and extravagant fervours for my service and worship are nothing but mere dissimulation and vain pretence—while they are constantly inculcating the necessity of a punctilious compliance with all the ceremonious prescriptions of weak and superstitious persons, and teaching men to disparage the moral duties of the law.”

8 For you pay a scrupulous attention to the ridiculous tenets and injunctions of

your ancestors, in washing cups, pots, kettles, and in little ceremonious observances of the like trifling nature—but wholly disregard the express declarations of the great God.

9 You have even suffered, he told them, these absurd and useless traditions to cancel and supersede the most plain and solemn commands of the Almighty.

10 For example, Moses enjoins every person to honour his father and his mother—and orders every one, who violates this fundamental and important law, to be condemned to death.

11 But in direct opposition to this express command, you say—That if any man bequeath his fortune to the service of the temple,

12 from that moment he ceases to be under any obligation at all to relieve the most pressing wants of his aged and necessitous parents.

13 It is by these wicked inventions and other superstitious prescriptions of a similar nature, that you absolutely annul the primary and solemn injunctions of God.

14 Jesus then publicly addressed himself to the populace, and said—I desire your diligent attention to what I am going to remark.

15 It is not any thing external that can communicate any pollution to a man—pollution solely arises from internal causes.

16 He who is desirous of instruction, let him carefully attend to this observation.

17 When he was retired from the multitude into an house, the disciples came to him, and desired he would explain to them those figurative expressions he had just used.

18 He answered—Do not you comprehend the meaning of so easy and familiar a metaphor?—can any thing be more evident than that the food which a person receives does not constitute moral pollution in the sight of God?

19 The food we eat is taken into the stomach for the nourishment and support of animal nature, and hath not the least effect on the moral temper and disposition of the heart.

20 Impurity can only be caused by the *internal* frame and habit of the mind.

21 For from the heart, which is the source and seat of action, originally proceed wicked designs, adultery, whoredom, murder,

22 theft, avarice, oppression, fraud, lust, envy, calumny, pride, obstinacy.

23 All these hateful vices are first formed in the heart, and being derived from it, solely constitute moral contamination and uncleanness.

§—24 LEAVING that country he removed to the confines of Tyre and Sidon, where he privately retired into an house, being desirous to conceal himself some time from the importunity of a tumultuous crowd—but in vain.

25 For a woman of that country, who had heard his fame celebrated, having a daughter who was insane, approached him, and fell at his feet.

26 This woman, who was a Syrophenician by birth, supplicated him, in the most affecting and importunate manner, to deliver her child from such a dreadful malady.

27 Jesus said to her—The children ought first of all to be satisfied—for it is not proper to take that food, which was designed for the children, and throw it to dogs.

28 I acknowledge, Sir, ~~she~~ said, the reasonableness of what you alledge—but yet the dogs are allowed to pick up the crumbs that fall from the children's plenteous table.

29 Jesus, struck with pleasing admiration at this answer, said to her—Go, and be assured

ed that your daughter's disorder is expelled.

30 She hastened home, and found her daughter reclining on the couch, perfectly restored to the use of her understanding and reason.

§—31 **QUITTING** the vicinity of Tyre and Sidon, he returned in his way to the lake of Galilee, through the region of Decapolis.

32 Where they brought to him a man, who was both deaf and had an impediment in his speech, entreating him that he would deign to lay his hand upon him.

33 Taking the man, therefore, a little way out of the crowd into a private place, he put his fingers into his ears, and touched his tongue with his spittle:

34 Then lifting his eyes to heaven, and having uttered a pious ejaculation, he said to the man—Receive the faculties of hearing and speech.

35 The moment he pronounced these words, his hearing was perfectly restored, and he spoke plainly and distinctly.

36 He then peremptorily charged the man's friends who were spectators of this miracle, not to report it—but notwithstanding this strict injunction they published it every where,

37 being struck with inexpressible admiration at the wonderful power he exerted, and at the beneficence of all his miracles, crying out—What an heavenly benefactor is this! With what divine benevolence does he consult the ease and happiness of the wretched, by healing their infirmities, and removing their distempers!

CHAP. VIII.

1 **ABOUT** this time an immense multitude of people being gathered about him, and entirely destitute of provisions, Jesus called his disciples together in a body and said to them,

2 I feel myself greatly affected with the unhappy condition of this vast assembly, who have attended me three days in a place where it is impossible for them to procure any accommodations.

3 And if I should order them to disperse, numbers will undoubtedly faint on the road, who are at a considerable distance from their homes.

4 His disciples replied—How is it possible for us to provide victuals for such a prodigious concourse of people, in so dreary and dismal a solitude?

5 He asked them, how—
K 2 many

many loaves they had—They told him, seven.

6 He then, ordering all the crowd to recline on the grass, took the loaves—blessed God—broke—gave them to his disciples—and ordered them to dispense them among the multitude.

7 They had likewise a few small fishes—which with pious acknowledgement he also broke, and ordered to be distributed in the same manner.

8 By his miraculous multiplication of these, the whole multitude partook of a plentiful repast—so plentiful, that the fragments, which were afterwards collected, filled seven baskets.

9 The number of those, who were thus entertained, amounted to about four thousand—After they were all satisfied, he dismissed them.

§—10 WHEN the multitude was dispersed, he and his disciples crossed over the lake of Galilee, and landed on the coast of Dalmanutha.

11 After his arrival here, some Pharisees who were come down from Jerusalem, in a debate with him challenged him to give them some signal proof of his miraculous power, and to convince them of the authority and truth of his pretensions by some grand luminous prodigy in the sky.

12 Conscious of their determined resolution to reject the greatest evidence he could exhibit before them, he fetched a profound sigh, and said—Why doth the present generation, after the many miracles that have been wrought, demand from me a prodigy in the air—Their unreasonable and perverse humours shall not be indulged with any such phænomenon.

13 With this answer he left them—and crossed over the lake again.

14 In their passage, the disciples recollected that they had forgot to furnish themselves with provisions—having none with them in the boat, except one loaf.

15 It happened, during their perplexity, that Jesus admonished them cautiously to avoid the corrupt leaven of the Pharisees and of Herod.

16 They no sooner heard him mention *leaven*—but they said one to another—This unquestionably is designed to reprove us for our negligence in forgetting to carry *bread* with us.

17 Jesus, conscious of their sentiments, said to them—Why do you distress yourselves with these anxious thoughts, because you have omitted to bring bread along with you—are you still so in-

confi-

considerate? — is your heart still unsusceptible of impressions?

18 Endowed with the powers of judgment and understanding, are you so averse to employ them in attentively considering the miracles, with which you are every day conversant?

19 Did not you lately collect twelve baskets of fragments from an entertainment, that I lately furnished for five thousand, with only five loaves?

20 Did not you fill, at another time, seven baskets with fragments, when I distributed only seven loaves among four thousand?

21 Having, therefore, such repeated demonstrations of the power I possess, why are you so absolutely inattentive to it?

§—22 UPON his landing at Bethsaida, they brought to him a blind man, desiring him only to touch him.

23 He then taking the blind man by the hand, and conducting him out of the village into a private place, touched his eyes with spittle, and asked him, if he could discern any thing.

24 I can just discern men, he said, but very imperfectly — they appear to me like walking trees.

25 He then put his hands

upon his eyes, and afterwards asked him to view the objects that surrounded him — and immediately his sight was perfectly restored; so that he saw every thing in the most distinct manner.

26 He then ordered the man to steal privately home, without going through the village, or divulging the cure he had received, to any person.

§—27 AFTER this, Jesus travelled with his disciples to the towns of Cæsarea Philippi — and on the road he asked them, what the vulgar reports were concerning him.

28 They replied — some persons assert that you are John the Baptist — others as strenuously contend that you are Elias, or some one of the ancient prophets restored to life.

29 He then asked them — Whom *they* imagined him to be? — Peter answered — We believe you to be the true Messiah.

30 Immediately upon his making this declaration, he peremptorily charged them not to publish it to the world.

31 From that time he began to acquaint his disciples with the series of miseries he must go through — that he must be treated with every indignity, and be publicly

condemned and murdered by the magistrates, the high priests, and the Scribes—but that on the third day he would rise from the grave.

32 That this would certainly be his fate he now told all his disciples in the most plain and express terms—Alarmed at such a gloomy and unexpected declaration, Peter took him aside and began to expostulate with him.

33 But Jesus turned from him, and before the other disciples severely reprehended Peter, saying—You are not conscious, that by diverting me from my sufferings, you would be an enemy to me and to mankind—your mind is inflated with ambitious views, and comprehendeth not the designs of God.

34 He then called to the multitude to join the circle of his disciples, and said—He who is desirous to become my genuine disciple and follower, must for ever abandon all views of worldly ambition and sensual pleasure, and cheerfully submit to that course of afflictions and sufferings which I have supported.

35 For whosoever will save

his life, at the expence of his religion and virtue, shall be eternally deprived of it—but whosoever shall cheerfully submit to the loss of life, rather than sacrifice the principles of my religion and the rights of conscience, shall be reinstated in the possession of it, with infinite advantage.

36 For of what avail would it be to a man, if he could acquire the possession of the whole universe, if at last he forfeits eternal life!

37 What is it possible for a man to substitute, as an equivalent for the loss of eternal life!

38 Whosoever, therefore, in this debauched and profligate age, appears ashamed of my cause, and rejects it with contempt—may assure himself, that he will also be repulsed by the son of man, when he comes attended with myriads of angels, and invested with the authority and splendors of supreme majesty.

CHAP. ix. 1 And be assured, that there are some persons now before me, who shall live to see the kingdom of God, erected in the most powerful and magnificent manner*

§—2 ABOUT a week after

* i. e. by his resurrection and ascension, and the communication of spiritual gifts on the day of pentecost.

this, Jesus privately conducted Peter, James and John, to the summit of a very high mountain—where they suddenly saw his person metamorphosed in a surprising manner.

3 For instantly his cloaths glistened* with a brilliancy and lustre infinitely superior to what the highest exertions of human art and skill can produce.

4 After this appeared Moses and Elias, and entered into a conference with him.

5 Peter, transported with this amazing scene, said to Jesus — How delectable a residence might we fix here! — Permit us to erect three tents, one for yourself, another for Moses, and a third for Elias.

6 He knew not what to say — such a tumult of astonishment and fear struggled in their breasts.

7 At last they saw a bright lucid cloud descend and fix directly over their heads—from which they heard the following sentence solemnly articulated — This is my son, the object of my fondest affections! Obey his admonitions!

8 After this the whole

scene suddenly vanished, and they saw Jesus standing alone.

9 As they were descending the hill Jesus solemnly charged them, not upon any account to publish to the world what they had seen, 'till after his resurrection from the grave.

10 These last words greatly puzzled them, and they debated among themselves, what he could mean by the resurrection from the grave.

11 The disciples then asked him, why the Jewish clergy asserted that Elias must make his public appearance, as the immediate predecessor of the Messiah.

12 He replied—Elias was originally designed to be the harbinger of the Messiah, to prepare mens minds for the reception of him — and the Messiah is, according to the prophecies, to suffer the greatest indignities, to be abused and vilified.

13 He told them — the predictions of the scripture concerning Elias were already verified—Elias had made his appearance, and they had treated him with the most wanton insolence and contempt.

§—14 WHEN he was come

* The word *εἰς* is very expressive, denoting any thing that is remarkably brilliant and glistening. *τὸ σῶμα εἰς ὅσον ὑπο ἀστέρητος*. Plat. *Æmil.* p. 496.

to the rest of his disciples, he found them in the circle of a large multitude, and the Scribes engaged in a conference with them.

15 As soon as the crowd saw him advance towards them, they were astonished at the superiour lustre that still adhered to his person, and ran with eager impatience to salute and embrace him.

16 He then asked the Scribes what subject they were so warmly agitating?

17 The reason of their debate, replied one of the multitude, is this—I brought to you my son who is dumb, and otherwise dreadfully afflicted.

18 For he is subject to terrible fits which seize and convulse him—in which he lies for a considerable time foaming at the mouth, grinding his teeth, and covered with paleness, in a frightful manner—This horrible disease I entreated your disciples to remove, but they could not.

19 Upon hearing this account, Jesus with great emotion said, O incredulous and perverse age! how long shall I be a witness of your determined infidelity! How long shall I bear your incorrigible obstinacy!—He then ordered

the parent to bring his son to him:

20 He was no sooner brought before Jesus, but he was immediately seized with strong convulsions, and dropped down, wallowing, and foaming at the mouth.

21 Jesus asked the father, how long his son had been afflicted in this shocking manner—he said, from a child.

22 And by these fits, he added, he is often thrown into the fire, and often into the water, whereby his life hath been greatly endangered—but since you are able to expel this disorder, have compassion upon this unhappy creature.

23 Jesus replied—To such a firm confidence as thou reposest in me the very greatest difficulties will yield.

24 The parent then cried out in a flood of tears—Pardon my weakness and imperfection—I believe you are able to effect this cure.

25 Jesus seeing the multitude crowd together in a tumultuous manner, commanded, in an authoritative manner, the distemper to depart and quit him for ever.

26 He had no sooner pronounced the words—tho' he was then so convulsed and lay so senseless, that several who

were present, said he was *dead*—

27 but every symptom vanished—and Jesus taking him by the hand raised him from the ground in perfect health.

28 Jesus, after this, going into an house, the disciples asked him the reason, why *they* could not miraculously cure this distemper.

29 He answered—Such an eminent degree of faith as is requisite to expel such an uncommonly horrible disorder as the present, cannot be attained but by a long course of devout meditation and religious abstinence.

§—30 LEAVING that place, they travelled through Galilee in a clandestine manner—he being unwilling that any should know him.

31 Here he told them expressly, that the son of man would soon be delivered into the power of those who thirsted for his blood, that he should be publicly executed—but on the third day he would rise from the grave.

32 But their prejudices prevented them from fully comprehending what he said; at the same time that they were afraid to ask him to be more particular.

33 Arriving at Capernaum, and entering into an house, he asked them, what subject

it was that interested them in such a warm debate on the road?

34 This question struck them dumb—for on the road they had engaged in a sanguine dispute, which of them should have the highest post in the kingdom their master was going to establish.

35 He then sat down, and calling the body of the twelve disciples around him, he said to them—The person, who shall secure the highest honours in my kingdom, shall be he, whose character is most distinguished for humility and condescension.

36 He then placed a little child in the midst of them, and fondly clasping it in his arms, said to them—

37 Whosoever considers this child as an emblem of that simplicity and innocence which the gospel requires, clearly comprehends its true genius and design, and understands the great ends which my heavenly father sent me into the world to promote.

§—38 JOHN said to him—Divine instructor! we lately met with a man, who made use of your name and authority in effecting miraculous cures, and as he is not a member of our society we severely reproved him, and forbid him for the future to take
such

such unwarrantable freedoms.

39 By no means, replied Jesus; hinder his public usefulness—for he, who deigns to make use of my authority to work a miracle, will be the last person to traduce and misrepresent me.

40 For amidst the general infidelity of the present age, we have reason to esteem every one as a friend to us, who doth *not* oppose us.

41 For whosoever shall do you the least kind office, such as even giving you a cup of cold water, merely because you are my disciples, shall assuredly be recompensed with an adequate reward.

42 And whosoever shall seduce, and cause to apostatize, one of the most inconsiderable christians, had much better be condemned to have a millstone suspended about his neck, and be plunged into the profoundest abyss.

43 Should, therefore, any inveterate habit strongly solicit thee to abandon thy christian principles—determine to eradicate it; whatever difficulties it may occasion thee—it is infinitely more eligible to support the greatest miseries of this life, than to die

unreformed, and to be thrown into inextinguishable fire :

44 Where the impenitent sinner will be destroyed^a by the most dire and excruciating torments.

45 Whatever beloved vice would lead you to sacrifice your religion—resolve to exterminate it from the soul, with whatever reluctance and aversion this may be done—the pains of this life are nothing to the sufferings to which the unreformed shall be subjected, in inextinguishable fire :

46 Where the impenitent sinner will be destroyed by the most dire and excruciating torments.

47 Whatever lust shall powerfully instigate thee to renounce the sacred character of a christian—hesitate not to controul and subdue it, whatever bitter sorrows it may cause thee—what are the sorrows of this momentary life, to the anguish that those shall sustain, who will be finally precipitated into inextinguishable fire !

48 Where the impenitent sinner will be destroyed by the most dire and excruciating torments.

49 The principles of the

^a *A worm that never dies* certainly means a worm that will *kill* them.

gospel were designed to prepare men for the divine acceptance, just as the victim is prepared by the salt for the service of the altar.

50 Suffer not, therefore, these good and excellent principles to lose their original force and vigour, but imbibe the salutary influence of them into your minds—and be careful to cultivate the greatest harmony and concord among yourselves.

CHAP. X.

1 **D**EPARTING from that country, he travelled to the remotest part of Judea beyond the river Jordan, where great multitudes resorted to him, whom he instructed as usual.

2 Among others came some Pharisees, who, with an artful design to ensnare him, asked him, If divorces were lawful.

3 He asked them, what the law of Moses enjoined upon this article.

4 Our great legislator, they replied, allowed a man to repudiate his wife, after a writing of divorce was formally drawn up and signed.

5 Jesus said to them—Moses enacted this law from a consciousness of the malignity of your tempers, and to

prevent a train of dreadful evils, which your implacable severity and moroseness would otherwise have occasioned.

6 But when mankind were *originally* created, God made only *one* of each sex.

7 And the scripture saith—In order to form the conjugal union shall a man leave his parents, and be inseparably conjoined to his wife :

8 And the bonds of this union shall be so strict and intimate, as that they both shall be considered as only one sole individual actuated by one sole mind,

9 Let not man presume, therefore, to dissolve a connection, which the great God himself hath formed and ratified.

10 When he was alone in an house, the disciples desired him to be more explicit with regard to the subject he had just been discussing.

11 He said to them—Whoever repudiates his wife and marries another woman, is guilty of the crime of adultery.

12 And whatever woman divorces herself from her husband and marries herself to another man, is in the sight of God an adulteress.

§—13 ABOUT this time some persons brought their children to him, in order that he

he might lay his hands upon them and bless them—but the disciples reproved them for this conduct, and denied them access to him.

14 Jesus, when he perceived it, was greatly offended with their behaviour, and said to them—Permit little children to come to me, and deprive them not of the liberty of approaching me—for those only, who are possessed of their harmless simplicity and inoffensive innocence, are the genuine subjects of my kingdom.

15 I declare to you in the most solemn manner, that he who doth not receive the gospel dispensation, with the temper and disposition of little children, will never be esteemed a true and worthy member of it.

16 He then folded them in his arms—laid his hands upon them—and blessed them.

§—17 As he was travelling in the public road towards Jerusalem, a person of distinction* advanced up to him, and prostrating himself at his feet said—Good instructor! condescend to acquaint me, what course of practice I must pursue in order to attain future felicity.

18 Jesus said to him—

What induces you to call me *good*—that venerable title can essentially belong only to the supreme God.

19 You know the precepts, which God hath prescribed as the rules of duty—for example, thou shalt not be guilty of adultery, of murder, of theft, of false accusation, or of fraud—thou shalt honour thy father and thy mother.

20 He replied—I have, Sir, from my childhood, conscientiously made these important commands the constant rules of my moral conduct.

21 Jesus receiving this answer, looked upon him with complacency and love, and said—In one thing you are still defective—if you are desirous to attain the highest pitch of the most consummate excellence and virtue, go home, sell all thy possessions, dispense the money arising from the sale among the poor, and become my faithful and inseparable companion, cheerfully submitting to the sorrows and sufferings of this life—by this illustrious conduct you will secure a most transcendent and distinguished degree of celestial blessedness.

* See the various lessons.

22 No sooner had Jesus pronounced these words, but his countenance was overspread with gloom—and he turned from him in a flood of grief and melancholy: for he had an immense fortune.

23 Jesus looking round upon his disciples, said to them—How difficult a thing is it for those who are possessed of opulent fortunes to enter into the kingdom of the Messiah!

24 These expressions greatly alarmed and distressed the disciples*—Jesus resuming his discourse, said—My dear companions! how extremely difficult is it for those, who are inflated with their superior wealth, and make it their great confidence and idol, to enter into the gospel kingdom!

25 It is as impossible for a rich man to enter into the kingdom of God, as it is for a cable to be forced through the eye of a needle.

26 So strange an assertion again threw them into the most painful and extreme astonishment—and in the last amazement, they said one to another—How can any rich man then ever obtain eternal salvation!

27 Jesus looking upon them with an eye of pity and compassion for their anxiety, said—Humanly speaking this is morally impossible—but by God's all-powerful assistance, the very greatest impediments that riches lay in men's road to Christianity, may be surmounted.

28 Upon this, Peter said—We thy disciples have relinquished our all, and become thy faithful and inseparable companions.

29 Jesus said to him—There is no one, who out of a sincere attachment to me and to the gospel hath either left his home, his brothers, his sisters, his father, his mother, his wife, his children, his estate:

30 but who shall, even in the midst of the severest persecutions to which he shall be exposed in this life, enjoy that serene satisfaction and pure transporting felicity in his own mind, as shall infinitely compensate for all the losses he may sustain—and who shall, in a future state, be raised to eminent and distinguished happiness.

31 For many to whom the gospel is *first* offered, will be the *last* to embrace it—and

* They thought that if the *rich* did not espouse his cause, he would have no *kingdom* at all.

those to whom it will be *last* proposed, shall be the *first* in admitting its evidence.

§—32 As Jesus was now advancing at their head, in the road that directly led to Jerusalem, the prospect of the calamities they might probably very soon be exposed to, threw them into a dreadful dejection and melancholy—Jesus then again repeated to his twelve disciples the series of miseries in which he was about to be involved :

33 We are now going, said he, to Jerusalem, where the son of man will in a treacherous manner be delivered to the high priests and Scribes, who, after they have sentenced him to suffer capital punishment, will consign him over to the Roman soldiers,

34 who will treat him with every wanton indignity—spit upon him—mangle his body with scourges—and publickly execute him—But on the third day he shall rise from his grave.

§—35 THE two sons of Zebedee, James and John, then approached him in a supplicant manner, begging he would deign to bestow a favour they were going to solicit.

36 He asked them, what it was they were so desirous to obtain of him.

37 They said to him—Please to advance us two to the first honours in that grand and magnificent kingdom, which you are speedily to erect.

38 Jesus said to them—You know not what you are requesting—Can you drink that bitter cup which I am soon to drink, and sustain those dreadful sufferings which I shall shortly undergo?

39 We are able to do this, they replied—Jesus said—You will in this life, indeed, like your master, be immersed in sorrow and persecution:

40 but the most elevated posts in my kingdom are not in my disposal—they will be conferred by my FATHER on those, whom superiour virtue entitles to such illustrious honours.

41 When the other ten heard the petition, which these two had preferred to Jesus, they conceived very violent resentment against them for their base clandestine endeavours to supplant them.

42 Jesus then, calling the body of his disciples together, said to them—The princes and sovereigns among the *Heathens*, you know, rule their subjects in an absolute and

and arbitrary manner—and, among these nations, those are most revered, whose ambition hath secured them the greatest extent of despotic power.

43 But it shall not be thus among *you*—for he that is ambitious of the highest honours in my kingdom, shall obtain them only by superior and more distinguished degrees of meekness and condescension.

44 And he, who is desirous to be the greatest in preferment, shall be the greatest in humility.

45 For the son of man did not assume human nature to establish a splendid court to minister to him all the soft pleasures of earthly luxury and gratification—but to demean himself to the humblest offices, in order to benefit the human race—and to surrender up his life to serve their best interests.

§—46 As he was going out of Jericho, accompanied by his disciples and a numerous multitude, it happened that the blind son of Timæus was sitting and begging on the side of the road, along which he passed.

47 As soon as he heard that Jesus of Nazareth was coming, he began to cry out with great vehemence—O Je-

sus, son of David! pity my condition!

48 Several, disturbed with his clamours, reproved him, and commanded him to be silent—but these rebukes only served to increase his vociferation—he still repeating—son of David pity me!

49 Jesus then stopped and ordered him to be called—they went and told the blind man, saying to him—rise, be confident of success, for he commands you to come to him.

50 He instantly started up—threw off his upper garment—and hastened to Jesus.

51 He asked him what favour he solicited with such vehemence—The blind man answered—O Sir, to be restored to my sight!

52 Jesus said to him—Thy confidence in my power hath effected thy cure—He immediately saw every thing distinctly, and joined the crowd that followed Jesus.

CHAP. XI.

1 **W**HEN they were now advanced within a very little distance from the capital, over against Bethphage and Bethany situated at the foot of mount Olives, he called two of his disciples,

2 and said to them—Go into the village that is opposite

site us, and just as you enter it you will see a young ass tied—loose it and bring it to me.

3 And if any should ask you by whose order you take it away, tell him that your master hath occasion for it, and he will dismiss you without any further molestation.

4 They went, therefore, and found a young ass at the entrance of the village tied to a door—which they immediately loosed.

5 Some people, who were standing there, seeing two strangers act in this manner, said to them—what business have you to take away the colt?

6 Upon their making the reply which Jesus had ordered them to make, they were suffered to depart with it undisturbed.

7 Having brought the colt to Jesus, and laid their upper garments upon it, he mounted.

8 Upon which, great numbers spread the public road with their upper garments, while others were employed in cutting verdant branches

from the adjoining trees, and scattering them along the way.

9 And the vast crowds that advanced before him, and those that composed his train, pierced the air with their joyful acclamations, shouting, Hosannah!—Blessed is he who comes invested with the power of the great God!

10 For ever glorious be the kingdom which is going to be erected under the auspices of our great progenitor David! May all the heavenly powers for ever crown it with prosperity and success!

11 Entering in this triumphant manner into the city, he went directly to the temple—where after having taken an accurate survey of every thing, he went back in the evening with his disciples to Bethany.

12 On his return from Bethany to the city the next morning, he felt keen sensations of hunger.

13 And descrying at some distance from the road a fig tree, covered with thick verdant leaves, he walked up to it, in hopes of finding fruit,

7 This affectionate respect and reverence was paid to Cato. "When Cato's expedition was ended, he was escorted not only with the customary praises and acclamations, but with tears and the tenderest endearments, υποτιθεντων τα ιματια τοις ποσιν η βασιζον, και καταβιβαστων τας χειρας α των αυτοκρατορων ολιγοις μολις εποιν οι τοτι Ρωμαιοι. Plutarch Cato Jun. 1402| Steph.

as the time for gathering figs was not yet come—but he found nothing but a fair and flourishing foliage.

14 Upon this disappointment Jesus said to the fig tree, in the audience of his disciples—Mayest thou never bear more!

15 Arriving at the city, Jesus entered into the temple, and ejected out of it all those whom he found buying and selling within its sacred precincts—he overturned the tables of those bankers who gave to strangers Jewish coin in exchange for foreign, and threw down the stalls of those who sold doves for the sacrifices.

16 Nor would he suffer any person to carry a vessel through the courts of the temple.

17 For doth not, said he, the scripture expressly say, that my house shall be solely appropriated as a place of religious worship for the devout of all nations?—but ye have converted it into a common receptacle for thieves and cheats.

18 The high priests and Scribes, hearing of the authoritative manner in which he acted, held a consultation, in which it was unanimously resolved that he should be put to death—but they were a-

fraild to execute their sanguinary purposes, as he was so universally caressed and adored by the populace for the sublimity of his doctrines.

§—19 In the evening he retired out of the city.

20 And the next morning as the disciples were passing by the fig tree, they perceived that it was entirely faded and withered.

21 Upon which Peter instantly recollecting the late action of Jesus, said to him—See, Sir, the fig tree which thou cursedst, how totally it is dried and blasted!

22 Jesus said to them—Repose an entire and unre-served confidence in the power of God.

23 For I solemnly assure you, that if any of you should command that mountain to descend from its base and roll into the ocean, if at the same time you did not hesitate concerning the extent of the divine power, but were firmly persuaded that it would be accomplished—his mandate should be obeyed.

24 And whatever favour you solicit at the throne of mercy, requisite to promote the success of the gospel, firmly believe that you shall obtain it, and shall you not be repulsed.

25 But remember, when you address the supreme Be-

ing, to erase from your breast all resentments against your fellow-creatures, and generously to forgive them; in order that your heavenly father may extend his forgiveness to you.

26 For if you do not enter upon your solemn devotions with a disposition to forgive those who have offended you, God will not forgive the crimes and offences, which you have committed against him.

§—27 WHEN he came the second time to Jerusalem, as he was walking in the temple the high priests, the Scribes, and the magistrates came up to him in a body,

28 and said—Inform us what authority thou hast to act in this public manner, and from whom thou derivest thine authority?

29 Jesus said to them—Let me first propose to you a question, which if you resolve, I will not fail to acquaint you by what authority I act.

30 Was the baptism of John of divine appointment—or merely an human contrivance?

31 Having agitated this for some time, they said one to another—if we tell him that John acted by a divine commission, he will directly

reply—why did not you then acknowledge his prophetic character?

32 But should we say, that John's ministry was a mere human contrivance—we expose ourselves to the outrage of the populace, who universally esteem John as a most illustrious prophet.

33 They told Jesus, therefore, that they really did not know whether John had a divine commission or no—He replied, I will also decline giving you any satisfaction concerning that authority by which I act.

CHAP. XII.

1 HE then recited to them the following fable—

A GENTLEMAN planted a vineyard, and surrounded it with a strong fence—he also furnished it with an apparatus for preparing the juice, and erected a castle for its defence—and as soon as he had employed a number of husbandmen to dress it, he set out on his travels into a foreign country.

2 At the time of vintage he sent over one of his servants to receive from the husbandmen the produce of his vineyard.

3 But he had no sooner delivered his master's orders, than

than they fell upon him, beat him in an unmerciful manner, and sent him away empty.

4 He sent another servant, whom they received with a volley of stones discharged at his head, which cut and mangled him in a dangerous manner—and in this dreadful condition they turned him out of the vineyard.

5 A third whom he afterwards sent, they murdered—and a great many others whom he continued to send, they either cruelly beat or assassinated.

6 This gentleman having a son, the object of all his fondest affections, determined, last of all to send him, saying—Surely they will not dare to offer any indignities to my son!

7 But these miscreants no sooner perceived him, but they cried out in ecstasy—This is the heir! come let us instantly murder him, and seize upon his estate!

8 That moment they all rushed upon him—murdered him—and threw his mangled body over the fence.

9 Now what punishment will the proprietor of the vineyard inflict upon these wretches?—they replied—Most certainly he will put them to death by the most excruciating torments, and employ

others to cultivate his vineyard.

10 Do not you remember, said Jesus, the following passage of sacred scripture—The stone, which the builders rejected, is become the grand corner stone, to unite and consolidate the two sides of the edifice.

11 An event brought about by divine appointment, and worthy to excite our highest astonishment.

§—12 THEY soon found that he had intended this fable to be applicable to themselves—which incensed them to that degree that they immediately left him, and deliberated how they might apprehend him—but they dreaded the fury of the populace.

13 In consequence of their determined resolution, they employed some of the Pharisees and Herodians to go and ensnare him in a conference.

14 These persons came to him and addressed him in the following manner—Illustrious teacher! we are persuaded that thou hast a conscientious regard for truth, and that it is not in the power of man to compel thee to betray it; for thou deliverest divine instruction with a sincere probity and undaunted freedom of mind, without

any servile regard to the terrors or applauses of the world—declare to us, therefore, your sentiments, whether it is lawful for the *Jews* to pay tribute to the *Roman* emperor?

15 He, conscious of their deep dissimulation, said to them—Why do you thus artfully endeavour to draw me into a snare?—Let me see a denarius.

16 They brought him one—He said—Whose head and legend is this?—They answered, Cæsar's.

17 He then said to them—Pay to the Roman emperor what he justly claims, and to God the duties he requires—They went away astonished at an answer so wise and cautious.

§—18 AFTER this the Sadducees, who deny a future state, came and proposed to him the following question.

19 Our great legislator appointed, that when an elder brother dies without children, his younger brother shall marry his widow, in order to perpetuate the name of the deceased.

20 Now there was amongst us a remarkable and well known case—There were seven brothers—the eldest of whom married and died childless.

21 The second and third also married, but left no children.

22 In short, she married in succession all the seven brothers, and survived them.

23 We should be glad, therefore, you would inform us, which of these seven brothers shall have her to wife in a future state.

24 Jesus said to them—You are in this point guilty of a most egregious and fatal mistake, arising from your ignorance of the scriptures, and of the extent of the divine power.

25 For in a future state the human race will no longer be propagated—for men will be there endowed with immortality like the angels.

26 And with regard to a future existence—have you never attended to the meaning of those words, which Moses heard God solemnly pronounce out of the bush—“I am the God of Abraham, the God of Isaac, the God of Jacob.”

27 A sufficient demonstration of a future state—since God is not the governor of dead insensible matter, but of conscious intelligence—You are, therefore, guilty of a most dreadful and pernicious error.

§—28 ONE of the Jewish clergy

clergy who was present at this conference, being greatly pleased with the justness and solidity of this reply, advanced up to him, and asked him, Which was the most important of all the divine commands?

29 Jesus answered — The primary and most capital precepts are *two* — the *first* is — that we acknowledge one supreme God,

30 and serve him with the most genuine sincerity, and the purest and sublimest affection :

31 and the *second* — that we should love our neighbour as ourselves — There is no other precept superior to these *two* in excellence and importance.

32 The clergyman said to him — You have given, Sir, the only true and proper answer to my question — for indeed there is only one supreme God ;

33 and to love this excellent and amiable Being with a pure, generous, and constant affection, and to express in all our actions the greatest benevolence to all our fellow-men, is of more intrinsic importance, and a service more acceptable to the Deity than all the pompous offerings and expensive sacrifices in the world.

34 Jesus, charmed with

this sensible and intelligent answer, viewed him with looks of affection and love, and said — The dispositions you discover would in no long time make you a convert to the gospel — From this time all desisted from proposing any more questions to him.

§ — 35 As Jesus was teaching the people in the temple, he said — What foundation have the Jewish clergy for asserting that the Messiah must be the son of David.

36 Since David himself, when under the divine affluence, expressly saith — “ The supreme Jehovah said to my Lord, Sit thou at my right hand ’till I have totally subjected all my foes.”

37 You see David himself calls the Messiah his Lord — in what sense, therefore, is he his son — An immense multitude being here collected gave a pleased attention to his discourses.

§ — 38 AMONG other instructions he gave them the following admonition — Be ever cautious of being duped and deceived by the hypocrisy of the Scribes — who affect to walk in their long gowns with such demure solemnity, and who are intoxicated by the servile reverence that is paid them by the superstitious crowds.

39 Who strive to gratify their pride by getting the best seats in places of public worship, and the most honourable places at all public entertainments,

40 Who with unfeeling cruelty deprive the widow and orphan of their just property — and yet cover this merciless oppression and wickedness with a mask of superiour sanctity and extraordinary devotion — Upon these hypocrites God will inflict the most dreadful punishments.

§ — 41 Jesus after this sitting over-against the Treasury, observed how the people came and put in their charitable contributions to pious uses — many opulent persons gave very considerable sums.

42 Among others, he saw a poor widow come and put in two small pieces of money, both amounting in value only to a farthing.

43 Observing this, he called his disciples and said — I assure you, that poor woman hath done a greater act of charity than all who have hitherto contributed.

44 For all the others have given but a very inconsiderable proportion out of their large fortunes — but this indigent charitable creature hath

cheerfully thrown in all that she had in the world.

CHAP. XIII.

1 **A**S he was going out of the temple, one of his disciples said to him — See, Sir, what a magnificent pile this is! and what immense stones there are in it!

2 Jesus said to him — Do you admire this vast and superb structure? — It shall be so totally demolished, that there shall not be left one stone standing upon another!

3 Alarmed at these words, Peter, James, John, and Andrew came to him privately, as he was sitting on the mount of Olives, which was directly opposite the temple,

4 and asked him, when all these dreadful calamities would happen, and from what circumstances they might prognosticate their approach.

5 Jesus said to them — Take heed of being seduced by any man into fatal errors.

6 For many impostors will publicly appear and assume my character, solemnly declaring themselves the Messiah — and will deceive great numbers.

7 And when you hear of dreadful battles and bloody wars, let not these reports strike

strike you with terrour — for mankind will be harrassed with these horrid evils before the destruction of this city and temple ensue.

8 For one country will commence hostilities against another — one kingdom invade and depopulate another — and many regions will be shaken by earthquakes, or infested by famine and the other devastations of war — These evils are but the forerunners of the great destruction.

9 But amidst these public troubles be careful to maintain your integrity—for they will drag you before their courts of judicature — You will be cruelly scourged in their public assemblies—and for your unshaken attachment to my religion, you will be brought before heathen governours and princes—where you will have an opportunity of vindicating your principles and profession.

10 But before the dissolution of the Jewish government happen, the gospel will be propagated into all nations.

11 When they hail you, however, before their tribunals, be not distressed with anxious

thoughts concerning what apology you shall offer—but speak with undaunted freedom in the crisis of your danger whatever shall then be suggested to you—for the defence you will then be able to make will not be the effort of human wisdom, but the dictates of the holy spirit.

12 Such an implacable enmity will be conceived against your profession, that even a father will deliver up to death his own son — one brother murder another—and children imbrue their hands in their parents' blood.

13 And on account of your principles you will be held in almost universal detestation and abhorrence—But he who survives these persecutions, and is living when these calamities shall involve the land of Judea, shall be rescued from the general destruction.

14 With regard to the signs that shall precede this great event, remember that when you see those idolatrous armies, mentioned in Daniel's prophecy (which every reader ought attentively to consider) which have spread such havoc and desolation in the universe*, fixing their standards

* What dreadful *havock and desolation* the Romans made among mankind is sufficiently apparent from this passage in *Polybius*. "When the Romans took cities by storm, they not only put all the men to the sword, but

dards round the holy city — then let all the Christians who are in Judea, hasten to the mountains.

15 He, who happens then to be on the house top, let him not stay to go into his house or take any thing out of it, but descend, with the utmost precipitation, down the stairs on the outside.

16 He who is then working in the fields, let him not go back to fetch his cloaths^b.

17 Beyond expression miserable will be the condition of those, whose flight will then be impeded or prevented by advanced pregnancy, or the incumbrance of suckling infants.

18 Fervently beg of God that this your hasty retreat may not happen during the rigour and inclemency of the winter.

19 For the calamities and miseries of that time will be more dreadful and horrible than any that have ever occurred since the creation of the world; or will ever happen again to its final dissolution.

20 And should the providence of God permit this ha-

vock to be of any considerable duration, the whole Jewish nation would be totally extinct — but, for the sake of the pious and sincere, God hath shortened the period of this terrible devastation.

21 In these distressing times if any one shall tell you — The Messiah is now in such a place — give him not the least credit.

22 For great numbers will then assume the character of the Messiah, and of inspired prophets, and will exhibit such surprising feats and prodigies, as to impose even upon christians themselves.

23 Be cautious, therefore, of being seduced by them — Consider all the admonitions, that I have now so minutely given you.

24 After the city and land of Judea are overwhelmed in this destruction, the sun shall be shrouded in midnight darkness — the moon shall be one great blank in the firmament.

25 The stars shall drop from their spheres, and all the heavenly powers be shook and disturbed by the most violent concussions.

but even cut the dogs in pieces, and hewed off the limbs of every other living creature they found there." Polyb. p. 820. Edit. Gronov. How much is the world indebted to Christianity for humanizing the dispositions of mankind!

^b Nudus ara, scire nudus — Georg. i. 298.

26 Then shall the Messiah be seen riding on the clouds arrayed in matchless glory, and triumphing in the most magnificent pomp :

27 who will dispatch his ministers to make converts and form societies of christians in every region and clime under heaven.

28 The fig tree reads you a lesson of useful instruction with regard to this great event—When it puts forth tender shoots and opening leaves, you with rising pleasure conclude the approach of summer.

29 In like manner do ye, when you observe the several phænomena, which I have so distinctly enumerated, infer that the great destruction is at hand.

30 Let me assure you that the present race of men shall not be deceased, before all these my predictions are fully accomplished.

31 Sooner shall heaven and earth be annihilated, than my words not be verified.

32 But on what day, or in what particular season of the year, the city and nation shall be immersed in this deluge of

destruction, is unknown to the angels, to the son^a, to every being in the universe, except the one supreme Father of all.

33 Be ever cautious, vigilant, and fervent in your devotions to God—for you know not when this dire irruption shall happen.

34 For as a gentleman about to visit a foreign country, prescribes at his departure to his faithful servants their respective employments—enjoins upon them prudence and diligence—and orders his domestics to live in continual expectation of his return ;

35 This same unremitting watchfulness I inculcate upon you — for you know not in what particular hour of the night the master of the house may surprise you.

36 Be cautious, therefore, lest at the sudden advent of your Lord you be found sunk in supine negligence and repose.

37 The advice, therefore, which I would have you and all Christians principally to regard on this occasion, is — be vigilant.

^a Ημεν αμφοτεροισιν ομοι γενε, ηδ' ια πατρι.

Αλλα Ζευς προτερ γενηται, κτθ πλασθα ηδθ. Iliad N. 354. 355.

CHAP. XIV.

1 **I**T was now only two days to the passover, which were employed by the high priests and Scribes in anxious deliberations by what artifice they might get him into their power, and put him to death.

2 They resolved, however, not to execute their designs in the approaching festival, for fear the populace should rise and rescue him.

3 Some time before this, as he was at Bethany, sitting at table in the house of one Simon, whom he had cured of leprosy—a woman came up to him, having in her hand an alabaster box^b full of perfume of an immense value, which she shook^c, and poured upon his head.

4 The conduct of this woman excited the indignation of several who were present, who said one to another—What end can such extravagance answer!

5 This box of perfume, instead of being thus prodigally wasted, might have been sold for above three hundred denarii, and have relieved many poor distressed families——

They severely reproved her, therefore, for her indiscretion.

6 But Jesus said to them—Dismiss her unmolested—why are your resentments so violent against her?—she hath performed a pious and affectionate office towards me.

7 For you will always have among you objects of compassion, whom you may charitably relieve whenever you are disposed—but my stay among you will be but of very short continuance.

8 She hath benevolently showed me all the respect it was in her power to demonstrate—for this expence that she hath now lavished upon me I regard as funeral honours paid to me.

9 Be assured that in all the countries of the universe where the gospel shall be propagated, this beneficent action that she hath done to me, shall be recounted to her everlasting honour.

10 After this Judas Iscariot, one of the twelve apostles, secretly went to the high priests, who were then deliberating in what manner they might apprehend him,

^b —Συρίαν δὲ μύρον χρυσεὶ ἀλαβάστρῳ. Theoc. Eid. 15. 114.

^c Συτρίβω signifies to shake, mix, confound. “They thought at the very first onset of the cavalry the enemies would be thrown into confusion, συτρίβειν.” Plutarch Cæsar. 135. Edit. Gr. Stephan.

and he offered to deliver him into their hands.

11 At this proposal they were transported with the most extravagant joy, and offered him a sum of money, if he would execute his design—From that moment he studied a favourable opportunity of surrendering him into their power.

§—12 ON the first day of unleavened bread, the disciples came to Jesus and asked him, where he would have them make preparations for killing and eating the paschal lamb.

13 Upon this he selected two from among them, and said to them—Go into the city, and you will meet a man in the street carrying a pitcher of water—follow him.

14 And into whatever house he enters, go in with him and tell the person, that your master desires he would accommodate him with a room, in which to eat the paschal lamb with his disciples.

15 And he will immediately conduct you into a large apartment spread with a carpet and furnished with every convenience—here make the necessary preparations.

16 Receiving this order the two disciples went into the city, and found every circumstance exactly correspond to

what Jesus had told them—they therefore made every thing ready against his coming.

17 In the evening he entered the room with the rest of his disciples.

18 But whilst they were sitting at table Jesus said to them—I most certainly know that one of you who are now eating with me, hath formed a treacherous resolution to deliver me into the hands of my enemies, and will execute his designs.

19 So unexpected a declaration threw them into extreme sorrow and dejection, and they began with the greatest solicitude, one after another, to ask him, if he thought *he* was capable of such horrid wickedness.

20 He replied—It is the person, who is now helping himself out of the dish.

21 The son of man indeed will make that exit which the ancient prophets predicted—but woe to that wretch, who is perfidiously accessory to his death! Thrice happy would it be for that wretch, had he never been born!

§—22 WHILE they were at supper Jesus took bread, and after devoutly blessing God, he broke it, and distributed it amongst them, saying—Take and eat of this bread

bread — this figuratively represents my body.

23 After this he took the cup, and after solemnly offering up his gratitude to God, he gave it to them, and they all drank of it.

24 He then said to them — This represents my blood, by the effusion of which the new covenant will be ratified, and the best interests of mankind be subserved.

25 I solemnly assure you that I shall not taste any more wine till the time of the erection of the Messiah's kingdom⁴.

26 After they had sung the paschal hymn, they left the city, and retired to the mount of Olives.

27 Here Jesus said to them — You will all this very night appear ashamed of my cause and abandon me — so that your behaviour will be exactly similar to what is described in the following passage of the prophet — “I will smite the shepherd, and the flock shall be immediately dispersed.”

28 But after my resurrection from the grave I will advance directly into Galilee, and there again converse with you.

29 Peter instantly replied

with warmth — Tho' the whole body of thy companions desert thee, yet I am deliberately determined to adhere to thee.

30 Jesus said to him — I assuredly tell thee, that this very night, before the cock hath crowed twice, thou wilt utter the most solemn asseverations, that thou never hadst any the least connections with me.

31 Peter upon this repeated with great vehemence his fixed determinations never to relinquish him, and said — I will never abjure thy cause, tho' I am thereby exposed to the most dreadful and excruciating death — All the rest of the disciples made the same peremptory assertions.

§ — 32 AFTER this coming to a place called Gethsemane, he said to his disciples — Stay here, while I advance a little farther and pray.

33 He then took with him, Peter, James and John — who soon perceived him to sink into the most dire distress and horror.

34 He said to them — I feel my whole soul overwhelmed in an agony of sorrow — my heart is pierced and penetrated with an excess of anguish, which almost sinks me into

⁴ Referring to his resurrection — at which his kingdom properly was erected.

death — Do stay here and watch.

35 He then advanced a little way from them, and prostrated himself upon the ground, and earnestly begged of God, that the impending miseries might be removed.

36 The words he fervently uttered were these — O my Father! thy power is equal to the execution of every thing — Suffer me not to be involved in these horrid sufferings — But I check myself, and with composure resign myself entirely to thy will.

37 After pronouncing these words he returned to his disciples, and found them asleep — he waked Peter and said — Simon, why dost thou suffer thyself to be thus overcome with sleep — art thou not able to sit up with me one hour?

38 Awake and earnestly implore God, that he would not suffer you to be seduced into sin — But indeed your dispositions are benevolent and sincere, but animal nature weak and languid.

39 After this he again left them, and fervently repeated the same prayer.

40 On his return to them a second time, he again found them sunk in deep repose — for they were oppressed with fatigue, and were so over-

come with sleep that they were at a loss what to reply.

41 Retiring from them and praying, he came back to them a third time and said — You may continue your slumbers, and indulge an uninterrupted repose — for my conflict is over — the moment in which I am to be seized is come — I am instantly to be delivered into the hands of those who have long thirsted for my blood.

42 Rise and let us go — the traitor is at hand.

43 He had not pronounced all these words before Judas appeared, attended with a large body of ruffians, armed with swords and clubs, whom the high priests, scribes, and magistrates had hired for this purpose.

44 The signal, which was mutually agreed on was this — The person, said Judas to them, whom I shall salute, is the man — The moment you see me do this, seize and secure him.

45 Accordingly he advanced up to him, and in the most respectful manner accosted and saluted him.

46 Upon which the rabble instantly rushed upon him and apprehended him.

47 One of Jesus' companions, seeing this violence, drew his sword — aimed a blow

blow at the head of a slave belonging to the high priest—and cut off his ear.

48 Jesus said to those who seized him—What induced you to trapan me, like some notorious robber, in this clandestine and outrageous manner?

49 When I was every day instructing the people in the temple, you made no attempts upon my person—But the scripture predictions concerning me must receive their accomplishment.

50 As soon as the disciples saw their master in the power of the rabble, they all fled with the utmost precipitation.

51 Among the companions of Jesus was a young person, who was arrayed only in a loose linen vest:

52 He being seized by the officers left his garment in their hands, and made his escape.

§—53 THOSE who apprehended Jesus, immediately carried him to the house of the high priest, where all the principal clergy and magistrates were convened.

54 Peter followed the crowd at a distance, and entered with them into the hall of the high priest, where he mingled with

the servants, and sat down at the fire.

55 When Jesus stood before this assembly, they all studied to suborn persons to give in such evidence as might render him obnoxious to capital punishment—but at first they were not able to procure such.

56 For tho' there were many persons, who alledged against him crimes that were notoriously false and unjust—yet what they specified appeared too trifling and frivolous * to condemn him to death.

57 After this certain persons stood up, who maliciously misrepresenting some expressions which he had formerly used, said,

58—We solemnly declare, that we once heard him utter these assertions—I will totally demolish this temple, which hath been constructed with such infinite labour—and in three days time, unassisted by any one, I will rear it up in all its former splendour and magnificence.

59 But neither did they deem this a sufficient pretence for pronouncing the sentence of death upon him.

60 The high priests then

* *Id est*. literally, were not an adequate pretence to give sentence of death against him—did not come up to the point, as we say.

stood up in the midst of the assembly, and said to Jesus—Have you no apology to offer?—why do not you vindicate yourself from the heavy charges, that are now brought against you?

61 But Jesus knowing their determined resolutions to shed his blood, kept a profound silence—The high priest, a second time, solemnly interrogated him and said—Art thou the Messiah, the son of the ever blessed God?

62 Jesus said—he was—and added—you shall in no long time behold an illustrious proof that I am—for you shall see me invested with matchless power, advanced to the highest dignity and glory, and riding in triumphant majesty on the clouds of heaven[†].

63 The high priest upon hearing this sprung from his seat—rent his vest—and said to the assembly—What occasion have we for farther evidence?

64 You have heard the blasphemies he hath uttered—What are your sentiments?—The whole assembly declared with one unanimous voice, that he ought to die.

65 The sentence was no sooner passed, but the rabble

began to treat him with the greatest indignities—they spit in his face—hoodwinked him—the high priests servants struck him with their fists, and said—Great prophet! declare the person's name, who struck you last.

§—66 WHILE Peter was in the hall impatiently waiting for the event, one of the maid servants came up to him,

67 and after looking earnestly at him, as he was warming himself at the fire, said—Was not you one of the constant companions of Jesus of Nazareth?

68 He declared in the most solemn manner, that he never was, and that he did not know what she meant—Going after this into the court, the cock crew.

69 Here another servant maid seeing him, said to those who stood by—That man was one of Jesus' disciples.

70 He again peremptorily denied, that he ever was—upon which the people present gathering round him said—Undoubtedly thou art—for thy dialect demonstrates thee to be a Galilean.

71 He then began to bind himself with the most horrid imprecations and curses, that

[†] He refers to the destruction of Jerusalem by the Romans.

he never had any connections with that man, and swore that he did not personally know him.

72 The cock crowed again — which instantly brought to his remembrance what Jesus had said a few hours before — that ere the cock had crowed twice he should solemnly deny that he ever knew him — Soon as the thought of this rushed into his mind, he muffled up his head in his garment*, and shed a flood of bitter tears.

CHAP. XV.

1 **S**OON as the morning dawned, the high priests, the scribes, the magistrates, and all the Sanhedrim assembled in council — and after binding Jesus in fetters, they carried him before Pilate the Roman governor.

2 Soon as he was brought into his presence, Pilate said to him — Art thou the king of the Jews? — He answered in the affirmative.

3 The high priests then began with great clamour and vehemence to accuse him

to the procurator of many crimes and misdemeanours.

4 But Pilate observing that Jesus continued silent, said to him — Why do not you vindicate yourself from the heavy charges that are alledged against you.

5 But Jesus still maintaining a profound silence, the governor was astonished at his conduct.

6 It had been customary for the procurator to gratify the Jews at every passover with releasing any one prisoner, whose pardon they should then solicit.

7 There happened at that time to be one Barabbas under confinement, together with his accomplices — who had a little before raised an insurrection in the state, in which a great many cruelties and murders had been perpetrated.

8 When, therefore, the people, according to the custom he had introduced, began to supplicate the usual favour :

9 Pilate replied — Shall I gratify you with releasing the person who styles himself your king?

* This is a just translation of the Greek. The following is a parallel passage. " When Cato saw a thousand citizens dead on the field, he covered his face with his gown and wept. ΑΠΗΛΘΕΝ ΕΥΧΑΛΥΨΑΜΕΝΟΣ ΚΑΙ ΚΑΤΑΔΑΞΡΕΨΑΣ. *Plutarch Cæsar*, p. 1334. Edit. Steph.

10 For he was conscious that it was only their implacable malice, which had instigated them to these proceedings against him.

11 But the high priests urged the people to request him to release Barabbas.

12 The governour then asked them—what they were desirous he should do with the person who had assumed the title of their king?

13 Immediately all the populace with loud and vehement clamours cried out—let him be crucified.

14 Pilate asked them, what crime he had committed, that deserved capital punishment?—But they with a still louder and more violent vociferation roared out—crucify him!

15 The governour, studious to conciliate the esteem and favour of the people, yielded to their reiterated entreaties, and released Barabbas—He then sentenced Jesus to be first scourged, and afterwards dragged to the cross.

§ — 16 AFTER this, his guards took him into the Prætorium, and called together the whole cohort.

17 The Roman soldiers, being here collected, arrayed him in a purple robe, and composing a wreath of thorns

in the form of a diadem, they fixed it upon his head.

18 Having invested him with these badges of mock royalty, they prostrated themselves at his feet, and cried—Long live the illustrious king of Judæa!

19 They then struck him on the head with a cane—spit in his face—and amidst this wanton insolence would at times fall on their knees, and pay him mock adoration.

20 After they had thus made him the subject of every insult and indignity; they divested him of the purple robe, and putting on him his own cloaths, they conducted him from the Prætorium to the place of crucifixion!

21 In their way, happening to meet one Simon of Cyrenè, as he was coming from the country, the father of Alexander and Rufus, they obliged him to carry the cross.

22 The place to which they conducted him, was from the execution of criminals called *Golgotha*, which translated signifies *a skull*.

23 When they arrived here they offered him a stupefying potion, a composition of myrrh and wine—but he rejected it.

24 After they had nailed him to the cross they divided his cloaths into separate parcels, and cast lots for them.

25 It was nine o'clock in the morning when they nailed him to the cross.

26 Over his head they fixed up this inscription, importing the crime for which he suffered — **THE KING OF THE JEWS.**

27 On each side of him were also crucified two thieves.

28 So that the following antient prediction was remarkably accomplished — “He made his exit, confounded with the wicked.”

29 Persons moreover as they passed by the place, loaded him with the most abusive language, contemptuously shaking their heads, and saying—O thou, who couldst demolish the temple, and rear it up again in three days in all its splendour!

30 Come now deliver thyself from death! Let us see thee descend from thy cross!

31 In the same opprobrious manner, the high priests and the scribes mocked and derided him, saying—He, who rescued so many others, is he not able to rescue himself, from death?

32 Let us now see the illustrious Messiah, the powerful monarch of Israel, descend

from the cross, and we will credit his pretensions — His fellow sufferers too upbraided him in the same petulant manner.

§—33 At twelve o'clock, the whole land of Judæa was suddenly enveloped in darkness, which continued 'till three in the afternoon.

34 At three o'clock Jesus recited the following passage of scripture with a loud and strong voice—Eloi, Eloi, lama sabachthani—which translated signifies — O my God! my God! why hast thou abandoned me!

35 Some who were present, hearing him utter these words, said — Hark! He calls upon Elias to save him!

36 One of the guards then ran, dipped a sponge in vinegar, fixed it to a reed, and reached it to him to drink — saying, let us see whether Elias will descend from heaven to take him from the cross.

37 Soon after this Jesus uttered a loud and vehement vociferation, and expired.

38 Immediately the great veil, which divided the holy of holies from the sanctuary, was violently torn asunder, from the top to the bottom.

39 When the Roman centurion, who was appointed to keep guard, and who was a

witneis

witness of the whole scene, beheld the manner in which he made his exit, and observed with what a loud vehemence he exclaimed, the moment before he departed—he was struck with astonishment, and said—Surely this person was the offspring of a God!

40 There were, moreover, several women, who stood at some distance, and were spectators of every thing that passed—among these were Mary Magdalene, another Mary the mother of James and Joses, and Salome.

41 These had accompanied him in his several tours through Galilee, and had contributed to his maintenance—There were also among them several other women, who had attended him in his last journey up to Jerusalem.

§—42 In the evening (the next day being the Jewish sabbath)

43 one Joseph of Arimathea, a member of the Sanhedrim, and a person of a most amiable character, who was impatiently expecting the erection of the Messiah's kingdom, went with an undaunted resolution to Pilate, and begged he would give him the body of Jesus.

44 The procurator appeared surprized, and could hardly be induced to believe that

he was dead so soon—till sending for the centurion he asked, whether he had expired.

45 The officer assuring him that he had breathed his last, he ordered that the body should be delivered to Joseph.

46 This gentleman taking the corpse down from the cross, swathed it in fine linen, and interred it in a monument, which he had dug out of the solid rock, and in which he designed his own remains should be deposited—He then rolled a large stone to block up and secure the entrance of the tomb.

47 Mary Magdalene, and Mary the mother of Joses saw him employed in this pious office, and remarked the place where he was repositied.

CHAP. XVI.

1 **S**OON as the sabbath was past, Mary Magdalene, Mary the Mother of James, and Salome, bought a large quantity of aromatic spices to embalm him.

2 And very early on the first day of the week, they set out in a body for the sepulchre—the rays of the rising sun now streaking the edge of the horizon.

3 As they went they said

one to another—Whom shall we procure to roll away the stone, that blocks up the entrance of the tomb.

4 But upon their arrival they soon observed that the immense stone had already been removed from the mouth of the sepulchre.

5 This allowing them a free passage, they immediately entered the monument—but were greatly frightened with the apparition of an angel in the form of a young person, who sat on their right hand, arrayed in a long white transparent stole.

6 The angel then spoke to them and said—Be not intimidated—You are seeking for the body of Jesus of Nazareth who was lately crucified—he is not here—he is risen from the dead—approach and view the place where they deposited his corpse.

7 And do you instantly go, and inform Peter and the rest of the disciples, that he is advancing before them into Galilee, where he will exhibit himself alive before them, and converse with them, as he formerly assured them.

8 Immediately they issued out of the tomb, and ran with the greatest precipitation—agitated with the most tumultuous passions, astonishment, terrour, and ecstacy, which now struggled in their bosoms.

§—9 AFTER his resurrection, the very first person that he appeared to was Mary Magdalenè, whom he had formerly cured of the most raging and dreadful madness.^a

10 She went directly to the disciples, who were now lamenting, and inconsolable for his death.

11 When she acquainted them that he was really restored to life, and that she had herself an ocular demonstration of it; they could not believe it.

12 After this as two of them were walking into the country, he appeared to them in the form of a stranger—and at last discovered himself to them.

13 But when they went and told the rest, that they had certainly seen him, they could not convince them.

14 Afterwards he showed

^a The number *seven* in the Jewish idiom was used as a superlative, and to denote a large indeterminate number. Consult Gen. xxxiii. 3. Psalm, xii. 6. Ps. cxix. 164. Deut. xxviii. 7. 1 Sam. ii. 5. The number *ten* is thus used in Latin authors. See Ovid Trist. L. i. El. ii. 50.

himself to all the eleven disciples, as they were sitting together at table, and upbraided them with their incredulity and stupid insensibility—severely reproofing them for not crediting the reports of those who had seen him soon after his resurrection.

15 Finally, he said to them—Go into all the nations of the world, and proclaim the glad tidings of the Messiah's kingdom to the whole creation.

16 He who is convinced by its evidence, and by baptism solemnly lays himself under an obligation to live according to his profession, shall be saved—but he who disbelieves and rejects it, shall be condemned.

17 Those who sincerely believe the gospel, shall be enabled to exert the following miraculous gifts.—I will endow them with power to eject demons, and fluently to

speaking languages they never learned:

18 They shall play with venomous serpents, unhurt—the most fell poison, that they may drink, shall not in the least affect and injure them—they shall instantaneously, by a single touch, restore the indisposed to perfect health.

19 After Jesus had spoken these words, he visibly ascended to heaven—and was there advanced, by the supreme Father of all, to the most eminent and distinguished dignity.

20 The disciples, according to his last directions, went from Jerusalem into every country, and promulgated the gospel in every region, into which they travelled—the Lord powerfully co-operating with them, and constantly ratifying the doctrines they delivered by the most illustrious and incontestable miracles.

¹ From this circumstance it appears *either* that Mark did not write his gospel so soon as hath been generally imagined; *or*, that this verse was added after the author's decease, as many of the *last verses* of the books of the Old Testament undoubtedly were.

T H E
HISTORY OF JESUS
B Y L U K E.

CHAP. I.

1 **A**S there have been several persons who have compiled and published to the world historical accounts of those celebrated transactions, for the veracity of which we have such ample and undoubted evidence;

2 having been furnished with materials by those persons, who were not only the preachers of Christianity, but from the beginning were eye-witnesses of the facts themselves:

3 after their example I too, O most illustrious *Theophilus*, after having diligently examined into these events, and accurately investigated them to their source, have judged it proper to digest them into a regular and connected narration, and to exhibit them before you;

4 in order that you may see on what a firm and un-

shaken basis that religious system is supported, into the doctrines of which you have been carefully initiated.

5 **I**N THE days of Herod the Great, the sovereign of Judea, there lived a certain priest called Zacharias, belonging to the eighth weekly class of Abia — his wife Elisabeth was also a descendant of Aaron.

6 They both were persons of the most amiable characters, possessed of unspotted virtue and integrity, paying an uniform and conscientious obedience to all the moral and ceremonious injunctions of the law.

7 Their mutual happiness was only allayed by the sterility of Elisabeth, and by considerations on their advanced age, which had now precluded the pleasing hope of their ever being blessed with children.

8 As this person was one day

day discharging the appointed offices of his ministry in the temple,

9 it being his lot, according to the regulation of the priesthood, to sprinkle incense on the sacred altar :

10 It happened, as he was in the sanctuary devoutly engaged in this holy employment, and the assembled multitude stood in the court of the temple, offering their fervent supplications to heaven,

11 that a celestial messenger, in a glorious form, suddenly appeared to him, and stood on the right side of the altar, as he was officiating.

12 So amazing a sight at once suspended all his faculties, and struck him with fear and terror unutterable.

13 The heavenly form then with a placid countenance addressed him and said—Zacharias ! dispel thy fears !—Thy prayer hath been accepted—thy wife Elisabeth shall bear thee a son, whom thou shalt call *John*.

14 His birth will not fill thy bosom only with the purest transports, but the public also will share in thine ecstatic raptures.

15 For he shall become a truly great and illustrious

personage, will through the whole of life practise the most severe and rigid abstinence, and in his early years shall be inspired with the divine afflatus.

16 By the exercise of his prophetic gifts, and the discharge of his distinguished ministry, will he reclaim thousands of the Jews from their vices, and powerfully induce them to obey the divine commands.

17 By this general reformation, which he shall introduce and execute with the same ardent spirit and zeal which formerly actuated Elias—he will again conciliate to the Jews the alienated affections of their holy progenitors—and by reducing the wicked and depraved to virtue and obedience, will prepare the Jewish nation for the reception of the Messiah.

18 Zacharias said unto the angel, By what proof shall I be convinced of the certainty of what you predict, since I am an old man, and my wife also is so far advanced in years ?

19 I am Gabriel, replied the angel, who am one of the most illustrious of the heavenly spirits ^k, and have

^k To see the face of a prince and to be in his presence, is an eastern idiom importing the most illustrious and dignified stations. See Mat. xviii. 10. and the note there. Either, i. 14.

been delegated by the Supreme to communicate to thee these joyful events!

20 But since thou wert not disposed to credit these predictions, which I was commissioned to impart to thee — thou shalt be rendered incapable of speaking a word 'till the time of their accomplishment.

§—21 DURING this transaction the people waited in the court of the temple—wondering, what could have induced Zacharias to stay so long in the sanctuary beyond the usual time.

22 But when he came out to pronounce the usual benediction and dismiss them — he found the faculty of speech entirely suspended—he made signs to them, by which they understood that he had seen a vision in the temple.

§—23. WHEN the course of his ministration, according to the regular prescribed order which had been long established, was fulfilled — Zacharias quitted the city and returned to his own house.

24 Soon after this his wife Elisabeth conceived — but concealed her pregnancy from the world five months,

25 blessing God for his singular benignity to her in giving her a child, and wip-

ing away her dishonour and reproach among men.

§—26 IN the sixth month of Elisabeth's pregnancy God deputed the angel Gabriel to Nazareth a Town in Galilee,

27 commanding him to visit a certain virgin, whose name was Mary, who had been espoused to one Joseph, a descendent from David.

28 Accordingly the angel entered the house in which she resided, and thus accosted her — Hail! O thou distinguished favourite of heaven, Hail! — The supreme Jehovah deigns to select thee as the object of his love!

——In happiness art thou infinitely exalted above all thy sex!

29 The appearance and message of the angel filled her with the last terror and perturbation—revolving in her mind what so extraordinary a salutation could import—

30 While she was anxiously indulging these reflections the angel resumed — Banish thy fears—the blessed God hath most highly distinguished thee, and will confer upon thee the greatest honours, that can be enjoyed,

31 for thou shalt immediately conceive, and bear a son, whom thou shalt call *Jesus*.

32 He shall be transcendently illustrious and great, and be denominated the son of the supreme and ever-blessed God—The most High will advance him to the throne of his great progenitor David,

33 and he shall sway the Jewish sceptre and govern the race of Jacob for ever, and his kingdom shall be without limits and without end.

34 Mary then said to the angel—How is it possible that I, who am as yet a stranger to conjugal embraces, should conceive, and give birth to the illustrious person you mention?

35 The celestial messenger replied—Thy pregnancy shall be effected by the miraculous operation of the divine spirit, whose powerful influence will immediately communicate life and existence—on which account thy sacred offspring shall be distinguished by the peculiar appellation of the *Son of God*.

36 And in order that thou mayest most certainly conclude that these grand events will be accomplished—be assured, that Elisabeth thy relation is advancing in her pregnancy, and will have a son in her old age; for she, who hath so long been reput-

ed barren, is now six months gone with child.

37 For the divine power is able to effect the greatest impossibilities.

38 Mary replied—Behold! I submit my will to the divine—May I be crowned with that singular felicity you predict!—The angel then disappeared.

§ — 39 MARY being thus informed by the angel, of Elisabeth's conception, hastened to the mountainous country, and entering the house where Zacharias dwelled,

40 went directly to Elisabeth, and congratulated her upon her pregnancy.

41 In the midst of these joyful gratulations the babe of Elisabeth violently moved and leaped, as if affected with sympathetic transport—Elisabeth then was instantly filled with the divine afflatus,

42 and with ecstatic transports she cried out in a loud exclamation—Blessed art thou above all thy sex! Blessed is the babe of which thou art now pregnant!

43 What astonishing condescension is this, that the mother of the Messiah thus deigns to visit me!

44 Amazing circumstance! the moment thou didst felicitate me, my babe, as if transported

transported with the glorious prospect, sprung with rapture within me!

45 Thrice happy art thou, who didst not distrust the divine message—for every circumstance, that hath been mentioned, the divine veracity will most certainly accomplish.

46 Then Mary in a religious ecstasy cried out—My soul with reverence adores my Creator!

47 and all my faculties with transport join in celebrating the goodness of God my saviour!

48 who hath in so signal a manner condescended to regard my obscure and humble station — Transcendent goodness! every future age will now conjoin in celebrating my distinguished happiness!

49 For ever adored be the matchless goodness of that omnipotent Being, who hath deigned to confer upon me an honour so illustrious and divine!

50 His supreme benignity to those who obey him will ever continue immutable and infinite thro' all the revolving ages of time and eternity.

51 How irresistible is his potent arm! How are the insolent and towering imagina-

tions of the opulent and haughty crushed in a moment!

52 From the proud monarch he tears his diadem, and fixes it upon the brow of humble and obscure virtue.

53 He degrades the rich and insolent to penury and wretchedness, and elevates oppressed and suffering merit to opulence and dignity.

54 He hath powerfully supported the sinking state of Israel,

55 continuing to us that mercy and benevolence, which he shewed to Abraham and his descendents—and will amply fulfil those promises, which he made to our great and holy ancestors.

56 Mary after having staid with her about three months returned home.

§—57 THE period of Elizabeth's pregnancy was now completed—and she was delivered of a son.

58 The joyful news soon reached all her relations and neighbours—who hastened to congratulate her on that distinguished happiness that heaven had shown her.

59 The eighth day being come, on which according to the Jewish custom the child was to be circumcised, their friends and acquaintance all met—intending to call him

Zacha-

Zacharias after the name of this father :

60 But Elisabeth opposed them, saying, He shall be called John.

61 Against this they remonstrated—expressing their astonishment, that she should choose a name which none of her relations bore.

62 They intimated to the father their embarrassment, and desired him to fix on a name.

63 He then by signs asked for a writing tablet—in which he wrote his name ; at the same time saying with an articulate voice—He shall be called *John*—They were all seized with astonishment,

64 for his speech was instantaneously restored, and with distinct accents he paid his pious and grateful acknowledgments to heaven.

65 These mysterious events excited religious awe and reverence in the whole neighbourhood—and in all the mountainous country of Judea was the fame of these amazing transactions soon diffused :

66 And all who heard this uncommon relation anxiously revolved all the circumstances of it in their minds—saying, What a great and eminent personage will this child be, who is thus miraculously dis-

tinguished! — The child exhibited early and convincing proofs to every spectator that God was its guardian and friend.

67 Zacharias was then seized with a divine afflatus, and uttered the following sublime prophetic strains—

68 For ever blessed be the supreme Jehovah, the benign guardian of Israel, for planning such a gracious scheme of redemption for his favourite nation,

69 by mercifully raising such a potent and illustrious deliverer for us in the family of David !

70 In how signal a manner is he now accomplishing those transporting assurances, which he commissioned his holy prophets, at various times, ever since the beginning of the world, to communicate to his people—

71 that he would crush the power of all our inveterate foes, and vindicate us into perfect freedom and liberty :

72—that he would accomplish that gracious promise, which he made to our ancestors :

73—and fulfil every engagement of that covenant, which he established with Abraham our great progenitor, and ratified by the most solemn oath :

74 Exhibiting before them the joyful prospect of that happy time, when he would completely rescue us from the power of our adversaries, and reinstate us in such tranquillity and peace, that we might, in undisturbed repose, serve him without slavish fear,

75 and spend the residue of our lives in the assiduous cultivation and pursuit of universal holiness and virtue.

76 And thou, O illustrious babe, shalt soon be distinguished as a most eminent prophet—for thou shalt be the immediate predecessor of the Messiah, to prepare the world for his reception:

77 and thine appointed office will be to publish to mankind forgiveness of sins upon sincere repentance, and to proclaim the speedy erection of the Messiah's kingdom.

78 These blessings are originally derived to us from the unexhausted fountain of the Divine benignity—which hath now caused this bright refulgent sun to rise upon the

world, and to bless us with its mild refreshing beams,

79 dispelling that gloomy darkness, in which mankind have been so long enveloped, and by its salutary rays clearly discovering to us the path that conducts to virtue and happiness.

§—80 THE child soon discovered an uncommon strength and vigour of understanding—but resided in the deserts of Judæa 'till the time that his public ministry commenced.

CHAP. II.

1. ABOUT that time an edict was published by Augustus Cæsar that a general census should be made throughout the whole extent of Judea.

2 This was the *first*¹ census—and was executed by Quirinius the præfect of Syria,

3 In consequence of this edict all repaired to the towns to which they respec-

¹ It was the *first* that Quirinius executed—for he executed *one* afterwards, when he was præfect of Syria, which caused a rebellion.—The word ἀπογραφῆς here used by Luke does not merely signify to *tax*, but to *enroll*, *register*, *record*—Xerxes before the engagement set a number of writers upon an eminence ἀπογραφῆς κατὰ μάχην τὰ πειπτοῦντα to register the particular transactions of the fight—When Æmilius was censor there were enrolled ἀπογραφῆς αὐτοῦ, &c. Plutarch Themist. p. 216. and Æmilius, 502. Edit. Steph.

² This was done in order to prevent confusion in taking the census. Posthumius the Consul issued a public edict that all the Latin allies in suis civitatibus censerentur. Livii, Lib. 42. Tom. 3. p. 507. Edit. Etz.

tively belonged, in order to be enrolled in the public register.

4 Among others Joseph went from Nazareth, a town in Galilee, to Bethlehem the place of David's Nativity, as he was a descendent from that prince,

5 to be enrolled along with Mary to whom he had been espoused—and who was then far advanced in her pregnancy.

6 During their continuance here, the time of her delivery approached,

7 and she brought forth a son—whom she swathed—but was obliged to reposit him in a manger—being unable to procure accommodation in the inn, by reason of the vast concourse of people, with which the town at that time was crowded.

§ — 8 It happened that there were in the adjacent fields a company of shepherds, employing the hours of night in guarding their respective flocks.

9 But behold! while they were thus occupied—a most glorious and inexpressible splendour^a instantaneously surrounded them—and they saw a bright heavenly form

approach—which filled them with the last consternation.

10 The angel then addressed himself to them and said — “ Dispel your terrors—for I am commissioned to report to you a most joyful and transporting event, in which the whole world is interested!

11 For this very day, in the city of David, the Saviour—the great Messiah—is born!

12 By these tokens you may easily distinguish the illustrious babe—You will find him swathed, and deposited in a manger.”

13 The angel ended—and was instantly joined by myriads of celestial spirits, who celebrated the divine benig-nity in the most sublime and rapturous strains—repeating,

14 “ O let the highest angelic orders hymn the praise of God! O what happiness hath now blessed the world! O what ineffable benevolence is now expressed towards men!

15 Soon as the heavenly choir disappeared, the shepherds said one to another—Let us immediately go to Bethlehem, and be eye-witnesses of this grand event,

^a In the original the *glory of the Lord—of the Lord* being the Hebrew superlative.. See Chap. i. 76.

which God hath been pleased in this signal manner to communicate to us.

16 Accordingly they all hastened with rapid and impatient steps to the town—where they soon found Mary and Joseph anxiously watching over the infant, which was lying in a manger.

17 Soon as they had seen the infant, they publicly reported every circumstance which the angel had recounted to them concerning the child.

18 And all, who heard the account which these shepherds gave of that amazing scene of which they had been spectators, were filled with extreme astonishment.

19 But Mary in silent reflection revolved the shepherds' words in her mind—comparing this recent event with former transactions of a similar miraculous nature.

20 The shepherds, after having published a detail of the vision, returned—celebrating with great emotion the praises of God for the great event they had seen, and for his condescension in informing them of it in so illustrious a manner.

§—21 On the eighth day, according to the Jewish custom, he was circumcised—and they called him Jesus,

the name which the angel had given him before his conception.

22 And when the time appointed in the law for the purification of women after childbirth was completed—they carried the babe into the temple, to make the customary dedication of him to God.

23 For the law prescribes that every first-born male child shall be solemnly consecrated to God.

24 Mary therefore offered a couple of young pigeons—the usual oblation of the poorer sort upon this occasion.

§—25 At this time there was at Jerusalem one Simeon, a person of eminent piety and distinguished virtue, who was endowed with the gift of prophecy, and who had lived for some time in ardent expectation of seeing the Messiah ushered into the world.

26 These his expectations were founded on a divine assurance, that he should live to see this grand and glorious event.

27 This holy person, while the parents of Jesus were employed in preparing the customary oblation, by a prophetic impulse and direction came into the temple,

28 and advancing up to them, took the child—folded him in his arms—and with religious

ligious transport poured out his gratitude to God—saying,

29 O God! thy promise to me is amply fulfilled!—I now quit the port of human life with satisfaction and joy!

30 since thou hast indulged mine eyes with so divine a spectacle, as the great Messiah!

31 Whom thou hast now sent into the world to bless mankind—

32—to impart happiness to *Israel*, and to diffuse sacred light among the benighted *Heathens*!

33 The actions and language of this good man filled Joseph and Mary with extreme astonishment.

34 Simeon then solemnly gave the infant his benediction—and said to Mary, “This child is appointed of God to be the great test of the moral dispositions of the Jews — Many will accordingly embrace, and many will reject him—he will be the common butt* to which the prejudic-

ed and depraved will direct all their malice and calumny:

35 And the cruel miseries and sufferings, in which they will involve him, will yield ~~thee~~ the acutest sorrows, and like a dart† transfix and tear thy breast.

§—36 THERE was in the city a prophetess called Anna, the daughter of Phanuel, belonging to the tribe of Aser, who was oppressed with extreme old age—She had been married in early life, but had lost her husband seven years after her marriage.

37 This widow, having now attained her eighty-fourth year, had constantly attended the service of the temple, and was a most eminent pattern of fervent devotion and the strictest holiness.

38 This person coming into the temple at the same time, poured forth in an ecstasy of joy, her warmest gratitude to God, for indulging her with a sight of the Messiah—and represented that child as the great redeemer to all who

* The word *συνιστοι* signifies a mark at which men shoot, or throw.

† *βέλος* signifies a dart or spear.

Æquaque, nec ferro brevior nec romphea ligno.

Valer. Flac. Argon. Lib. 6.

In the catalogue of weapons *A. Gellius* mentions this word—spelling it in latin, *rumpia*: on which *Thyffius*’ note is—*Proprie erat hastilis genus. A. Gellius Var.* 562.

were at that time ardently expecting his appearance ⁹.

§—39 JOSEPH and Mary after they had performed all the rites, which the law prescribed, returned to Nazareth in Galilee.

40 As the child grew up he soon displayed uncommon abilities, and a penetration and wisdom greatly superiour to his years—there was also a divine beauty and grace diffused over his person ¹.

41 His parents constantly took a journey every year to the capital at the feast of the passover.

42 When he had attained his twelfth year, therefore, they went up to the city, as usual, to celebrate this solemnity—and took him with them—

43 When the festival was

ended, his parents set out upon their journey into the country—not knowing that their son stayed behind in the city.

44 For they concluded that he was gone down with the company among whom he had travelled up to the metropolis—but when they had advanced a day's journey, and made anxious enquiry after him among all their friends and acquaintance,

45 without being able to get any information where he was—they returned with the most painful solicitude to the city—spending three days in fruitless search of him.

46 At last they found him in one of the courts of the temple, sitting among the learned rabbies—studiously listening to their instructions, and debating with them:

⁹ How general this expectation was, appears from the following testimonies. *Percrebuerat oriente solo vetus et constans opinio, esse in satis ut eo tempore Judæa profecti rerum potirentur. Sueton. Vespas. c. 4. Edit. Varo. p. 735. Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judæa rerum potirentur. Tacit. Hist. Lib. 5. 13 Edit. Dubl. Το δὲ πᾶσαν αὐτὴς μαλίστα πρὸς τὸν πόλεμον πρὸ χρησμοῦ ἀμφιβολοῦ ὁμοίως ἐν τοῖς ἱεροῖς εὐρημίνῃ γραμμασί, ὡς κατὰ τὸν καιρὸν ἐκείνον, ἀπὸ τῆς χάρας τῆς αὐτῶν ἀρχῆς τῆς οἰκουμένης. Joseph. Lib. 6. B. J. Cap. 31. Consult also Luke ii. 25. c. iii. 15. c. xxiv. 21. Acts i. 6.*

¹ *χάρις τοῦ Θεοῦ* means here according to the Hebrew idiom an uncommon elegance and grace—of God is the Jewish superlative. *Mountains of God.* *χάρις* is used in this sense by Luke, Ch. iv. 22. and very frequently by the Greek writers—For example, in a passage similar to this in the *Odyssæy*—Τῷ δ' ἀρ' Ἀθήνη

Θεοπέτιν κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. *Odyss. O 19.*

None of the painters could do justice to *Demetrius*; he had such a dignity, grace, *χάρις*, &c. *Plutarch Demet. p. 1630. Edit. Steph.—See also Acts vii. 20. and Raphaelii not.*

47 And all, who were present at this conference, were astonished at the amazing sagacity he discovered, and at the pertinency and solidity of the replies he made to the questions proposed to him.

48 His parents finding him in this circle expressed great surprise—his mother said to him, My child! what was it induced you to act towards us in this manner—how many bitter sorrowful hours have you cost your father and mother in searching every place for you!

49 He replied, why did you thus distress yourselves in such an anxious enquiry after me?—Could you not conclude, that I was employed in promoting the interests of my Father?

50 But they understood not the meaning of his expressions.

51 Jesus then went down with them to Nazareth, where he resided with his parents, and discharged all the duties of filial piety—All these singular incidents his mother treasured up in her mind, and anxiously revolved them in her daily thoughts.

52 As Jesus advanced in

years, he advanced in wisdom—and by his amiable virtues conciliated the love both of God and man.

CHAP. III.

1 **I**N the fifteenth year of the reign of Tiberius—Pontius Pilate being then procurator of Judæa—Herod being tetrarch of Galilee—his brother Philip tetrarch of Ituræa and Trachonitis—and Lyfaniæ being tetrarch of Abilene.

2 Annas and Caiaphas being then also high-priests—John the son of Zacharias by a prophetic impulse began his public ministry in the wilderness of Judæa.

3 He first of all travelled about all the country that lay contiguous to the river Jordan, proclaiming, wherever he went, the necessity of repentance and amendment of life, in order to secure the divine forgiveness—and exhorting men to testify the sincerity of their penitence by submitting to the rite of baptism.

4 This is the person whom Isaiah hath so expressly characterised in the following

* Auctor nominis ejus Christus, qui Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. *Tacit. Ann. xv. 44. p. 286.* Edit. Dublin.

passage: "Hark! the voice of an herald, making proclamation in the desert, and crying—O prepare for the speedy advent of the Messiah—strow the path with flowers, in which his sacred feet shall tread!

5 Every valley shall be filled up¹, every mountain shall be levelled, and the irregular path shall be made direct, the rugged smooth;

6 and the whole earth shall behold a most amazing expression of the divine benevolence."

7 Vast crowds accordingly resorted to him to be baptised—to whom he thus addressed himself: "O depraved and profligate race! who admonished you to shun the impending calamities?

8 If you come hither as professed penitents, show the sincerity and genuineness of your repentance by a virtuous life—and do not value yourselves upon having Abraham for your great progenitor—for God is able even from these stones to form a race of men infinitely more worthy of Abraham, by inheriting his virtues.

9 The ax is this moment lying at the tree's root—every tree that doth not bear good fruit, is immediately to be cut down, and thrown into the fire".

10 The assembled populace then anxiously interrogated him what they should do.

11 He answered—He who is blessed with plentiful circumstances, let him freely impart food and raiment to indigent and distressed objects.

12 The collectors of the taxes likewise came to be baptised—and asked him what duties he recommended to their observance.

13 He replied, Avoid all fraud and oppression in the discharge of your office—and confine yourselves within the just limits of your department.

14 The soldiers also demanded of him what duties he enjoined upon them—He said, Forbear pillaging anyone upon unjust pretences—do not basely inform against any one to enrich yourselves with his spoils—foment no disturbances, but be content to

¹ This animated language of the prophet reminds one of what Xerxes did in his ostentatious expedition into Greece. Says *Justin*: Montes in planum ducebat, et convexa vallium æquabat. Lib. ii. C. 10.

² John refers to the destruction of *Jerusalem* in this and the 7th and 17th Verses.

live upon the pay that is allowed you.

15 The expectation of the speedy appearance of the Messiah being at that time general, and all the Jews, after the most deliberate reflections, being disposed to conclude that John was that august and sacred personage,

16 John took care to undeceive them, making this declaration to the whole assembly—I baptize you only with water in order to repentance—but my successor is a person of infinitely greater dignity, to whom I am not worthy to do the meanest office—He will baptize you with the holy spirit and with fire*.

17 With his fan he will winnow and thoroughly clear his crops, will collect and carefully reposit the good grain in his store-house—but the chaff he will burn up and utterly consume with inextinguishable fire*.

18 Thus this eminent prophet continued to give many useful and important instructions to the people;

19 'till at last Herod the tetrarch being exasperated at his freedom in rebuking him for the atrocious crimes he had been guilty of—and above all

for his incestuous marriage with Herodias his brother Philip's wife—

20 caused him to be apprehended and imprisoned—adding this cruelty and injustice to his many other flagrant enormities.

§—21 AMONG the vast multitudes, that crowded to his baptism, came Jesus—who being baptised and praying—the sky immediately opened,

22 and the holy spirit in a bodily form descended upon him with the rapidity of a dove—at the same time that this solemn voice issued from the parted clouds—“Thou art my son—the object of my fondest affections.”

23 Jesus, having now attained his thirtieth year, entered upon his public ministry—His Genealogy, by his mother's side, is exhibited in the following table:

Joseph, his reputed father,
Mary, daughter of
Heli, the son of

24 Matthat,
Levi,
Melchi,
Janna,
Joseph,

* See Acts ii. 3, 4.

* Referring to the destruction of Jerusalem.

25 Mattathias,
Amos,
Naum,
Elli,
Nagge,
26 Maath,
Mattathias,
Semei,
Joseph,
Juda,
27 Joanna,
Rhesa,
Zorobabel,
Salathiel,
Neri,
28 Melchi,
Addi,
Kofarn,
Elmodam,
Er,
29 Jose,
Eliczer,
Jorim,
Matthat,
Levi,
30 Simeon,
Juda,
Joseph,
Jonan,
Elakim,
31 Meléa,
Menan,
Mattatha,
Nathan,
David,
32 Jesse,
Obed,
Booz,

Salmon,
Naafon,
33 Aminadab,
Aran,
Esrom,
Phares,
Juda,
34 Jacob,
Isaac,
Abraham,
Tharah,
Nachor,
35 Saruch,
Ragau,
Phakel,
Heber,
Sala,
36 Cainan,
Arphaxad,
Sem,
Noe,
Lamech,
37 Mathuseia,
Enoch,
Jared,
Maleleel,
Cainan,
38 Enos,
Seth,
Adam,
GOD.

C H A P. IV.

1 J E S U S having received the divine afflatus, quitted Jordan—and in a prophetic vision had the following

ing scene exhibited before him—¹ He thought himself transported into a dreary desert,

2 where the devil for forty days practised every insidious art to seduce him from his duty—during all this space he thought that he tasted no food, and that at the expiration of this period he felt the painful sensations of hunger:

3 He then thought the tempter assailed him and said, Since thou art the Messiah, convert these stones into bread to satisfy thy raging appetite.

4 Jesus said to him in the words of scripture—The animal life of man may be sustained not by food only, but by any other means that the wisdom of God shall see fit to appoint.

5 The devil then, he thought, conveyed him to the summit of a mountain of stupendous height—and in a moment exhibited before him all the kingdoms of the universe in all their stately pomp and magnificence;

6 then turned to him and said—All this grandeur and glory will I bestow upon thee—for they are mine, and I lavish them as I please—

7 if thou wilt only pro-

strate thyself before me, and pay me religious adoration.

8 To which proposal Jesus answered—Thou wicked adversary! depart from me—for the infallible word of truth says, “Thou shalt worship and obey no other being but the supreme God and Father of all.”

9 The devil then, he thought, transported him through the air to Jerusalem, and placed him on one of the battlements of the temple—saying to him, at the same time, Since thou art the Messiah throw thyself down.

10 For the scripture says, “Angels shall be appointed to protect thee,

11 they will support thee in their arms, and prevent thee from being dashed in pieces.”

12 Jesus replied—There is another scripture which says, “Thou shalt not insult God’s providence by rushing into danger.”

13 The devil, he thought, after having exhausted all his efforts in vain—left him and vanished away.

§—14 Jesus entered Galilee, endowed with spiritual gifts and miraculous powers, which he began to exert there

¹ See the Notes on Matth. iv.

— so that his fame was quickly diffused through all the adjacent country.

15 He also publicly instructed the people in their religious assemblies, and was held in universal admiration.

§—16 AMONG other towns which he visited, he came also to Nazareth, where he had been educated — and on the sabbath day went, as it was his constant custom, to the synagogue — Here he stood up to read the scriptures :

17 And the prophecy of Isaiah being put into his hands, he unrolled the volume, and light upon the following passage :

18 “ God hath liberally endowed me with the gifts of the spirit, and hath commissioned me to deliver glad tidings to the poor, to console the distressed mind, to proclaim release and liberty to the captive, to impart sight to the blind, to pour the balm of comfort into the wounds of the afflicted,

19 and to publish to the world the joyful commencement of a most glorious and happy revolution.”

20 Having read this pas-

sage he folded the volume, and giving it to the servant who had presented it to him, sat down * — and the eyes of all that were in the place were intensely fixed upon him.

21 He then addressed himself to them and said — The passage of scripture, which you have just heard recited, hath this very day received its accomplishment.

22 The discourse he now delivered raised in them extreme astonishment — and the whole assembly were amazed at the beauty and elegance of his diction * — and yet, they said, this is Joseph's son !

23 Jesus said to them — You indeed apply to me the common proverb, Physician ! cure thine own relations and friends before strangers ! — work the same miracles for us here in your own country, as we heard that you performed at Capernaum.

24 But suffer me to observe to you, That no prophet meets with acceptance in the place of his birth and education.

25 For undoubtedly there were in Elisha's time great numbers of indigent and dis-

* The Jewish clergy out of reverence *stood up* when they read the scriptures — when they taught the people they *sat down*. See Chap. v. 3.

* *χαρις* is often used in this sense for the beauty of eloquence and diction.

Αλλ' ὃ οὐ χαρις ἀμνημονεύεται πρὸς αὐτὸν. *Odys. B. 175.*

treffed widows in Judæa during that most dreadful famine which universally raged, when there was no rain for three years and an half:

26 and yet the prophet was providentially sent to the relief of none of them—he only gave miraculous assistance to a poor widow of Sarepta, a town belonging to the Sidonians.

27 No doubt also but there were many unhappy persons in Judæa infected with leprosy in the days of Elisha—and yet not one of them was cured by that prophet but Naaman a Syrian.

28 When the assembly heard these reflections, they were transported with the most violent indignation and rage,

29 and all unanimously rising up, they seized him—dragged him out of the town—and hurried him to the summit of the hill, on which the town was built, to throw him headlong down the precipice.

30 But he rendered himself invisible and eluded their fury.

§—31 AFTER this he went to Capernaum a town in Ga-

lilee, and on the sabbath day delivered his instructions to the assembled multitude:

32 who were all astonished at the sublimity and importance of the truths he taught—for his discourses clearly evinced, that he was invested with a divine authority.

33 There was in the assembly^b a man, who was at times afflicted with madness—and a fit of distraction happening then to seize him, he cried out with a wild and vehement vociferation—

34 Let us alone, thou Jesus of Nazareth—what concern have you with us—are you come to destroy us—I know very well who you are—You are a divine prophet.

35 Jesus then authoritatively commanded the raging disease to quit him immediately—upon which, tho' the man was now wallowing on the ground in terrible convulsions, he was instantaneously restored to his understanding and reason.

36 At a spectacle so amazing they were struck with extreme astonishment, and said one to another—What surprising power is here exerted!—With what irresistible authority doth

^b The reader of the sacred writings should remember that there were no mad-houses in Judæa either *public* or *private*—but these unhappy wretches, vulgarly supposed to be possessed with *demons*, were suffered to ramble about.

he remove the most obstinate and incurable diseases!

37 The fame of his miracles was accordingly soon diffused thro' all the adjacent country.

§—38 THE worship of the synagogue being concluded he went into Simon's house—The mother in law of Simon was at that time confined to her bed by a fever, and they informed him of her condition.

39 He immediately went into her room—and, standing over her, rebuked the fever—every symptom vanished in a moment—she rose up in perfect health, and provided them refreshment.

§—40 WHEN the sun was going down, all who had relations and friends labouring under any disorders, brought them to him—On every one of these he laid his hands, and they were in a moment blessed with perfect health.

41 Many persons also who were afflicted with madness he restored to the use of their intellects—but suffered not the distracted to publish his character by any wild and noisy exclamations.

§—42 THE next day, soon as the morning dawned, he privately retired from the multitude to an unfrequented solitude—but the crowd, as

soon as they discovered that he was absent, made diligent search for him—and finding him, earnestly importuned him that he would continue amongst them.

43 But he answered—I must publish in other towns the joyful news of the speedy erection of the kingdom of God—for this is the will and appointment of Him who sent me into the world.

44 He accordingly travelled to all the towns of Galilee, and publicly delivered his doctrines in their synagogues.

CHAP. V.

1 AFTER this as he stood instructing the people near the lake of Gennesaret, he was so much incommoded by a prodigious multitude who pressed forwards to hear his doctrine,

2 that seeing two vessels lying, which the fishermen had just quitted in order to dry their nets,

3 he went on board one of them which belonged to Simon, and desired him to put off a little from shore—He then sat down, and from the boat taught the assembled crowds, that formed themselves on the rising beach.

4 When he had finished his discourse, he bad Simon row further

further into the lake—and to cast in their nets.

5 Simon answered, Sir, we have sustained great fatigue during the whole night without any success—at your command, however, I will make one trial more.

6 They threw in the net therefore, and inclosed such a prodigious number of fishes, that the net was ready to be torn in pieces by the immense weight of them.

7 They called to their partners in the other boat to come instantly to help them—these hastened to their assistance—and they loaded both vessels with such an amazing quantity, that they were with difficulty kept from sinking.

8 When Simon Peter saw this astonishing spectacle, he prostrated himself at the feet of Jesus and said—O Sir, leave me!—I am a sinful man, and unworthy your sacred presence!

9 For he and all who were spectators of this great miracle were struck with the last astonishment at the vast number of fishes, which they had caught.

10 James and John, Zebedee's sons, were present on this occasion, and were Simon's partners—Jesus being a witness of Peter's great amazement and consternation said to him, Discard thy fears—from this moment thou shalt pursue a nobler prey—thou shalt rescue mankind from the depths of sin and ruin*.

11 When they had hauled the vessels to shore, they left all that they had, deliberately determining to be his constant followers.

§—12 BEING in one of the towns in that country, a man dreadfully infected with leprosy came and prostrated himself before him—saying, Sir, I am persuaded you are able to free me from this loathsome distemper.

13 Jesus extended his hand—touched him and said, I am willing to restore thee to health—Instantly the leprosy was no more.

14 Jesus then said to him, I charge thee to inform no one of the miraculous cure thou hast received—but go immediately and show thyself to the priest—and offer the custom-

* Ζωρην signifies to save alive captives.

Ζωρην Αρτος ης, ου δ'αξια δεξαι αρτοις. II. Z. 46.

He slew great numbers, but saved alive five thousand, Ζωρην. Plutarch Demetrius, p. 1664.

ary sacrifice as a public conviction and evidence that thou art perfectly cured.

15 But notwithstanding this peremptory injunction the man published the report of his miraculous cure every where—so that a prodigious multitude excited by the fame of it collected around him to hear his instructions, and to be healed of various disorders.

16 The concourse of people was so tumultuous and troublesome, that he was obliged privately to withdraw from them into a remote and solitary place—that he might, without disturbance, in that recess offer his devotions to God.

§—17 ABOUT this time it happened as he was instructing the people and working great numbers of signal and illustrious miracles—the Pharisees and expounders of the law, who had come from Jerusalem, and from every town of Judæa and Galilee then sitting around him—

18 that a number of men carried on a couch a poor object afflicted with the palsy—intending to lay the unhappy creature at his feet.

19 But finding it impossible to approach his person by reason of the crowd, they al-

cended the stairs on the outside of the house*—and taking off some tiles in order to force open the trap door that was in the roof—they thro' this door let down the helpless paralytic into the midst of the company before Jesus.

20 Jesus conscious of the faith they reposed in his miraculous power, turned to the afflicted person and said—All thy past sins be now for ever pardoned!

21 The Scribes and Pharisees hearing these expressions—their hearts secretly suggested these sentiments—Who is this person that utters such horrid blasphemy! None but the great God can forgive sin!

22 Jesus, who perfectly knew the human mind and all the reflections that were formed there, said to them—Why do you indulge in your breasts such invidious thoughts!

23 For which is easiest—to forgive his sins—or by a word to make this helpless creature, shaking with the palsy, to rise and walk home?

24 But you shall see an evident proof that the Son of man is endowed with power on earth to forgive sin—He

* See an account of the Jewish buildings in Dr. Shaw's travels, and the Commentators on Mark ii. 4.

then immediately turned to the paralytic and said—Rise—take up thy couch—and walk home.

25 That instant he rose up—threw his couch upon his shoulders—and walked through the crowd towards home, in an ecstasy of religious gratitude to God.

26 Immediately all present were struck with extreme astonishment, and devoutly adored God—unanimously declaring, that they had that day been spectators of the most strange and amazing scene that had ever been displayed!

§—27 PASSING some time after this by the collector's office, he saw one of the tax-gatherers called Levi—and said to him, Follow me.

28 The man did not hesitate a moment, but immediately left his employment and his all, and followed him.

29 Levi that day made a grand entertainment for him at his house—to which he also invited a great number of tax-gatherers and their friends—who sat down along with Jesus,

30 At this his public conduct the Scribes and Pharisees were greatly disgusted, and said to his disciples—What induces your master to feast and keep company with publicans * and persons of such immoral characters?

31 Jesus overhearing them said—As the healthy have no occasion for the physician, but medicine is solely of use to the indisposed;

32 So my design in coming into this world was not to invite the virtuous—those are *already* such as I am desirous they should be—but to engage profligate sinners to repentance and amendment of life.

§—33 SOME persons at that time said to him, Why do John and the Pharisees enjoin upon their disciples such frequent fasts and rigid austerities—while you allow your disciples to indulge themselves in so free and unrestrained a manner?

34 He replied—Can the friends and companions of a bridegroom fast and afflict themselves during the days

* These *publicans* had a most infamous character. “*Lucullus* goes to relieve the cities of *Asia*, that were then miserably harassed by the *publicans*—the inhabitants being compelled, thro’ their rigorous and exorbitant demands, to sell their beautiful sons and daughters, and the pictures, statues, and other rich ornaments of their temples.” *Plutarch* *Lucul.* p. 921. Steph. Well then might the poet say of them:

ΠΑΡΤΙΣ ΤΙΛΟΜΑΙ ΠΑΡΤΙΣ ΨΙΝ ΑΡΤΑΥΙΣ.

of nuptial festivity and joy ? — It would be highly inconsistent and absurd, while the bridegroom is with them, to practise the rigors of abstinence, and immerse themselves in gloom and melancholy.

35 The time will soon come, when the bridegroom shall be violently torn from them—their days of mourning and melancholy will then commence—He added,

36 For me to enjoin a number of severe and painful observances upon my disciples, who have been educated in the manner they have been, and but lately embraced my cause, would induce them immediately to abandon and abjure it, and would be a conduct as imprudent and absurd as for a man to join a piece of strong new cloth to an old and obsolete garment, which would only contribute to make it tear the worse.

37 Or for me to impose a course of rigid austerities upon my disciples would be as incongruous and fatal as for a man to put new wine into old skins — by the fermentation of which the skins

would burst and the liquor be spilled.

38 But as men foreseeing the danger, in order that they may incur no detriment, put new wine into new skins — so the same discrete treatment is requisite to preserve my disciples steady and attached to me.

39 And as no man, having been accustomed to drink *old*, can bring himself at first to relish *new* wine — so are not those reconciled at once to a *new*, who have been long habituated to an *old*, institution.

CHAP. VI.

1 **I**T happened that as Jesus was passing through some corn fields on the sabbath that first * followed the second day of the passover solemnity—his disciples, as they went along, plucked some of the ears, and rubbing them in their hands, eat the corn.

2 Some of the Pharisees, who were present, conceiving violent resentment at their conduct, said to them, Why do you violate in this manner the sacred duties of the sabbath ?

3 To this reproof Jesus re-

* In those primitive times wine was solely kept in skins—*ἐν δ' οἶνον γλυσσιν Ἀσπερ ἐν αἰγείο*—*Odys. Z.* 78. She poured the wine into a goat-skin.

† That this is the meaning of *σαββάτου συντηρησάτω*. See Lamy's introduction, Vol. i. p. 179.

plied—Have you forgot what David did on a like occasion, when he and his attendants were urged with hunger?

4 Do not you remember that he went into the house of God, and refreshed himself and his companions with the sacred bread, which it is highly impious for any but the priests to taste^a?

5 He added—that the son of man was authorised to set men free from those sabbatical ceremonies and severities which they had imposed.

§—6 ENTERING on another sabbath into a synagogue and instructing the people—there happened to be in the assembly a person whose right hand was withered.

7 This circumstance instantly excited all the attention of the Scribes and Pharisees—flattering themselves that if he should cure this person on the sabbath, it would afford them sufficient cause for censuring and condemning his conduct.

8 But he perfectly knew the perverse thoughts and malignant dispositions that lurked in their breasts—He then ordered the man with the wi-

thered hand to stand up in the midst of the assembly.

9 He then turned to them and said—Permit me to ask you, whether it be lawful on the sabbath day to perform benevolent or malevolent actions—to save or to destroy life?—They kept a profound silence¹.

10 Jesus looking around them with a mixture of pity and indignation at their perverseness and obstinacy, said to the man, extend thine hand—He extended it—and it was instantaneously restored to the same perfect state as the other.

11 But the Scribes and Pharisees were inflamed with the most violent rage and resentment at him—and confederated together how they might murder him.

§—12 ABOUT that time he retired to a mountain to pray, and continued the whole night in an Oratory.

13 In the morning he convened his followers, and selected from among them twelve persons whom he denominated Apostles.

- 14 1. Simon Peter
2. Andrew
3. James

^a Οὐ γὰρ τι συνην ἐπὶ γαστρὶ κυντῶν ἄλλο
ἐπλετο, πρ' ἐκλευσεν ἐν μνηστῶν ἀναγκῇ.

Καὶ μάλα τειρομένη καὶ ἐνὶ φρεσὶ πῖνθ' ἔχοντα. Odyf. 216, &c.

¹ This is the true reading supported by the best MSS.

4. John
5. Philip
6. Bartholomew
- 15 7. Matthew
8. Thomas
9. James, son of Alphaeus
10. Simon, the Zealot^{*}
- 16 11. Jude, brother of James
12. Judas Iscariot.
- 17 Having made choice of these—he descended with them to the plain—where there stood the body of his followers, and an immense multitude of people from Jerusalem and from every part of Judæa, and from the maritime country that lay contiguous to Tyre and Sidon—these were come to hear his doctrines, and to be miraculously cured of their various disorders.
- 18 Accordingly those, who laboured under madness or any other the most inveterate and obstinate diseases, then received instantaneous and perfect cures.
- 19 So that all who were afflicted with any distemper strove to touch him—for by a single touch, such was the

powerful efficacy that was derived from him, every indisposition was in a moment expelled.

20 Jesus then looking around upon his disciples directed the following discourse to them—**HAPPY** are ye who are endowed with true humility—you are the worthy members and ornaments of the gospel dispensation.

21 Happy are ye who are now in indigent circumstances, but contented and resigned—your suffering virtue will be most abundantly recompensed—Happy are ye who now with sincere contrition and remorse deplore your past sins—your present sorrow shall be changed into ecstasies of joy.

22 Happy are ye, when the world shall pursue you with implacable hatred and detestation—when men shall violently expel and banish you from their society—when they shall load you with abuse and calumny, and hold even your very names in abhorrence on account of your steady and unshaken attachment to my cause.

23 In such an hour in-

^{*} This name was given him on account of his being a very strenuous and warm advocate for the Christian cause—*Phanias* was a zealous friend and follower of *Cato*. *Ζηλωτης Κατω*. Plutarch *Cæsar*. p. 1317. Steph.

dulge the highest transports of heart-felt joy and rapture — for in heaven there is a glorious crown for persecuted virtue — The wise and holy prophets in former times suffered the very same indignities.

24 But dreadful will be your future condition, O ye rich, whose hearts superiour wealth inflates with pride and insolence—Your happiness is only confined within the narrow limits of this life.

25 Dreadful too will be your future unhappiness, who now riot in luxury and intemperance—you shall be excruciated with famine—Dire also will be your misery, who yield your hearts to all the excesses of criminal gaiety and levity—you shall be overwhelmed with a flood of bitter sorrow.

26 Dreadful will be your future punishment, when you gain the applause of men by preaching such doctrines as flatter and palliate their vices — The false prophets and impostors in former ages were thus universally caressed and honoured by the abandoned and depraved.

27 I enjoin upon all my auditors the following fundamental principles of my religion—Love your enemies—do friendly offices to those

who pursue you with hatred and malevolence.

28 Speak well of those who load you with curses—and return the abuse and calumnies of those who injuriously asperse and revile you, with prayer.

29 My religion requires you to submit to unjust and contumelious treatment rather than requite it by revenge—and to recede from your right in small matters, rather than contend for it in quarrelsome law-suits.

30 Refuse not your benevolent assistance to those who solicit it—and as to those who may violently wrest from you any part of your property, rather incur the loss with patience than reclaim it with passion and outrage.

31 Perform the same kind offices to others as you yourselves would reasonably expect if you were placed in their circumstances.

32 What merit have you in loving only those, whom you know will return your love—this is rising to no higher attainments than persons of immoral characters do.

33 And what virtue do you exercise in doing beneficent actions merely to those, whom you are conscious will requite you—a conduct which even the wicked observe.

34 And

34 And what superiour acquirements do you display by only lending to those, whom you are sure will repay you—The sordid and avaricious workling thus lends to another, because he is certain of being reimbursed.

35 But it is incumbent upon you to rise to higher degrees of moral excellence and virtue—Do you love and do beneficent actions even to your enemies, and lend to worthy objects in distress, without the mercenary hopes of a requital—such illustrious virtue will be amply recompensed, and exalt you to the most elevated and distinguished degrees of future felicity—Thus you will resemble the all-diffusive goodness of God, who extends his benignity to the ungrateful and wicked.

36 Be ye therefore compassionate in imitation of the divine compassion.

37 Be not rash in censuring and condemning others, lest you provoke God to judge you with similar rigor.—But generously forgive, and erase from your breasts the errors and injuries of your fellow creatures, and God will freely forgive you the of-

fences you have committed against him.

38 Give to objects of compassion, and God will requite you with an ample, solid and superlatively glorious recompense¹—For the same conduct which you observe towards men, to *that* will God conform in the day of future retribution.

39 He then figuratively said—Can one blind man with safety lead another?—Will not both miserably wander and perish?

40 The pupil is necessarily inferior in wisdom and science to his preceptor—but every student ought² to strive to attain the same accuracy and perfection of knowledge as his master hath acquired.

41 Why fixest thou thine eye upon thy brother's conduct with a penetration that the slightest foible cannot escape—tho' at the same time thou thyself art guilty of great and scandalous vices.

42 With what face canst thou admonish others of their errors, and exhort them to amendment of life, when thine own conduct is a notorious insult upon thine admonitions?—Thou hypo-

¹ I am persuaded that this member of the verse is to be understood as I have translated it—and so Dr. Clarke judiciously and justly interprets it.
² *et* which some MSS. exhibit is the true reading.

crite ! first reform what is criminal in thine own life—and then gravely remonstrate against the petty faults and follies of others !

43 There is no *good* tree that beareth *bad* fruit — nor doth a *bad* tree bear *good* fruit.

44 The true nature of every tree is infallibly discovered by its fruit — Thorns produce not the luscious fig — the bramble bears not the generous grape.

45 The good actions of a virtuous person flow from the pure source of a good heart — the actions of a bad man come stained and tintured

from the impure fountain of a corrupt heart — For men's outward actions and conversation are but the overflowings of their hearts.

46 Of what avail is the most zealous profession of my religion, when separate from the strict observance of the duties I enjoin ?

47 I will represent to you by the following similitude the solid and unshaken principles of every virtuous professor of my religion, who hears the important truths with attention, and practises them with constancy.

48 * Such an one resembles

† There are many beautiful passages in the *classics* which inculcate this useful advice.

Cum tua pervideas oculis mala lippus inunctis,
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius ? *Horat. Lib. i. Sat 3.*

Peras imposuit Jupiter nobis duas :
Propriis repletam vitiis post tergum dedit,
Alienis ante pectus suspendit gravem.
Hac re videre nostra mala non possumus,
Alii simul delinquant, censores sumus. *Phædri Fab. Lib. iv. 9.*

* There are some fine lines to this purpose in that charming moral poet *Euripides*.

Ο μὲν πονηρῶς, καὶ ἄλλο πλὴν κακῶ·
Οδ' ἐθαλῶ, ἐθαλῶ· καὶ συμφορὰς ὑπο
φύσει δ' ἰερθαιρ', ἀλλὰ χρεστ' ἐστ' αὖ.

Which I have thus translated.

The vitiated heart is wholly bad,
The good one, good : Nor insults, nor afflictions
Can dry its source, or taint its lucid streams :
It flows the same, perennial in goodness. *Eurip. Hecuba 594.*

* Saint *Luke* eminently distinguishes himself in these two last verses as an elegant *greek* writer — They vie in propriety and beauty of diction with the most celebrated passages of the *classics* both of *Greece* and *Rome*.

bles a person who intending to build an house, lays its foundation deep in the solid rock—so that when the torrent roars, and the winds and waves on every side assail it—it braves their united fury, and stands uninjured—being founded on the immoveable basis of a rock.

49 But he who is a professor of the gospel, and lives in open violation of its precepts, is like a man who building an house lays its foundation on a loose and fluid surface—which is unable to sustain the shock of the first storm that beats against it, but instantly sinks and falls in wide and deplorable ruin.

CHAP. VII.

AFTER he had finished the preceding discourse which the people heard with pleased attention, he entered into Capernaum.

2 It happened about this time that a centurion's favou-

rite slave was very dangerously sick, past all hope of a recovery.

3 When the Roman officer heard that Jesus was in the town, he sent to the Jewish magistrates, begging they would wait upon Jesus, and prevail with him by their entreaties to come to his house, and heal his beloved slave.

4 The magistrates accordingly came to Jesus, and solicited this favour of him in the most earnest terms—and, in order to enforce their petition, bestowed the highest commendations on the distinguished worth and character of the centurion.

5 Particularly applauding the love that this gentleman bore to the Jews and to their religion—which he had manifested by erecting a place of religious worship for them at his own expence.

6 Jesus immediately complied with their request, and went along with them—but when he was now almost arrived at his house, the centurion

ΑΛΛ' ὅς, ὡς δύνατο ρηῆαι, μέγα πρὸς μαθητῶν
 ἴχον γὰρ πυργώδον ἀφροτάς, οὐτε τείρη
 ἡλίσαι, μεγάλην, πόλιν αὐτῷ ἴγνυς εὐδα,
 ἦτε μέγα λίγῶν ἀνέμων λαοφῶρα πειθεύα,
 Κυματα τὸ τροφόντου, τὰ τε προσέφυγεται αὐτῷ. II. O. 617.
 Ille, velut rupes vastum quæ prodit in æquor,
 Obvia ventorum furis, expulsaque ponto,
 Vim cunctam atq; mihas perfert caliq; marisq;
 Ipsa immota manens—*Ætius*, Lib. x. 693.

sent one of his friends to him—begging he would not put himself to such inconvenience upon his account, for that he deemed himself unworthy to admit so divine a personage under his roof,

7 assuring him, that he reposed such confidence in his power, that he was persuaded that by a single word he could restore his slave to perfect health,

8 and acquainting him—that as he, who was a Roman officer and appointed to maintain strict discipline in his troops, could make his military orders obeyed the moment he gave them—so with the same facility he believed he was able to make the most obstinate diseases obey his powerful controul.

9 When Jesus heard this message, he was struck with astonishment—and turning himself round said to the crowd that followed him, I assure you I have not found in any one *Jew* such a distinguished instance of candour and of confidence in my power, as in this virtuous *Heathen*!

10 Accordingly when those who delivered this message returned, they found the indisposed slave in perfect health.

§ — 11 It happened the

day after, as he was travelling to a town called Nain, accompanied with a large number of his professed disciples, and by an immense multitude of people ;—

12 at a very little distance from the place, a funeral procession met him—a great number of the inhabitants were attending to the grave the corpse of the only son of a disconsolate widow.

13 When Jesus saw her bathed in tears and overwhelmed in a flood of grief—so affecting a spectacle filled him with the strongest sympathy and compassion—he went up to her and bad her repress her sorrow.

14 He then advanced up to the bier—which the supporters seeing stood still—and touching it, said, O youth awake!

15 Instantly the dead body sat up, and spoke—Jesus then presented him to his mother.

16 Such an amazing scene filled all who were present with solemn reverence and awe—and they poured forth their grateful adorations to God, saying—What an illustrious prophet hath appeared among us!—What signal blessings hath God been pleased to confer upon his favourite people!

17 The report ° of what the people unanimously declared on this occasion was soon universally diffused, not only in the adjacent country, but in every part of Judea.

§—18 THE disciples of John hearing the fame of these stupendous miracles reported them to their master—upon which he immediately selected two of them,

19 and dispatched them to Jesus, begging he would inform him, whether he really was that eminent personage whom they had so long and ardently expected—or whether he still was to be the future object of their hopes.

20 Accordingly they waited upon Jesus, and said—John the baptist hath deputed us to you, begging to be informed whether you are that illustrious prophet the scriptures teach us to expect—or whether some other is still to be the object of our hopes.

21 It happened that at the time when they delivered their message, that Jesus was employed in restoring sight to the blind, and reason to the disordered in mind—and in freeing great numbers

of people from a variety of other maladies.

22 Jesus after performing these several miraculous cures in their presence turned to them and said—Go and deliver to John a faithful account both of what you have seen yourselves and heard reported by others—Tell him that the blind are restored to their sight, the lame to the use of their limbs, the lepers to perfect health, the deaf to their hearing, the dead to life, and the dejected spirits of the poor are exhilarated with the joyful prospect of immortality †.

23 And thrice happy is he whom neither the obscurity of my birth, or the meanness of my circumstances, are able to prejudice against me.

§—24 AFTER the departure of John's messengers, Jesus took occasion to speak to the collected multitudes concerning John—He said to them, What sudden phænomenon induced you to flock to the wilderness in such vast crowds?—Did you hasten thither with such eager steps to see some common and trivial object?

25 What was it attracted

° Viz. that he was a great prophet. The very accurate *Macknight* hath justly observed this.

† The clear discovery of a future state was the *evangelium*, the good news to mankind.

such universal admiration?—Did you all repair thither to see some person who suddenly made his appearance there in a gay and fantastic dress? — No! — Rich and splendid robes are worn in the magnificent palace, not in the dreary wilderness.

26 What was it then you crowded to see there?—Was it a prophet?—Yes—and a prophet I assure you of greater eminence and dignity than any of the preceding.

27 For this is the very person, who is the object of the following prediction in Malachi—Behold! I will send a messenger to be thy forerunner, in order that universal attention may be excited, and that the minds of men may be previously disposed to receive thine instructions.”

28 I assure you that under the mosaic dispensation there never appeared a prophet of superior eminence to John the Baptist—nevertheless the most ignoble and obscure teacher of the gospel is invested with a sublimer office than he was.

29 The common people indeed, and particularly the tax-gatherers, heard his instructions with candid and unprejudiced minds, and submitted to his baptism—vindicating the

wisdom, and chearfully complying with the gracious designs, of God in sending such an illustrious prophet.

30 But the Pharisees and the doctors of the law would not be baptised by him, but with invincible obstinacy rejected and frustrated the kind intentions of heaven for their reformation and happiness.

31 * But such is the perverseness of temper that the present generation discovers, that no method of instruction will produce upon them its intended effects—They may be properly compared

32 to a number of peevish children, who are determined not to be pleased with any thing their companions say or do—who, when their play-fellows are in the height of mirth and chearfulness, appear sulky and sullen—but are immediately in transports when they see others dissolved in tears.

33 The dissingenuous perverseness of the present age is evinced from the aversion and contempt they have equally shown both to John's instructions, and to mine—tho' our methods and manners were entirely dissimilar—for John practised rigid obstemiousness, and affected

* See the MSS.

great austeritv and mortification in his diet and dress—upon which they exclaimed—A mad enthusiast!

34 The son of man, on the contrary, studied no such singularities, entertained no scruples about any particular kind of food and liquor; but freely associated and conversed with men of all professions and conditions without distinction—yet still they are disgusted, and cry out—What a slave to appetite! How excessively fond of wine! What an inseparable companion of tax-gatherers and other profligate wretches!

35 But those who are the real friends of virtue, conscious of its invaluable worth, embrace it, what exterior form soever it assumes, and obey its dictates in what method and manner soever they come recommended.

§—36 ABOUT this time one of the Pharisees asked him to dine with him—he complied with the invitation, and went with him to his house.

37 But as he was at table, a woman in the town of an immoral character, hearing that he was at dinner in the Pharisee's house, brought an alabaster box, full of rich perfume,

38 and entering the room, stood at his feet, bathed in a flood of tears, which falling on his feet she wiped them with her long dishevelled hair, and after imprinting on them the most ardent kisses, she diffused over them the rich and fragrant perfume.

39 When the gentleman, who invited him, saw the behaviour of this woman, and that she stood unreprieved—he could not forbear saying to himself—It is impossible this person can be a prophet!—Had he been endowed with prophetic gifts he would have known that this woman, who takes these liberties with him, is an abandoned sinner.

40 But Jesus, who knew the secret reflections he indulged, turned to him and said—I desire your sentiments, Simon, on the following case—Be pleased, Sir, he replied, to recite it.

41 A certain gentleman had two debtors—one owed him five hundred denarii, the other fifty.

42 When the creditor examined into their affairs, and found them both to be in wretched and indigent circumstances, he generously expunged the whole debt which they both had contracted—Now which of these two will
be

be affected with most gratitude and love to their benefactor?

43 In my judgment, replied Simon, that person will, who, had the greatest debt freely remitted—Your determination, said Jesus, is undoubtedly just.

44 He then pointing to the woman said to Simon—See this affectionate penitent! When I entered your house, you gave me no water to wash my feet—This defect she hath supplied by bathing my feet with her tears—and wiping them with her hair.

45 You gave me not the friendly and accustomed salutation—but she, from the moment she entered, hath impressed many affectionate kisses upon my feet.

46 You gave me no oil to anoint mine head—but she hath perfumed my feet with the most grateful fragrance.

47 For which extraordinary and most affectionate testimony of her love to me, I assure you, that all her numerous crimes shall be forever cancelled—and as the

love of the beneficiary will be in proportion to the benefaction conferred—he who hath a small debt remitted, being touched with a proportionally small degree of gratitude—so this woman having all her crimes, which are very numerous, at once totally obliterated, will love her benefactor with the highest degree of ardour and constancy.

48 He then turning to the woman said—From this moment all thy past sins are forgiven!

49 The company who sat at table with him, hearing such language, said one to another, What person is this, who thus impiously arrogates to himself a power to forgive sins?

50 But Jesus, disregarding their invidious murmurs, repeated his assurance to the woman, saying, The faith you have reposed in me hath secured to you this blessing—Go and enjoy all that mental happiness, which so distinguished a favour must impart.

** Washing the feet and anointing the head with oil, were the first civilities that were paid, both among the Jews and Greeks, on entering a friend's house. These friendly customary offices this Pharisee had neglected.*

ΑΥΤΑς ΕΠΙ ΛΕΓΕΙ ΤΙ ΚΑΙ ΕΧΡΙΣΕΝ ΑΥΤ' ΕΛΑΙΩ. Olyf. R. 364.

CHAP. VIII.

A^RFTER this Jesus, attended with his twelve disciples, took a tour thro' the towns and villages in those parts—proclaiming where-ever he came the joyful news of the speedy erection of the kingdom of God.

2 The following women also now accompanied him, whom he had miraculously healed of dreadful and inveterate diseases—Mary Magdalenè, whom he had cured of raging madness;

3 Joanna, the lady of Chuzaking Herod's steward, Sufanna—and many other women besides, who all supported him by their generous and charitable contributions.

§—4 There being about this time an immense concourse of people from all the neighbouring towns collected together, he addressed to them the following parable.—

5 **A**N husbandman went out to sow his grounds—and scattering his seed in every direction around him, some chanced to fall upon the hard beaten path, where the birds, impelled by hunger, soon picked it all up.

6 Others fell upon rocks slightly covered with a thin surface of soil——into which being admitted, it in-

stantly sprung up and as instantly withered—being entirely destitute of moisture to supply and invigorate it.

7 Some fell among weeds—which shooting their tall luxuriant tops above it choaked and killed it.

8 Others fell upon good soil—in whose genial bosom being fostered and nourished, it blessed the husbandman with a rich and copious increase—At the conclusion of this apologue he exalted his voice and said, Let every one whom God hath endowed with understanding and reason cultivate and improve those powers in the diligent study of truth and wisdom.

9 His disciples afterwards coming to him, in private begged he would give the explication of the fable he had just recited.

10 He said to them—Your virtuous dispositions entitle you to an unreserved acquaintance with the peculiar truths and discoveries of the gospel dispensation—but the prejudices of the mixed multitude oblige me to throw over naked truth the veil of fiction—for the moral dispositions of the present age are such, that tho' they see the most signal miracles they are not convinced; and tho' they hear well-attested accounts of the

the exertion of supernatural power, they give these reports no credit.

11 He then gave them the following explanation — By the seed is denoted the instructions of the gospel.

12 By the seed that fell on the hard beaten path are represented those whose hearts are rendered callous and insensible by prejudice and vice — and whose irregular and predominant passions destroy all the good instructions, that can be imparted to them.

13 By the seed that fell on the rocks slightly covered with soil are intended those, who with transport embrace the doctrines of the gospel, as soon as proposed to them — but being destitute of that native goodness of heart into which its principles may strike root, their convictions are but temporary — so that when the first persecution assails them, they immediately renounce it and apostatize.

14 The seed that fell among thorns indicates those, who admit the principles of the gospel — but worldly anxiety, the lust of gold, and an ever-raging passion for sensual pleasures intercept all nourishment from it, and kill it before it hath attained to its maturity.

15 The seed received into

good ground corresponds to the native probity and genuine virtue of those, who having admitted the truths of the gospel, faithfully retain and cherish them in a good heart, and by assiduous culture advance them to the highest degree of improvement and perfection.

16 He moreover said to them — The knowledge I communicate to you in private, do you freely impart to others in public — for a lamp is not lighted with a design to shut it up in a vessel, or to hide it under a bed — but in order to be set on some conspicuous place, that its useful beams may be diffused around.

17 Let the important truths, therefore, in which I instruct you in secret, be openly promulgated, and let the world profit from those useful instructions which have been dictated to you in silence and solitude.

18 Be careful, therefore, to attend with diligence to the lessons of duty I deliver to you — for he who hath by the diligent cultivation of his intellectual powers already gained any measures of knowledge, shall receive a greater and nobler accession to his present fund — but he who suffers his mind to rust
in

in sloth and indolence will in time forfeit those very improvements which he may have already made.

§—19 AFTER this, as he was instructing the people, his mother and his brothers wanted to speak to him, but could not gain access to his person by reason of the surrounding multitude.

20 A person who perceived them waiting without, said to him—Your mother and brothers are now standing on the outside of the crowd, desirous to speak with you.

21 Upon this information he turned to the multitude and said—I esteem those as my nearest and dearest relatives, who diligently attend to divine instruction and constantly obey it.

§—22 SOME time after this he and his disciples going a-

board a vessel, he ordered them to row across the lake.

23 During the passage he sunk into a profound sleep—in the mean time it blew a dreadful storm—the waves lashed over the sides of the vessel, and they were in imminent danger of being lost¹.

24 In this frightful crisis they came about him in great terror and waked him, crying—Sir! we are perishing! we are all perishing!—He got up and authoritatively commanded the winds to be silent, and the billows to cease their roaring—Instantly they were hushed—instantly there ensued a perfect calm¹.

25 He then said to them, How weak is the confidence you still repose in my miraculous power!—But this amazing scene struck them with inexpressible astonish-

¹ — Ως μεγα κυμα θαλασσης ευρυποροιο
Νηος υπερ τοιχων καταβησεται, οπποτ' επιγυη
Ις ανεμ· η γαρ τε μαλιστα γε κυματα φελλται. *Il. O.* 381, &c.

— Ως οτε κυμα θοη εν νηι πασαι
Δαβρον υπαι ερεων ακιμετρας, η δε τε πασα
Αχη υπεκυρθη· ανεμοιο δε θεσθ' απτης
Ισω εμπρεματα· τρεμευσι δε τε φρηα ταυται
Δειδιωτες· τυτθον γαρ υπ' αλ. θανατοις φερονται. *Il. O.* 624, &c.

² Και τοτ' επιτ' ανεμ· μεν επαυσατο, ηδε γαληνη
Επλετο νηεμιν—*Odyf. E.* 391.

Αυτη· επιτ' ανεμ· μεν επαυσατο, ηδε γαληνη
Επλετο νηεμιν, κοιμησε δε κυματα δαιμων. *Odyf. M.* 168.

ment, and they looked one upon another, saying, What stupendous power do we here see exerted! What an illustrious and divine personage is this, who only speaks, and the tempestuous winds and agitated seas obey his sovereign mandate!

26 They soon reached the opposite shore, which was in the region of Gadara, and directly over-against Galilee.

27 Immediately upon his landing he was met by a man, who was formerly an inhabitant of the town, but had been for a very considerable time afflicted with raging madness—this wretched object lived not in any house, but rambled naked among the dreary sepulchres of the dead.

28 As soon as he saw Jesus, he ran up to him, and with a violent and frightful vociferation cried out, O Jesus, son of the most high God! what business have you with me! Let me entreat you not to aggravate my torments.

29 This unhappy creature, whom Jesus was going miraculously to heal, was frequently agitated with such violent fits of distraction, that he would burst the strongest bonds and fetters, in which he was confined, and with frantic rage and fury

rush into the wild and unfrequented deserts.

30 Jesus asked him his name—my name, he replied, is *Legion*—for a *legion* of dæmons have taken possession of me.

31 The madman then begged that he would not precipitate his dæmons into the profound abyss.

32 It happened that there was, at some distance, a large herd of swine feeding on a mountain—the madman uttering such extravagant things as persons disordered in their intellects always do, earnestly importuned Jesus that the dæmons which were in him might enter the swine—Jesus accordingly suffered the swine to be seized with madness.

33 Immediately the whole herd rushed forward in the wildest confusion—ran with the greatest violence down a steep precipice—plunged into the lake—and all perished in the waves.

34 The keepers, who were spectators of this scene, fled with the utmost precipitation and alarmed the town, and country around.

35 Struck with an account so astonishing, great numbers soon flocked to the place to convince themselves of the truth of these facts—When this

this concourse of people came to Jesus, and found the mad-man sitting at his feet in tranquillity and composure, reconciled to the use of cloaths, and restored to the full enjoyment of his intellectual powers — they were seized with the last terrour and amazement.

36 Those then who were present gave them a distinct detail of the whole transaction — how the herd was lost, and how the distracted person was miraculously healed.

37 Upon this the people who were assembled on this occasion from every part of the adjacent region of Gadara, were seized with extreme terrour, and unanimously entreated him to leave their country — at their united solicitation he went aboard the vessel, designing to repass the lake.

38 Here the person, whom Jesus had lately cured of madness, seeing him about to depart, began to solicit him in the most earnest terms, that he would permit him to be his inseparable companion — But Jesus dismissed him, and said,

39 Go home, and report to thy relations and countrymen the great blessings that God hath bestowed upon thee — Upon this he departed,

and published in every town and place where he came, what a monument he was of the miraculous power of Jesus!

40 On his arrival on the opposite shore a vast multitude, who all ardently waited his return, saw and received him with transport.

41 Here a person of great eminence, called Jairus, the principal ruler of the synagogue, advanced up to him, and prostrating himself at his feet, implored him to go with him to his house,

42 telling him, overwhelmed in a flood of grief, that his only daughter, who was about twelve years of age, was now in the agonies of death—— Jesus immediately went along with the ruler — but in his way was greatly embarrassed and incommoded by the surrounding crowds.

43 Among whom was a woman who had for twelve years been greatly afflicted with a flux of blood, and had spent all her fortune in making trial of various physicians, but could not receive any benefit from all the different remedies they had prescribed.

44 This person stole softly behind him, and unperceived by any one touched the hem of his garment — That very moment

moment the blood ceased to flow.

45 Jesus immediately turned round and asked, who it was that had just touched him—Those who were around his person declaring they had not, Peter and some others who were with him said to him, How is it possible, Sir, but this must happen, when you are encircled and pressed on every side with such an immense crowd.

46 Jesus said, Somebody hath touched me—for I am conscious that salutary virtue hath been educed from my person.

47 The woman seeing, that she could not pass undiscovered, came up to him terrified and trembling, and prostrating herself at his feet, told, before the multitude, the cause that had induced her to touch him, and that she was instantaneously restored to perfect health.

48 Jesus said to her, Daughter, remove your fears—your confidence in my power hath effected your cure—Go and assure yourself that your disease is forever expelled.

49 During this transaction, as he was speaking these words, a messenger was dispatched to the ruler, informing him, that his daughter

had breathed her last, and that the prophet need not trouble himself to come down to the house.

50 When Jesus heard this message delivered, he said to the ruler, Dispel your sorrows—repose an unshaken confidence in my power, and she shall be restored to life.

51 Entering the house he suffered none to accompany him, but Peter, James, and John, and the parents of the young lady.

52 Here a mournful scene presented itself—all in the house were dissolved in tears, deploring her premature and unhappy death—Jesus said to them, put an end to these excesses of grief and sorrow—the young lady is not dead; she is only sunk into a profound sleep.

53 For these words the mourners could not forbear expressing by their looks the contemptible opinion they had of him as a prophet—they all knowing very well that she was really dead.

54 He then, after ordering them all to quit the room, took the dead body by the hand, and with a loud voice cried, Young lady rise!

55 That moment she was reanimated—that moment she got up—He then ordered them,

them, as a convincing proof that she was restored to perfect health, to bring her victuals.

56 So amazing a spectacle seized her parents with the last astonishment—whom he strictly charged not on any account to divulge the miracle.

CHAP. IX.

1 **A**BOUT this time he called his twelve disciples together before him in a body, and solemnly invested them all with a power to expel madness and every other obstinate disease.

2 When he had endowed them with spiritual gifts and miraculous powers, he sent them out to publish the joyful news of the gospel dispensation, and to confirm their doctrines by miraculous cures.

3 Before he dismissed them he said, Make no anxious provision for your journey, and take with you neither bread or money, neither two sticks, or two upper garments.

4 Whatever families admit you, show yourselves content and satisfied with the accommodations you meet with—and remove not to any other all the time you stay in the place.

5 Whatever towns refuse

to give you and your doctrines a favourable reception, at your departure raise up the dust under your feet upon them, for a public testimony of their incredulity and impenitence.

6 With these instructions they departed, and travelled thro' the towns and villages, proclaiming every where the joyful news of the speedy erection of the kingdom of God, and healing every malady to which the human body is liable.

§ — 7 WHEN Herod the tetrarch heard of all the miracles he performed, the fame of which was now universally celebrated—it filled his breast with painful uncertainty and perturbation, because some asserted that he could be no other than John, whom providence had raised from the dead.

8 Others again peremptorily averred that it was Elias, who had made his appearance—while a third party as strenuously contended that he was some other of the antient prophets, whom God had now restored to life.

9 But Herod said—I beheaded John—but who is this person of whom I hear these strange accounts?—The repeated information he received of his amazing miracles

racles greatly excited the king's curiosity, and he discovered an extreme desire to see Jesus.

§—10 THE apostles having executed the commission he gave them returned, and gave Jesus a particular detail of the success they had met with — He then took them with him, and privately withdrew into a remote solitude, at a considerable distance from a town called Bethsaida.

11 But the multitude remarking the place whither he had retired, they all followed him, and collecting together around him in this recess, he discoursed to them on the principles and duties of the gospel — and healed all who laboured under any indisposition.

12 When the day was now far advanced, the twelve disciples came to him, and reminded him of the necessity of dismissing the multitude — that they might have time to reach the nearest towns and villages, and provide themselves accommodations — for the place they now were in was an uninhabited desert.

13 He said to them, Furnish them yourselves with refreshment — all our present stock, they replied, amounts only to five loaves and two fishes — unless you would have us go and buy victuals for this immense multitude.

14 For their number amounted to about five thousand — He then ordered his disciples to make them sit down in regular companies — fifty in a company.

15 They obeyed his injunctions, and disposed all the people in a methodical and uniform arrangement.

16 Jesus then took the five loaves and the two fishes, and solemnly looking up to heaven, blessed God — he then delivered these to his disciples to distribute among the multitude.

17 And by his miraculous multiplication of this pittance all this numerous assembly were entertained with a plentiful repast — so that after all were satisfied, there were collected fragments sufficient to fill twelve baskets.

§—18 SOME time after this as he was offering up his devotions, attended only by his disciples — he asked them, what opinion the vulgar entertained of him.

19 There is a great diversity of sentiments, they replied, concerning you — for some assert that you are John the Baptist — some that you are Elias — and others maintain that you are one of the antient prophets providentially raised to life.

20 He interrogated them what

what conception they themselves had formed of him — Peter replied, We believe you to be the great Messiah.

21 Having heard this declaration, he peremptorily charged them all not to divulge it to the world :

22 at the same time assuring them — that the son of man would shortly be involved in the most dreadful sufferings — be publicly rejected and vilified by the magistrates, the high-priests, and the whole body of the clergy — that they would shed his blood — But on the third day he should be raised to life.

23 He then said to them all — If any one is desirous to approve himself as my true and genuine disciple, let him deny himself every sensual and sinful gratification — and with deliberate fortitude and composure cheerfully submit to that series of sorrows and persecutions, which I have sustained before him.

24 For that person that chooses to save his life by mean and criminal compliances, shall be for ever deprived of it — but he who loses his life for his inviolable attachment to my cause, shall regain it with infinite advantage.

25 And what would the acquisition of all the riches

and grandeur of the world signify to him who should forfeit life, and incur the everlasting loss of his existence !

26 Whoever therefore is ashamed of me, and publicly abjures my religion, may assure himself, that the son of man will publicly renounce and reject him in that solemn day, when he shall descend to judge the world, vested with the matchless glory of his supreme Father, and attended by a most splendid retinue of angels.

27 Be assured also of this as a most certain truth, That there are some persons now before me who shall live to see the erection of the gospel kingdom.

§—28 ABOUT a week after this, he took Peter, James, and John — and ascended with them to the summit of a lofty and sequestered mountain to pour out his pious adorations to God !

29 But behold ! as he was engaged in his devotional exercises — his person suddenly underwent a surprising alteration — and his cloaths emitted a white and dazzling effulgence.

30 After this two persons in most glorious and resplendent forms, who were Moses and

and Elias, appeared — and entered into a conference with him.

31 The subject of their conversation was—the sufferings he was to sustain, and the exit he would shortly make at Jerusalem.

32 Peter and his two companions however, before the person of Jesus was thus metamorphosed, had sunk into a profound sleep — but upon their awaking they were presented with the amazing spectacle of the glorious splendour that surrounded him — and saw the two prophets engaged in conversation with him.

33 When these two illustrious spirits separated from Jesus—Peter said to him, O Sir, what a delectable residence might we fix here! — Permit us to erect three tents, one for you, another for Moses, a third for Elias — He knew not what he said — for the amazing scene had suspended all his faculties.

34 While he was speaking this, a bright luminous cloud advanced and fixed itself directly over them — The disciples seeing the two prophets received up into this cloud,

were struck with solemn awe and terrouir.

35 At the same time an articulate voice issued out of it—This is my son! —the object of my fondest affections —Attend and obey his instructions!

36 When these solemn words were pronounced Jesus was standing alone—This singular transaction the disciples kept a profound secret —and according to the strict injunction of Jesus acquainted no one at that time with the glorious scene that had been exhibited before them.

§ — 37 DESCENDING the next day from the mountain, they were met by a numerous concourse of people.

38 Among whom a person accosted him in a loud voice and said, Divine teacher! I beseech you have compassion upon my son, for he is mine only child.

39 He is in a most shocking and deplorable condition —for he is subject to terrible fits, in which he roars in a most frightful manner — is dreadfully convulsed, and foams at the mouth—in these he lies a considerable time, suffering the most racking

* The verb being in the pluperfect tense — and the next member of the verse, indicate that sleep had overcome them *before* the commencement of the amazing scene.

and most horrible agonies.

40 This unhappy creature I brought to your disciples, imploring their assistance — but they could not relieve him.

41 Upon this Jesus broke out into the following exclamation, O incredulous and perverse age! how long shall I be a witness of your infidelity! How long shall I bear your incorrigible obstinacy — He then ordered the parent to bring his son to him.

42 But in his way he was seized with a fit — in which he lay convulsed in an horrible manner — Jesus then by his authoritative voice instantly expelled the disease — and presented him to his father.

43 All present were seized with astonishment and awe at seeing the power of God exerted in so amazing and signal a manner — But, while all were engaged in devoutly expressing their wonder and surprise, Jesus turned to his disciples and said,

44 Suffer all the things of which you have been witnesses to make a strong and indelible impression upon your minds — for the son of man will shortly be delivered into the power of his implacable adversaries.

45 But they understood not his meaning — their pre-

judices prevented them from understanding it — they were afraid however to desire him to be more particular.

§—46 THE disciples about this time had been engaged in a warm debate, Which of them should be elevated to the highest and most distinguished post under their master, when he should establish his kingdom.

47 But Jesus, knowing the secret purposes they harboured in their breasts, took a little child, and placed it before him.

48 He then said to them, He that looks upon this child as an emblem of a true Christian, clearly comprehends the spirit and genius of the gospel, and understands the important end which my Father sent me into the world to promote — For whoever among you stoops to the *humiliest* offices shall be exalted to the *biggest* honours.

49 John said to him, Sir! we lately met with a man, who made use of your name in effecting miraculous cures — we therefore strictly forbid him for the future to take such freedom, as he is not a member of our society.

50 By no means hinder his usefulness, replied Jesus — For amongst the prejudices of the present age, we have

have reason to regard every one as a friend to us who doth not oppose us.

§—51 THE period of his public ministry being now almost completed, and the time fixed for his ascension to heaven approaching—he openly declared his intention of going up to the capital.

52 Accordingly he sent messengers before, to provide the necessary accommodations for him on the road — These entered a village belonging to the Samaritans, intending to prepare what was proper against his coming.

53 But the inhabitants peremptorily refused him admission — merely because his design apparently was to worship at Jerusalem.

54 Two of his disciples, James and John, being fired with indignation at this treatment of him, said to him, Sir! will you give us leave to destroy these inhospitable wretches with fire from heaven*, as Elias did his enemies.

55 But he turned and severely reproved them, saying, You know not what disposition the gospel designs all its professors to cultivate!

56 For the son of man did not descend from heaven and assume human nature to devote men to destruction, but to rescue them from it.

§—57 As they were travelling, a person dazzled with the hopes of gaining preferment in his kingdom, advanced up to him and said, Sir, I am determined to be your constant and inseparable companion, wherever you go.

58 To this speech Jesus replied, You egregiously err, if you imagine I am going to establish an earthly kingdom of grandeur and magnificence — so far from this that the beasts of the field and the fowls of the air are accommodated with better and happier conveniences than the son of man.

59 To another Jesus said, Adhere to my religion, and resolve to be my true and faithful follower — The man

* It is very probable that from this incident he denominated them *Boanerges*, *בני ברק* the sons of thunder and tempest. See Universal Hist. Vol. x. p. 547, 8vo.

† There is a fine passage similar to this in a speech of *Tiberius Gracchus* recorded by *Plutarch*. Τα μὲν θυρία τὰ τῶν Ἰταλιᾶν κερμαίνα, καὶ οὐ μόνον ἔχει καὶ κοιτᾶν ἵπῳ αὐτῶ ἑκάστῳ καὶ καταδύσει, τοῖς δὲ ὑπὲρ τῆς Ἰταλίας μαχομένοις καὶ ἀποδηήουσιν, ἀερθῶ καὶ θωτῶ, ἀλλὰ καὶ οὐδὲν κέρεισιν, ἀλλ' ἀσίκαι καὶ ἀνιδρυτοὶ—πλευρώνται.

Plutarch. Edit. Stephan. 8vo. p. 1518.

replied, I am determined to do so — only for the present permit me to go home first, and attend the funeral of my deceased father.

60 Jesus said to him, Let those who are dead to all sense of religion and virtue distract themselves with sordid cares — but do you inviolably devote yourselves to study and promulgate the doctrines of the gospel.

61 A third said, I have formed deliberate resolutions to attach myself inseparably to your cause — only at present allow me to go and take leave of my friends, and settle my domestic affairs.

62 Jesus said to him, I deem every person absolutely unfit to support and propagate my religion, who having once strenuously engaged in it, suffers himself to be diverted from it by earthly pursuits and secular concerns.

CHAP. X.

1 **A**FTER this he selected from among his followers seventy other disciples — whom he previously deputed two and two together to every town and village, which he himself intended to visit — in order that they might prepare the minds of

men for the reception of his doctrine.

2 To these he gave the following solemn charge before he dismissed them — How copious is the harvest! but alas how few the labourers! — Do you earnestly pray therefore to the Creator of immortal souls, that he would of his infinite mercy raise and qualify a number of fit persons to reap so great and glorious an harvest!

3 By sending you abroad to preach the gospel, I am sensible I expose you to the rage and cruelty of an immoral and depraved world — consider yourselves therefore as lambs in the midst of wolves.

4 Be not solicitous to make any preparations for your journey — nor suffer any officious ceremonies and mere external forms of civility to detain you a moment on the road.

5 On your first entrance into any family greet it in the most friendly terms, and wish it every divine and human felicity.

6 And if the master of it be a person of real worth and virtue, the blessings you implore shall descend upon him — if not — the blessings you have supplicated the Almighty

ry to bestow upon that family shall be imparted to you.

7 The virtuous and good will receive you into their families, and supply you with the necessaries and conveniences of life—to this support the faithful discharge of your duty will entitle you—Continue in that family, that gives you a kind reception, all the time you stay in the place, and remove not from one family to another, that the world may not suspect your moderation and temperance.

8 In every town that receives you shew yourselves pleased with the victuals and accommodations that are provided for you.

9 Heal all the indisposed that are in it, and solemnly proclaim to all its inhabitants the speedy establishment of the gospel kingdom.

10 If any town refuse you the rites of hospitality and reject your instructions—go into the streets, and make this public declaration :

11 The dust of your town we shake off from under our feet upon you, as a public testimony to you all of your wilful impenitence — Be assured however that the kingdom of God will very shortly be erected.

12 I solemnly declare to

you, that in the general judgment much less severe punishment will be inflicted on Sodom than on that town.

13 Woe unto you, O ye inhabitants of *Chorazin* and *Bethsaida* ! Had such striking proofs of miraculous power and divine authority been displayed before the citizens of Tyre and Sidon, they would have deemed the evidences irresistible, and repented with the sincerest contrition and remorse.

14 The inhabitants therefore of Tyre and Sidon shall be finally doomed to punishments less dreadful and severe than what you shall be devoted to.

15 And thou, O Capernaum, who hast now by thy power and opulence mounted to so high an elevation, shalt then be precipitated into the lowest gulph of destruction and misery.

16 Every one who receives you, in effect receives me—he who rejects your instructions, rejects mine—and he who disobeys mine admonitions, disobeys the admonitions of God, who originally delegated and sent me into the world.

§ — 17 THE seventy after having fulfilled their commission returned to Jesus in an ecstacy of joy, and said,

P 3 Sir,

Sir, by the powers with which you invested us the dæmons were subjected to our controul.

18 He said to them, " Satan now no longer reigns triumphant — he is now deposed and fallen from that high elevation, which he hath so long occupied.

19 Behold! I endow you with power to vanquish your most fell and implacable adversaries" — and all their determined rage and rancour shall not be able to injure you or your cause.

20 Be not however elated with such joy on account of the obstinate and incurable diseases you have expelled — but rather indulge the highest transports that your names are enrolled in the register of heaven.

§—21 At that time Jesus in pious exultation poured forth his grateful acknowledgments to heaven in the following language—I thank thee, O thou great parent of universal nature, that thou hast hid the evidences of the gospel from those who value themselves upon their supe-

rior wisdom and erudition, but hast exhibited them in their full power and energy before humble and ingenuous minds — This procedure, O supreme Father of all, was in consequence of that plan which thine infinite wisdom and goodness originally formed — He then turned to his disciples and said,

22 God hath delegated me to reveal his will to mankind — and there is no being so well acquainted with the illustrious dignity and office with which I am invested, as my Father—nor is there any intelligent being favoured with so clear and sublime a perception of the nature and perfections of the Deity, as the son, and as all will entertain, who receive the Christian revelation.

23 He then addressed himself to his disciples and said to them in private, Distinguished is your happiness in being the spectators of these singular transactions!

24 For be assured, that great numbers of renowned princes, and illustrious prophets have ardently wished to

* By Satan is, figuratively, meant *Jupiter*, and the false absurd Deities of the *heathen* theology. This passage is a prediction of our Lord, expressed in the usual sublime prophetic style, that the *pagan* establishment would be overturned by Christianity.

* He means the bigotted advocates of the *Jewish* and *Heathen* superstitions.

see the facts that you every day behold, and to hear those instructions which are communicated to you, but this signal happiness, which you enjoy, was denied them!

§ — 25 A Jewish clergyman stood up, and intending to make trial of his abilities and knowledge, said to him—What course of practice shall I pursue in order to obtain eternal happiness?

26 Jesus said to him, What doth the law enjoin upon this subject?

27 He replied—It inculcates upon us the necessity of loving God with a most pure, intense and unalienable affection—It also enjoins us to cultivate the most benevolent dispositions towards our neighbour.

28 Jesus said to him, The answer you have returned is a just one—conform your life to these precepts, and you will obtain a blessed immortality.

29 But being desirous to secure himself from error and to know the exact limits of his duty, he resumed the discourse, and said to Jesus—But who, Sir, is my neighbour?

30 Jesus replied—A Jew being on a journey from Jerusalem to Jericho, had the misfortune to fall in with a

gang of highwaymen, who robbed him—stripped him of every thing he had—beat him unmercifully—and left him for dead in the road.

31 A priest happening to travel that way saw him lying in that deplorable condition—but turned his horse to the other side of the road and went on—

32 A Levite too coming to the place viewed him for some time, as he lay covered with wounds and blood—but rode by.

33 But a Samaritan travelling that road, when he came up to him, and saw him wallowing in blood, and senseless—this shocking spectacle immediately awakened all his sensibility and tenderness.

34 He instantly flew to him—raised him from the ground—dressed his wounds—and with the most officious care and concern bound them up—He then took him in his arms, and placing him on his own beast, supported him on it till he reached the inn—where he still continued to shew him the same benevolence and compassion.

35 In the morning before his departure, he called his host, and giving him two denarii, said to him—Let me strongly recommend to you the care of that unfortunate

creature—any farther expence that you may be at on his account, I will not fail most chearfully to defray on my return.

36 Now which of these three do you think was neighbour to the man who was thus barbarously treated by robbers?

37 Undoubtedly, said he, the person who gave him such benevolent assistance—Jesus said to him, Go and act in the same manner.

§—38 BEING on a journey and entering a certain village—a woman named Martha^b sent him an invitation to her house.

39 He accepting it, her sister Mary sat down at his feet—listening to the instructions he delivered with the most eager and enraptured attention.

40 Martha, in the mean time being embarrassed in providing an entertainment, came to Jesus and said, Sir, by my sister's attendance upon you, the whole business of the house hath devolved upon me—order her to assist me in the necessary duties of the family.

41 Jesus said to her, Martha! you are now perplexing

and distressing yourself in providing a grand and sumptuous entertainment,

42 when a simple and moderate repast is entirely sufficient—Your sister, therefore, is better employed, and hath made that wise and prudent choice, the happy effects of which will be for ever durable and permanent.

CHAP. XI.

1 **A**S he was offering up his devotions in a certain place, one of his disciples greatly affected with the fervency of his prayers, said to him, after he had concluded, Sir, please to give us some instructions concerning prayer—since John taught his disciples in what manner to discharge this important duty.

2 He said to them, in your prayers conform to the following model—O thou great governour and parent of universal nature, who manifestest thy glory to the blessed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most

^b This name occurs in *Plutarch's Marius*, p. 758. Edit. Stephan. 8vo. Grace.

worthy thy nature, and perfective of their own! — May the glory of thy moral government be advanced, and the great laws of it be more generally obeyed — May the inhabitants of this world pay as chearful a submission and as constant an obedience to thy will, as the happy spirits do in the regions of immortality.

3 As thou hast hitherto most mercifully supplied our wants, deny us not the necessaries and conveniencies of life, while thou art pleased to continue us in it.

4 Pardon the numerous sins that we have been guilty of towards thee—as we freely forgive and erase from our hearts the injuries that our fellow creatures have done to us—and suffer no temptation to assault us too powerful for the frailty of our natures and the imperfection of our virtue—but in all our trials may thine almighty aid interpose and rescue us from vice and ruin.

5 After he had delivered this form he said to them—one of you hath a friend—he runs to him in a great hurry at midnight—awakes him, and supplicates him in the

following importunate manner—Do my friend lend me three loaves.

6 For a person for whom I have the greatest regard being on a journey into this country^c, hath rode a long way out of his road merely to see me—and I have nothing at all in the house to set before him.

7 To these earnest solicitations the ghurl within doors mutters—Why do you disturb me at this unseasonable hour—the door is locked and bolted—my children are with me in bed—I cannot rise and give you what you want.

8 This person however, tho' possessed of such a surly and brutal disposition, tho' the common obligations of friendship cannot excite him to this benevolent office, will yet suffer himself at last to be prevailed upon by the dint of importunity and solicitation.

9 In the same *fervent* manner do you offer your petitions to God and he will graciously bestow them—with the same earnestness and fervour do you approach the throne of divine mercy, and you shall not be repulsed.

10 For the fervent prayers of every good person to the

^c This is the meaning of the *original*, and greatly heightens the beauty of the story.

Father of wisdom and goodness to supply his wants and to strengthen his imperfect virtue, will not be rejected.

11 Learn from parental tenderness the indulgent disposition of the supreme Father towards his rational offspring—For is there any man, however abandoned and brutal, who when his child cries for bread, will give him a stone—or a serpent, when he desires a fish?

12 or when he requests of him an egg, will he put into his hands a scorpion?

13 If therefore parents of the worst characters give to their children what is proper and useful for them—how much more will the benign and compassionate Father of all impart divine assistance to his supplicants!

§ — 14 ABOUT this time there was brought to him a dumb idiot, whom he instantly restored to his intellects and speech—This spectacle struck the multitude with extreme astonishment.

15 But some who were present said, This person only ejects dæmons in consequence of a confederacy with Beelzebub their infernal prince.

16 While others, not convinced by these exertions of

miraculous power, requested him to shew them some grand luminous phænomenon in the sky, as a proof of his divine authority and mission.

17 But he being perfectly acquainted with their malicious thoughts and unsurmountable prejudices against him, turned to them and thus addressed them—You ascribe my miracles to a compact with Beelzebub—but consider, that every kingdom torn by internal divisions is quickly reduced to a state of the most deplorable desolation and ruin—and every family full of discord and mutual animosity cannot flourish.

18 Now if Satan empower any one to expel those dæmons which he himself injects, he must foment dissensions in his own kingdom—and consequently must consent to its weakness and demolition.

19 Besides, if I eject dæmons by a confederacy with Beelzebub—by whose assistance do your relations expel them—as to any real league or compact that they have with infernal spirits I refer you to their determination and judgment^d.

20 But if I exterminate dæmons, and heal the most

^d See note on Math. xii. 27.

obstinate and incurable disorders by a power communicated to me by the Deity—it follows that I am authorized by God to establish his kingdom and promote the interests of his moral government.

21 The furniture and fortune of a strong man remain in safety, while he guards them in a compleat suit of armour, and hath no foe to oppose him, but who is possessed of inferiour strength.

22 But when a person of superiour might attacks and vanquishes him, he strips him of that strong armour in which he confided—pillages his house, and carries off the spoils in victorious triumph—So the power with which I am endowed to expel dæmons proves me possessed of force superiour to theirs.

23 So far therefore am I from being an accomplice with Satan, as you insinuate—that Satan disclaiming all connections with me, opposes me with implacable malice—and is so far from being my auxiliary, that he causes the greatest mischiefs in order to counteract my designs.

24 When an impure spirit is ejected out of a man, it

roams over dreary and inhospitable wastes, in quest of repose, but fatally disappointed—Tired with devious wandering, and filled with despondency, it forms a resolution, at all adventures, to return to its old residence:

25 But behold! on its approach it finds it furnished with every elegance for its reception.

26 Transported with this unexpected happiness, it ranges in search of its companions, and takes a number of dæmons of greater malignity and ferocity than itself—and they all take possession, and render the last condition of that man infinitely more wretched and deplorable than it was before.

§—27 As he was engaged in this discourse, a woman cried out in an ecstasy of admiration and wonder—Blessed is the woman, who brought thee into the world!

28 He replied, You ought rather to have said, Blessed are those who attentively hear and obey the word of God.

§—29 A VAST concourse of people being at this time collected around him; he said, How abandoned and perverse is the present age! Not convinced by the miracles I per-

* See note on Matth. xii. 30.

* See note on Matth. xii. 45.
form,

form, they require me, for their conviction, to display before them some grand resplendent prodigy in the air—but as they have resisted all the other striking testimonies I have hitherto produced, no miraculous prodigy shall be farther indulged to them, except one that will be similar to what befel the prophet Jonah.

30 For as the miraculous restoration of Jonah after he had been ingulphed in the abyss and enclosed in the belly of a fish three days, was a proof to the Ninevites that he was invested with a divine commission—so a like signal proof shall the son of man exhibit to the present generation.

31 The conduct of the queen of Arabia will at the general judgment evince to the whole assembled world that the condemnation of the present race will be just—for she felt such emotions at the report of Solomon's celebrated wisdom, that she hastened with impatient steps to Jerusalem—tho' situated at a great distance from her own dominions—But the present generation treat a person of superiour wisdom and eminence to Solomon with the last contempt.

32 The behaviour of the

inhabitants of Ninevè shows the conduct of the present age to be absolutely inexcusable—For tho' Jonah only gave them verbal admonitions, attended with no miracles—yet they repented in deep and sincere contrition—But this age rejects a person endowed with infinitely greater authority and superiour dignity.

33 A lamp is not lighted in order to be concealed—but is placed on some conspicuous eminence, that all the house may enjoy its useful beams.

34 Reason is to the soul what the lamp is in darkness—if thy reason be therefore preserved strong and clear, it will illuminate all thy moral dispositions—But if the eye of reason be suffused with prejudice, or injured by vice, all thine intellectual powers will be lost in the shades of error.

35 Be careful therefore lest thou wilfully obscure thy reason—for thy whole mind will then be involved in most deplorable darkness.

36 But if thou carefully preserve thy reason clear from the mists of prejudice and passion, it will throw the most pure and salutary light over all thy mental powers.

§—37 As he was thus instructing the people, a Pharisee invited him to dine with him

him—He accepted the invitation and sat down to dinner.

38 But the Pharisee was amazed, that he had not washed, before he sat down at the table.

39 Jesus said to him—You Pharisees are extremely careful in decorating and adorning the exterior part—while the interior is deformed and polluted with avarice, oppression, and other enormous vices.

40 Absurd and preposterous conduct! Did not the great Being, who made the external form, create the internal intellectual powers—and will he not be more solicitous for the purity of the mind, than for the showy elegance of the body?

41 The only way to secure your minds from all moral impurity and pollution is, to do good with the wealth you have accumulated, and to contribute to the relief of the indigent and necessitous.

42 But O ye Pharisees! dreadful will be your future misery!—for you are most religiously scrupulous in performing all the little niceties of the ceremonial law, and with a most punctilious exactness mark the tithe of mint, rue, and other herbs—but entirely disregard the important duties of equity and the

love of God—*These* you ought to have made the great fundamental rules of your conduct, at the same time that you omitted not the ceremonial injunctions.

43 Woe unto you, O ye Pharisees! for it is merely to gratify your pride and ostentation, that you strive so vehemently to secure the most distinguished places in all religious assemblies—and to be complimented in all places of public resort with the pompous titles of Doctor and Rabbi!

44 Woe unto you, O ye hypocritical Scribes and Pharisees! Your vile hypocrisy is concealed from the eye of the world—like some secret graves, full of loathsome putrefaction and horror, over which men walk without perceiving them, or being able to distinguish from the common path.

45 An expounder of the law being present, when Jesus uttered these just invectives, interrupted him, and said, Sir! in satyrizing the vices of the age you include us, and reproach and insult our order.

46 Jesus replied, Dreadful beyond description, O ye expositors of the law, will be your future condemnation—for you oppress men with an intolerable

intolerable burden of severe and tedious observances—but will not in your own practice conform to any of those strict and rigid prescriptions, which you impose upon others.

47 Great will be your future misery!—for you build and lavish every embellishment on the tombs of those very prophets, in whose blood your ancestors embued their hands.

48 By the elegance you lavish upon these monuments, you give a public glaring testimony, that you are the descendants of those murderers—whose assassinations you also vindicate and justify in the face of the world, by building such magnificent structures for those, whose blood your progenitors spilled.

49 To reclaim them, said God, from their vices, I will send among them prophets and apostles—but some of these they will persecute, some they will murder.

50 So that upon this very generation all the blood that hath been shed from the beginning of the world to the present time shall be revenged,

51 from Abel, down to Zacharias, whom you cruelly assassinated between the temple and the altar—all the blood, I repeat it, shed in

this long series of years shall be revenged on this very generation.

52 Shocking beyond idea, O ye expounders of the law, will be your future misery!—for you contrive every method to prevent men from embracing christianity—You are determined not to be convinced by its evidences yourselves, and do every thing in your power to prevent persons of good dispositions from being convinced.

§—53 WITH these deserved censures and reproofs the Pharisees and Scribes, who were present, were heinously exasperated—and to have their revenge on him, they began to propose to him several ensnaring questions,

54 maliciously designing to circumvent him by these insidious arts, and earnestly longing to pick up some expressions he might inadvertently drop, on which they might ground an accusation against him.

CHAP. XII.

1 **A**N immense and infinite multitude of people being now collected together, who crowded and trod one upon another in a tumultuous manner—he addressed the following discourse to his disciples—Be ever cautious of
being

being infected with hypocrisy, the predominant vice of the Pharisees, which like leaven hath spread and diffused itself thro' the mals of the Jewish nation.

2 But there is no vice, which they take such pains to screen from the eye of the world, but shall one day be brought to light—That darkness, in which they wrap their crimes, will one day be dispelled, and all their enormities be unvailed.

3 Let me therefore solemnly assure you, That what you transact in the shades of night shall be published in the open face of day—what you whisper in the most obscure and secret recess shall be proclaimed before the assembled world!

4 Since therefore the great day of retribution is approaching, accept, my dear and faithful companions, the following admonitions—Fear not those, who can only deprive you of a precarious being, but whose power extends no farther.

5 I will shew you, whom you ought to fear—Let that great Being, be the sole object of your fear, who can involve both soul and body in total and everlasting destruction—Let that great Being, I repeat it, be the sole object of your constant fear.

6 For if the meanest and most inconsiderable creatures are perpetually under the inspection of God, and perish not without his cognisance—how much more must divine providence, interest itself in the guardianship and protection of rational beings.

7 God is intimately acquainted with all your minutest concerns, and the very hairs of your head are numbered by his all-comprehensive wisdom—Fear not therefore any sufferings and persecutions that men may inflict upon you—for an intelligent being is surely more entitled to the divine care and regards, than the irrational and inferior creatures.

8 Be assured therefore, that whoever, notwithstanding the rage of persecutors and the prospect of the greatest sufferings, shall with undaunted fortitude publicly profess his belief of Christianity, shall be publicly acknowledged for my true disciple before the angels of God, and the assembled world.

9 But whosoever shall be terrified into a recantation of his Christian principles, and openly renounce his profession—him will I also publicly reject in the day when mankind shall be convened before God's tribunal.

10 The most opprobrious calumnies, against the son of man shall be forgiven — but he that with determined and invincible prejudice shall blasphemously ascribe the miraculous operation of God to the power and energy of wicked infernal spirits, precludes all conviction, and shall never be forgiven here or hereafter.

11 But when you are dragged before magistrates and courts of judicature, and carried before the most illustrious personages—be not anxious in studying what vindication you shall make of your principles and conduct.

12 For that God, in whose cause you are engaged, will enable you by his holy spirit, in that emergency, to apologize for yourselves.

§—13 As he was discoursing, a person in the crowd raised his voice and said, Great prophet! I desire you would admonish my brother to make a just and equitable partition of the paternal estate, that hath been left us.

14 He turned to him and said, Friend! I came not into the world to intermeddle in the civil affairs of men, or

to adjust their secular property.

15 From this incident he took occasion to address to the multitude the following advice—Carefully guard against contracting an insatiable passion for accumulating wealth—For the happiness of life is not annexed to superior possessions.

16 With a view to this subject he recited the following fable — IT HAPPENED that the immense estates of an opulent gentleman one year proved uncommonly fertile, and yielded him an exceeding rich and plentiful crop.

17 His heart exulted when he viewed the waving golden harvest—and as he looked over the wide extended prospect, he said to himself—What shall I do with it all! —Where shall I reposit it! —I have no place capable of containing half this immense crop!

18 After some time spent in anxious deliberations, he cried out in a sudden transport—I am determined immediately to pull down my barns—and I will erect grand and magnificent storehouses^t,

where I will amass all this copious and amazing produce of my fields.

19 When I have piled it all up—I will then say to my soul—Happy soul! Distinguished is thy felicity! Thou hast immense treasures, from which thou wilt derive pure and permanent bliss for a long, long series of many distant happy years—Come, indulge thy soft envied repose—feast on the most delicious viands—taste the most exquisite liquors—and traverse a circle of every amusement and joy.

20 But while he was brooding over this enchanting prospect and fondly anticipating all its happiness—God said to him, O thou unthinking mortal! this very night the lamp of thy vain life shall be extinguished—and ^s what advantage to thee will then all the immense treasures be, that thou hast accumulated ^h!

21 Like this wealthy sensualist is every one, whose heart is solely engrossed by

riches, and totally alienated from God.

22 Wherefore I charge you—addressing himself to his disciples—to suppress all immoderate desires of earthly pleasures and indulgences, and not to be solicitous, How you shall gratify your appetites! What repasts will give you the most pleasure!—and what apparel add the most elegance and grace to your persons!

23 For is not life of infinitely greater worth than all the refinements of luxury—and health of unspeakably greater value than the most splendid robes?

24 Contemplate the ravens—They have no fields to sow, no crops to reap, no barns to fill—yet the great parent of nature regularly supplies them with food—and, ought you, whom God hath so highly exalted in the scale of being, to debase the superior dignity of your nature by an uneasy and restless anxiety for animal and sensual enjoyments?

25 Can any man by the

^s So the *greek* ought to have been rendered—*whose* would have been expressed by *τινός*.

^h The inscription on the tomb of the great *Cyrus*, which *Plutarch* informs us *Alexander the Great* ordered to be translated into *Greek*, was this—O mortal! whoever thou art, know that I am *Cyrus* who founded the *Persian* monarchy. Do not therefore envy me this little narrow turf which covers my body! *Plut. Alexand. p. 1289. Steph.*

Quid vici posant aut, horrea? quidve Calabris
Saltibus adjecti Lucani, si merit Orcus
Grandia cum parvis non exorabilis auro. *Horat.*

exertion of all his art and care prolong the period of human life a single moment?

26 Since then you are not able to add the least point of duration to the limits assigned to human life — why should you suffer yourselves to brood over an uncertain futurity with such painful and melancholy solicitude?

27 Survey with attention the lillies of the field, and learn from them how preposterous it is for beings who are endowed with rational natures to cherish a solicitous passion for dress — These sustain no labour, these employ no cares to adorn themselves — and yet are clothed with such inimitable beauty, as Solomon in all the splendour of his richest royal robes never equalled.

28 Since then God cloathes a transient and short-lived flower with such a rich and magnificent dress — ought you, who are endowed with such superior dignity, to distrust the providence of God!

29 Cherish not therefore such uneasy thoughts as these, What shall I eat! What shall I drink! What shall I wear!

30 These are enquiries that are perpetually corroding the

minds of *Heathens* — but ought not to prey upon *your* happiness — since your supreme and merciful parent knows that you require the common blessings and necessities of life, and will graciously administer them.

31 But do you aspire after nobler enjoyments and pursuits than these — for let it be your principal study and concern to approve yourselves as the obedient and virtuous subjects of God's moral kingdom — and his providence will not be wanting to supply you with the other inferior blessings that respect the body.

32 Do not, my select companions, despair of God's supplying you with the necessities of this short and transient life, since his infinite goodness hath destined you to be the subjects of his celestial kingdom.

33¹ Hesitate not to expose to sale all your present fortunes, and distribute the money in relieving the distressed and indigent — by this beneficence you will acquire a fund that will never be exhausted — and accumulate a treasure, which no thief can approach, which no moth can corrode.

¹ This advice relates to the disciples *only*: to whom this discourse was peculiarly addressed.

34 It is of the greatest importance that the affections be properly placed—for the mind is soon governed by its predominant passions—and where the treasure is, there the heart is centered.

35 Be careful to exercise a constant unremitting vigilance, and be ever in an habitual preparation for my future coming.

36 In this respect imitate the care and diligence of faithful servants—who sit up thro' the hours of night with indefatigable patience and incessant attention 'till their master returns from the nuptial solemnity, and open the door the moment he knocks.

37 Happy servants! whom their lord, coming at such an unreasonable hour, finds in such a vigilant and dutiful posture!—He will compensate such distinguished fidelity with a distinguished reward.

38 Thrice happy servants; whose eyes not the midnight hour, or the latest watches of the night have been able to seal in soft and indolent slumbers—but who are ever vigilant and prepared for their master's reception.

39 Had any master of a family previous information at what particular hour of the night his house would be at-

tempted, he would certainly sit up, and prevent the thieves from breaking in.

40 With the same prudent vigilance be ye also ever fortified; that the sudden advent of the son of man may not surprise you sunk in supine negligence and inconsideration.

41 Here Peter interrupted him and said, Sir! do you intend this figurative discourse for the benefit of the multitude in general, or only of us in particular?

42 Jesus replied, Every prudent servant to whom his lord hath committed the care of his domestic affairs during his absence, will shew his fidelity in punctually executing his commands.

43 And happy will such a faithful servant be if his master at his arrival finds him diligently employed in his duty.

44 He will assuredly reward such industry and faithfulness with the principal direction of all his fortunes.

45 But if the wicked servant suffer negligence and carelessness to steal upon him, and indulge the fond imagination, that his lord will defer his journey home for many years—and in consequence of these suggestions begin a course of profligacy and riot

—abuse his fellow-slaves with the most wanton cruelty—and run into all the excesses of debauchery and drunkenness;

46 The lord of that servant will suddenly come upon him at an unexpected time, and surprise him in the midst of these scenes of irregularity and confusion—and will inflict upon him the most exquisite tortures, dooming him to the same wretched fate with the most depraved and abandoned infidels.

47 But that servant, who heard his master's orders, and perfectly knew his will—but wilfully neglected to perform it, and addicted himself to habitual indolence and disobedience, shall suffer the most rigorous and excruciating torments.

48 While on him, who was unacquainted with his lord's pleasure, and yet acted inconsistently with the duties of his station, a milder and less severe punishment shall be inflicted—For as according to the rules of common equity, of him, to whom much was entrusted, much will be required—so in the day of future retribution, distinguished improvement will be expected from those to whom God hath given distinguished abilities.

§—49 My coming will oc-

casion the fire of persecution to spread and rage in the most dreadful manner among mankind—and how ardently do I wish that the flame had already seized me its first destined victim!

50 For I have a dreadful scene of misery to undergo, and my mind will ever be greatly oppressed and tortured 'till I have sustained it.

51 Do you flatter yourselves with the sanguine hopes, that I shall subdue the whole world—and then establish a lasting universal peace—no—my coming into the world, will produce the most implacable discords and animosities.

52 For no sooner shall the gospel be published in the world, but in a family consisting of five persons, three of them will be at irreconcilable variance with two—the latter as embittered against the former.

53 It will occasion such dreadful quarrels, as will dissolve all the ties of natural affection, and break the most intimate bonds of consanguinity.

§—54 He then addressed himself to the multitude that stood around him and said—When you see a cloud rise in the west, you immediately say, A shower is forming—and

and your observation is true.

55 When the wind also changes to the south, you say, We shall now have sultry heat—and your prognostication is soon verified.

56 Hypocrites ! and are you so expert and infallible in your presages of the weather—and yet not able with the greatest precision and clearness to discern the particular marks and features of the present period ?

57 Why do you not freely permit your own reason and understanding, in a case so perspicuous and evident, to direct you to what is just and proper to be done ?

58 Strive therefore to avert from you the divine displeasure, before it overwhelm you, by speedy repentance and reformation of life—for if a person, while his adversary is conducting him before a magistrate, is too proud to endeavour to soften his resentments by making every confession—and is too obstinate to appease his anger by lenity and condescension—he will proceed to the most unhappy extremities :

59 and will finally involve

him in that complicated misery and ruin, which by an early reconciliation he might have prevented—but from which he will not be able to extricate himself, 'till he hath fully glutted his revenge.

CHAP. XIII.

1 **SOME** who were present on this occasion told him how Pilate had massacred a number of Galilæans as they were performing a solemn sacrifice, and had mingled their blood in one common stream with the blood of their victims.

2 Jesus said to them, Do you infer from this, that these persons were more abandoned and wicked than others of the Galilæans, because they were assassinated in this shocking manner ?

3 The inference is unjust—and let me add, that unless you speedily repent and reform your lives, you will all perish by a similar destruction*.

4 Or do you conclude that those eighteen men, on whom the tower of Siloam fell, and buried them in its ruins, had been guilty of more heinous

* In both these instances, and in the parable of the fig-tree, he refers to the destruction of Jerusalem by *Vespasian* and *Titus*.

and atrocious crimes than all the rest of the inhabitants of Jerusalem?

5 The conclusion is false—and you will all, let me solemnly repeat it, unless you sincerely repent and amend your lives, be overwhelmed in similar perdition.

6 He then recited the following fable—A GENTLEMAN had planted a fig-tree in a good situation and in an happy soil—and he came from time to time expecting to find it covered with fruit, but was always disappointed.

7 At last, tired with long and fruitless expectation, he called the gardener and said, I have been patiently waiting now these three years, in hopes that tree would bear, and have been always frustrated—cut it instantly down

—it is only a nuisance in my garden.

8 The gardener said, Sir! let it stand another year—I will loosen the soil about it, and lay some fresh manure to its roots.

9 Perhaps with this assistance it may bear—if it does not, I will then cut it down.

§—10 As Jesus was on the sabbath instructing the people in one of the synagogues,

11 there was in the assembly a woman, who had been a miserable spectacle for eighteen years—her body was bowed double¹, without her being in the least able to raise herself upright.

12 When Jesus perceived this unhappy object, he called her to him and said—You are from this moment freed from your miserable condition.

¹ She is said, in Ver. 16, to have been thus afflicted by Satan. *U'bon Satan*, it is in the original, *had tied together*. The body of a person, who went double, is here said to be thus affected by the devil. From which we learn that any thing, which affected the human body in a singular and extraordinary manner, was by the people of those times attributed to the agency of *dæmons*. The heathens talk in the same manner. *Macrobias* mentions women who were *σεληνοβλαπτες* moon-struck, and *σάρα: ιδροβλαπτες* Diana-struck, Saturn; i. 17. In *Plautus* we meet with *Cerrita*, *Ceres-struck*, one whose mind was disordered by *Ceres*. *Amphit.* Act. ii. Sc. ii. 144. *Edit. Var.* 1684. And there is a very remarkable passage in the *Odyssey*, which I have never seen quoted on this subject, in which slow consuming pains are attributed to the influence of a malignant *dæmon*. *Odys.* E. 396.

ὅς δ' ὅταν ἀσπασίῃσι ἑοῖσι παίδεσσι φάσιν
πατρί, ὅς ἐν ἐστὶ κείτῃ κρατὶς ἀλγέα παχύν
ἀπρὸς τῆκεται, σὺ γὰρ δὲ σι εὐχρὰς δαίμων.

13 He laid his hands upon her—instantly she stood erect—and poured forth her ardent gratitude to God for this signal deliverance.

14 The ruler of the synagogue, being a spectator of this transaction, was heinously offended that Jesus should thus impiously prophane the sabbath by performing miraculous cures—and he publicly reprov'd the people, saying, There are six days, in which any work is allowed to be transacted—come on these, and have your indispositions removed—but intringe not the sacred duties of the sabbath.

15 Jesus turned to him and said—Thou hypocrite! Doth any of you judge it a violation of the sabbath to loose his cattle from the stall, and drive them to water?

16 And ought not this daughter of Abraham, who hath been confined in such a miserable and unhappy condition for eighteen years, be released from it on the sabbath?

17 This speech silenced his opponents, and covered them with confusion—But the multitude, who had been witnesses of such amazing exertions of divine power, were

transported with religious gratitude and exultation.

§ — 18 He then said by what similitude shall I represent the gospel dispensation?

19 It is like a single grain of mustard seed, which a man sows in his garden—which imperceptibly grows larger and larger, 'till at last it becomes one of the most stately of the vegetable tribes—and shoots out such luxuriant branches as afford shelter and lodging to the fowls of heaven.

20 He again said, What doth the gospel dispensation resemble!

21 It may be compared to leaven, which a woman mixed among a very considerable quantity of dough, 'till the whole mass was fermented.

§ — 22 Jesus continued his journey towards Jerusalem—instructing the people in all the towns and villages he passed thro'.

23 A person now said to him, Sir! will there be but an inconsiderable number of those who will be finally saved?—He turned and said to the surrounding multitude,

24 Strenuously exert all your endeavours, to gain admission within the narrow^m

^m He calls it *narrow*, because the *Jews* of that age, concerning whom *only* he here speaks, being almost universally abandoned, and rejecting all the evidences of the gospel, would be excluded from happiness.

gate of eternal life — Thousands, when the period of their trial is over, will importunately beg to be admitted — but shall be for ever repulsed.

25 When the master of the house hath shut and locked the door, and you approach it and knock, begging in the most moving and supplicant terms for admission — he will call out to you and ask you, Who you are that solicit for permission to enter his house at such an unreasonable hour?

26 You will then say, We are persons, Sir, who have frequently been happy in your conversation on earth, and have often heard you deliver, in our respective towns, your divine and heavenly discourses.

27 He will then reply, Notwithstanding what you assert, I do not know you — you have enjoyed singular advantages, but have misimproved them — You sinful and abandoned creatures depart!

28 You will be transfixed with the acutest misery and anguish, when you see Abraham, Isaac and Jacob, and all the eminent and illustrious prophets, enjoying the plenitude of celestial blessedness — and find yourselves for ever excluded from those happy seats!

29 For numbers of good men of every nation, and in the most distant regions shall there be all collected, and form one vast and happy society.

30 But those, to whom the means of securing this happiness were *last* offered shall be the *first* in embracing them — and those to whom they were *first* proposed, shall be the *last* to admit them.

§—31 Some Pharisees that day came to him, and advised him to quit those parts with the utmost precipitation — telling him that Herod intended to apprehend, and put him to death.

32 Go and tell that fox, he replied, that I shall perform miraculous cures in his dominions for the three next ensuing days.

33 And I know that I shall perform them in safety and security — for it cannot be that a prophet be murdered any where out of the precincts of Jerusalem.

34 O Jerusalem! Jerusalem! Thou who hast murdered so many prophets, and hast stoned to death so many good men, who were sent to reform thee — For how many ages have I strove to save thee from ruin with all the anxious care and tender sollicitude

tude of the most affectionate parent"—but you have obstinately refused.

35 For this your incorrigible disobedience, the most dreadful destruction shall overwhelm your city, and your country shall be depopulated—Nor shall you ever again see me present among you, 'till the time that you say, Unspeakably happy is he, who is a professor of the gospel!

CHAP. XIV.

1 **B**EING asked to dinner by one of the principal men among the Pharisees, he accepted the invitation—but his conduct was narrowly observed with an insidious design to censure and asperse him.

2 While he was in the house a miserable object, swollen with the dropsy, was brought before him.

3 Jesus turned to the expounders of the law and the Pharisees, who were there, and said, Is it lawful to heal on the sabbath day?

4 They maintained a sullen silence—He then laid his

hand upon him, healed him in a moment, and dismissed him.

5 He then said to them, Doth the strictest and most scrupulous person among you, when he sees any of his cattle fallen into a pit, hesitate a moment to extricate and preserve it on the sabbath.

6 This argument confounded them—and with all their malice they were unable to obviate it.

7 Observing with what eagerness the company strove to secure some of the principal and most honourable seats at this entertainment; he reproved their ambition and ostentatious vanity in the following manner.

8 When you are invited to a nuptial feast, suffer not a principle of pride and arrogance to prompt you to select one of the first places at table for yourself—for should a person of greater dignity and eminence than yourself enter the room,

9 and the gentleman who invited you should come, and order you to quit your seat for a person of his character—you would then be severe-

* In the *greek* it is—as an hen anxiously protecteth her chickens under her wings. This fine picture of tenderness is represented by that pathetic and moral poet. *Euripides*.

ly mortified, and descend from the elevation you had occupied, covered with blushes and confusion.

10 Upon such occasions go and choose one of the lowest seats—that when the gentleman takes a view of his guests he may say to you, My dear friend! you shall not sit there—I will place you according to the distinguished worth I know you to possess—This conduct will gain you the respect of the company, and conciliate that regard and honour to which genuine and unaffected humility and modesty are entitled^o.

11 For aspiring arrogance shall be debased, but humble virtue shall be exalted.

12 He then said to the person, who asked him to dinner, When you make a splendid and sumptuous entertainment, invite not merely your relations, your friends, and the opulent families in your neighbourhood—for

these will re-invite you to their entertainments, and return the civilities you have shewed them.

13 But when you make a magnificent feast, inform the cripple and the blind, the indigent and necessitous, and distribute the fragments of it among them, that they may also participate the plenty of your genial table.

14 This disinterested beneficence will secure you the divine blessing—These unhappy objects cannot recompense you—God will recompense you at the resurrection of the good.

15 One of the company hearing this discourse said, How distinguished will *his* happiness be, who lives under the reign of the Messiah, and shares that festivity and joy, that will then be universal^p.

16 He replied, AN OPULENT gentleman prepared a grand and splendid entertainment—and the preceding

^o There is a story in *Plutarch* that illustrates this precept. One *Lucius*, who had been lately struck out of the list of *Senators*, entered the theatre one day, when there were some grand representations to be exhibited; the populace and *Senators* being all seated—He placed himself on one of the *lowest* and least honourable forms—The sight excited in the populace universal compassion—they could not bear it—They all clamoured, and insisted upon his sitting among the *Senators*—The *Senators* accordingly admitted him among them. *Plut. Flamin.* 694. *Stephan.*

^p In the *original*, eat bread in the kingdom of God. The *kingdom of God* signifies the times of the Messiah. *Eating bread* cannot refer to the celestial world.

day sent invitations to a great number.

17 Waiting a long time for his guests, but to no purpose—at last he dispatched one of his servants to them, begging they would delay no longer—for every thing was ready to be served up.

18 They then all began to make apologies for absenting themselves—I beg you would excuse me to your master, one said—I have lately made a purchase of an estate, and I am obliged this very day to go and view it.

19 Another said, I hope your master will not be displeased at my absence—I have just bought a couple of oxen for the plow, and I am going this moment to make a trial of them.

20 A third said, I am now celebrating my nuptial solemnities, and it is impossible for me to come.

21 The servant returned and gave in the reasons they had alledged for absenting themselves—The gentleman incensed at their contemptuous treatment of him, ordered his servant instantly to go into the streets and lanes of the town—and to invite to his house all the poor, the mutilated, the lame, and the blind he could meet with.

22 The servant soon re-

turned, followed by a numerous train of unhappy objects—whom when he had disposed; he went and told his master that the room was capable of containing a great many more.

23 The gentleman said, Do you go then into the public roads about the city, and exert all the force and power of persuasion to prevail with every wretched creature you see, to come to my house—I am desirous to have it filled.

24 For I am determined not to send any more invitations to those, who have treated me in so disrespectful a manner.

§—25 He was now followed by an immense multitude—to whom he turned, and thus addressed himself—

26 Every one who is persuaded in his own mind of the truth of my religion—if in times of persecution, he doth not break all the strong endearing ties of filial piety, conjugal tenderness, and paternal affection, and dissolve all the other bonds of consanguinity, rather than abjure his religion, and publickly disavow its principles—shall never be acknowledged as a true and genuine disciple.

27 And he that is unwilling to submit to the same series of sufferings for his religion

gion as I have supported, is unworthy the name of my disciple.

28 It is proper, as in other cases, that you should previously calculate what a profession of the gospel may probably cost you—For does not every one, who intends to build himself a grand and magnificent house, deliberately sit down, and estimate the expence it will involve him in before it is completed.

29 For should all his fortune be expended and he be forced to drop his design when he hath done little more than just laid the foundation—every passing traveller would insult his folly and indiscretion.

30 See here an house begun upon an elegant and extensive plan, but thro' the inconsideration and imprudence of some thoughtless creature obliged to be discontinued, and left in this condition!

31 And doth not every prince, who marches a body of troops to give battle to his enemy, who is advancing to meet him, deliberately consider, before an engagement ensue, whether he with ten thousand is able to cope with twice the number?

32 Will he not, when he calmly reviews his situation,

and finds how unequal he is to the conflict, dispatch an embassadour to him, and propose terms of accommodation?

33 In like manner he that doth not *previously* resolve to break off every fond connection, and sacrifice all his worldly interests from a sincere love and attachment to my cause, is unworthy the character of a disciple.

34 As salt is of excellent use so long as it preserves its original qualities, but when insipid, is thrown away as useless—So be ye ever careful to maintain your integrity unblemished and irreproachable;

35 For should you once violate and forfeit it, you will deservedly render yourselves the most abject and worthless of all mankind—He that is endowed with intellectual powers, let him diligently cultivate them by a sacred attention to truth and wisdom.

CHAP. XV.

1 **A**LL the tax-gatherers and a great number of other persons of profligate and immoral characters approached him in a body to hear his discourses.

2 The Pharisees and Scribes seeing

seeing these collected together and forming a part of his audience, said, This person freely admits and familiarly converses with men of wicked and abandoned lives.

2 Upon hearing these censures, he turned and addressed them in the following figurative manner.

4 Any of you that had an hundred sheep, if but one of them happen to stray, would he not leave the ninety-nine, and traverse the deserts and mountains with diligent and anxious care in search of it?

5 And should he be so fortunate as to find it, doth he not reconduct it in his arms to the rest of his flock, in a transport of joy?

6 And when he comes home, he immediately sends for his friends and his neighbours—and, elated with his success, says, Congratulate me upon my unexpected felicity!—I have just now found the sheep, that I had for some time looked upon as irretrievably lost.

7 In like manner I solemnly assure you, That there is greater rejoicing in heaven over one sincere penitent than over ninety-nine good persons, who are already established in the habits of piety and virtue.

8 A woman too, that hath

accumulated by her industry ten pieces, if she happen to lose but one of them, doth she not light a candle, sweep the house, and explore every room with the greatest solicitude and strictest search.

9 If she is so happy as to find it—in an ecstasy of joy she instantly sends for her friends and neighbours, and says, Congratulate me on my unlooked-for success—for I have found the piece which I had almost given up as irrecoverably lost.

10 Such joy is there among the blessed spirits in the regions of immortality at the reformation of one abandoned sinner.

§—II A GENTLEMAN of a splendid family and opulent fortune had two sons.

12 One day the younger approached his father, and begged him in the most importunate and soothing terms to make a partition of his effects betwixt him self and his elder brother—The indulgent father, overcome by his blandishments, immediately divided all his fortunes betwixt them.

13 A few days after, the younger brother converted all the estates that had been thus assigned him into ready money—left his native soil, and settled in a foreign country
—where,

—where, by a course of debauchery, profligacy, and every expensive and fashionable amusement and dissipation, in a very short time, he squandered it all away.

14 As soon as he had dissipated his fortune, and was now reduced to extreme indigence—a terrible famine visited the country in which he resided, and raged with such dire and universal devastation, that he was in want even of the common necessities of life.

15 Finding himself now destitute of bread, and having nothing to eat to satisfy a raging appetite—he went to an opulent citizen, and begged him in the most supplicant terms that he would employ him in any menial drudgery—The gentleman hired him, and sent him into his fields to feed swine¹.

16 Here he was so dreadfully tormented with hunger, that he envied even the swine the husks which he saw them greedily devour—and would willingly have allayed with these the dire sensations he felt—but none of his fellow-servants would permit him.

17 But reflection, which his vices had kept so long in a profound sleep, now a-

woke—He now began to review the past scenes of his life, and all the plenty and happiness in which he had once lived now rushed into his mind—What a vast number of servants, said he, hath my father, who riot in superfluous abundance and affluence, while I am emaciated and dying with hunger.

18 I am determined to go to my dear aged parent, and try to excite his tenderness and compassion for me—I will kneel before him, and accost him in these penitent and pathetic terms—Best of parents! I acknowledge myself an ungrateful creature to heaven and to you!

19 I have rendered myself, by a long course of many shameful vices, unworthy of the name of your child!—Condescend to hire me into your family in the capacity of the meanest slave.

20 Having formed this resolution, he travelled towards home, without cloaths, and without shoes—with all the haste, that a body pining with hunger, and exhausted by fatigue could make—When he was now come within sight of home, his father saw him at a distance—knew him—and

¹ A very disagreeable office to a Jew.

was subdued at once with paternal tenderness and pity—He rushed to meet him with swift and impatient steps—folded him in his arms—imprinted a thousand ardent kisses on his lips—the tears straying down his venerable cheeks, and the big passions, that struggled in his breast, choking his utterance.

21 After some time the son said—Best and kindest of parents! I have been guilty of the blackest ingratitude both to God and to you!—I am unworthy ever to be called your child!

22 His father without making any reply to these words, called his servants, saying, Bring hither immediately a complete suit of the best apparel I have in the house—

23 And do you fetch the fat calf from the stall, and kill it—for we will devote this day to festivity and joy.

24 For this is my son!—He, whose death I have so long and bitterly deplored, is yet alive!—Him, whom I believed had miserably perished, I have now recovered!—A most splendid entertainment was accordingly prepared—and every heart was dilated with transport on this happy occasion.

25 In the mean time,

while they were thus joyfully celebrating his return—the elder brother was absent in the fields—On his coming home in the evening, when he approached the house, he heard the whole dome resound with vocal and instrumental music, and dancing.

26 He called one of the servants, and asked him the meaning of this unexpected scene.

27 The servant said, Your brother, Sir, is just returned from abroad—and your father is celebrating this happy occasion by a most splendid and elegant entertainment.

28 This account of his father's conduct highly incensed and exasperated him—and he obstinately refused to go into the hall to his brother, and to the other company—His behaviour being told the father, he came out to him—and even entreated him to come in, and share their felicity.

29 To these affectionate persuasions he sullenly replied, I have done all your drudgery for a great number of years past, and never once disobeyed any of your orders—yet you never made me a present even of such a trifle as a kid, and bad me go and entertain my friends.

30 But no sooner doth this libertine return to you, after

after having dissipated all the fortune you gave him in the vilest sensuality and debauchery—but you embrace him in an ecstasy of joy—bathe him in a flood of tears—and solemnize the day by a sumptuous and magnificent feast.

31 His father said to him, My dear son! the paternal inheritance you know, is yours—You have been always with me: I have never regretted your absence—

32 You too! ought therefore to indulge the warmest joy, and mutually to share in our transports, upon receiving a brother, whose death we have so often lamented, and recovering one, whose loss we have so bitterly deplored.

CHAP. XVI.

1 **H**E moreover recited to his disciples the following parable—A CERTAIN rich nobleman had a steward, who was accused of embezzling his property, and dissipating his fortunes in a course of extravagance and profusion.

2 Immediately upon this information he sent for his steward, and said to him—What foundation is there for the scandalous reports I receive of your conduct?—You are charged with fraud and dishonesty to me—Lay all your accounts regularly before me—for I shall not continue you any longer in the office.

3 So unexpected a reception quite overwhelmed the steward—Alas, said he to himself, what shall I do for a maintenance when my lord discards me!—I have no strength to do any of the drudgery of agriculture—and to beg my bread from door to door, is a thought that fills me with confusion and horror.

4 After deliberating some time what course he should pursue—he cried out in raptures—I have hit upon a fortunate scheme, that will, when I am turned out, preserve me from indigence and wretchedness—and procure me a friendly entertainment and reception among my lord's tenants.

5 When he had planned

Our translators have entirely disfigured the beauty of the parable by translating it *was*, instead of *you also*. For as the *elder* brother was intended to represent the *Jew*, and the younger the *Gentile*—the *father*, who represents the *common parent* of both nations, judges it highly reasonable and fraternal, that the *elder* should rejoice at the conversion of the *younger*.

and

and concerted his project; he lent for every tenant, whom he knew was in arrears to his lord, and said to one—How much do you stand indebted to my master?

6 The tenant said, My debt amounts to one hundred baths of oil—The steward said, Take your bill immediately, and set down fifty.

7 He called another and said to him, How much do you owe?—He said, an hundred homers of wheat—He said, Take your bill and put down eighty.

8 When the gentleman heard of this scheme which his artful and fraudulent steward had formed and executed—he greatly admired and applauded him for the admirable acuteness and profound sagacity he had displayed to procure himself a livelihood—For those, who are devoted to *temporal* interests, exert greater wisdom and prudence in the management of their secular business, than the virtuous and good discover in the transaction of their *celestial* concerns.

9 I exhort you in like manner to procure the favour of God and good spirits by

distributing, in charity and beneficence, the transitory riches of this life—that when they are exhausted*, or torn from you by any accident, you may find a joyful reception into the mansions of immortality.

10 As he that hath maintained an uncorrupted integrity in the management of a small trust, will display it in a more important one—and, on the contrary, as he who hath been dishonest in the lowest station will carry with him the same fraudulent principles into the highest:

11 so also if you do not approve your fidelity and virtue in the administration of the false and fugitive interests of this life—how can you expect that God will commit to you the solid and permanent riches of eternity!

12 And if you have violated the principles of integrity and honour in the direction of what God hath entrusted you with for so *short* a time—will he assign to you the *perpetual* possession of immortality!

13 As it is impossible for a servant to love two masters of quite different dispositions and tempers with equal affec-

* *Ελευση*, which the *Alexandrian* and *Cambridge* MSS. exhibit, is the true reading.

tion—for one will necessarily be the object of his esteem and regard, and the other of his aversion and contempt—so no person can at the same time be truly religious, while his heart is enslaved to sordid avarice and worldly-mindedness.

§—14 THE Pharisees, who were excessively avaricious, heard the preceding discourses—and treated him with the most contemptuous scorn and derision.

15 Jesus seeing the contempt they expressed, turned to them and said, Before the world you show a fair external semblance of uncommon sanctity and holiness—but God sees the turpitude and deformity that lurk behind it—That which secures you the admiration and applause of man, God beholds with detestation and horror.

16 The mosaic dispensation continued in full force 'till the commencement of John's ministry—since that period the joyful news of the gospel dispensation is every where proclaimed and published; but the incorrigibly depraved and prejudiced oppose its reception with the most de-

termined violence^{*} and rancour.

17 But notwithstanding their inveterate rage to crush it in its birth, sooner shall heaven and earth be confounded in one general ruin, than the least of my laws be ever abrogated and superseded by the malice of men.

18 He that repudiates his wife to marry another is guilty of adultery—and he that marries the woman thus dismissed is accessory to the crime of adultery.

§—19 THERE was a rich man possessed of an immense fortune—who was always dressed in the most splendid and sumptuous robes—and was every day regaled with all the refinements of luxury and pleasure.

20 At the proud gate of this rich voluptuary was laid a most miserable object whose name was Lazarus—covered with ulcers.

21 This unhappy creature solicited in the most plaintive and moving terms, that he might have only the crumbs, that dropped from the luxurious board, to allay his raging hunger—but was refused—The dogs, however, more

* The Cambridge MS. reads—*Every one that is disposed to embrace the gospel is violently outraged.* This appears to me to have been the original reading.

friendly and compassionate, assuaged his pain, and gave him a momentary ease by licking his sores.

22 Death soon gave this wretched creature a kind dismissal from his sorrows — But behold! he was instantly conveyed by angels into the regions of immortal bliss, and made an assessor with Abraham — The proud sensualist also died and was interred.

23 But the moment after the dissolution of soul and body, he found himself plunged into the most dreadful and horrid miseries — In these doleful regions throwing his eyes around from side to side, he discovered at an immense distance his great progenitor Abraham, and Lazarus reclining on his bosom, in the full fruition of ineffable joy.

24 Instantly he raised his voice, and in the most piercing and affecting accents cried, Pity, O thou great and worthy ancestor, do pity me! — I conjure thee, send Lazarus to me! — It is but a small favour I solicit — only to dip the tip of his finger in cold water, and put one single refreshing drop to my tongue — for I suffer the most dire and intolerable torments in these incircling flames!

25 Abraham said to him,

Consider, my son! — on earth you were blessed with affluence, and traversed a circle of every fond amusement and joy — Lazarus on the contrary was overwhelmed with all human life's variety of wretchedness — But *here* the scene is reversed — Now he is consummately happy — thou art completely wretched.

26 Besides, it is impossible for us to afford thee the assistance thou so pathetically implorest — for there is a vast and profound gulph that eternally interposes betwixt us, and for ever precludes all mutual intercourse betwixt the inhabitants of these two different regions.

27 To this he replied, suffer me however, O most holy and illustrious progenitor, to prevail with you to send him to my father's house.

28 I have five brothers dissolved in luxury and pleasure — Bid him appear to these and warn them in the most solemn manner to repent and reform their lives, that they too may not be precipitated into these doleful and horrid abodes.

29 To this request Abraham replied, They have the books of Moses and the prophets — the rules of their duty are there plainly delineated — Let them make these

rules the laws of their moral conduct and obedience.

30 He resumed, Suffer me, great ancestor, to be importunate with you — If a celestial spirit were solemnly deputed to them from the mansions of the dead to admonish them—they would be reclaimed from their vices.

31 He answered, If they are determined to slight the faithful advice of Moses and the prophets, they would also disregard the most solemn admonitions that could be given them by a messenger from the world of spirits.

CHAP. XVII.

1 **H**E said to his disciples, The weakness and wickedness of mankind will necessarily produce many obstacles to impede the reception and progress of the gospel — but dreadful beyond conception will be the final doom of that man by whom such obstacles are first laid.

2 For whoever shall designedly lay a stumbling block before the meanest of my followers, and be the wilful author of his apostasy from my religion, had better have a mill-stone suspended about his neck, and be plunged into the profoundest abyss.

3 Exercise the strictest vi-

gilance over your own conduct—Should your Christian brother do you an injury, reprove him in a calm and dispassionate manner—if he is touched with compunction for the injustice he hath done you, and sincerely repents of it—hesitate not a moment to forgive him.

4 And should he repeat the offence seven times in a day, and as often solicit your forgiveness, with sincere penitence declaring his sorrow and remorse for what he hath done, you shall generously forgive him.

§—5 ABOUT that time the disciples said to Jesus, Be pleased, Sir, to bestow upon us larger measures of that faith that may enable us to perform greater miracles.

6 Jesus replied, Did your faith bear the smallest proportion to the singular advantages you have enjoyed of establishing and confirming it—you would be able to produce as astonishing operations, as eradicating that sycamore by a word—transporting it thro' the air, and planting it in the ocean.

7 Will any man who hath a servant employed in cultivating his fields or feeding his flocks say to him when he returns home from his servile occupation—Go, recline

cline on my couch — gratify thine appetite, and indulge thine ease.

8 Instead of such language doth he not say to him, Hasten supper and wait at table — you may afterwards get yourself some refreshment after your fatigue.

9 Is he under any obligation to his servant for obeying his orders and performing the incumbent offices of his station? — most certainly none at all.

10 In like manner after you have regularly and conscientiously discharged all the duties that have been enjoined you — say with pious and undissembled humility, We are unprofitable creatures! We have done no more than what our duty absolutely required from us!

§—11 In his journey to Jerusalem he travelled thro' the confines of Samaria and Galilee.

12 On his entrance into a village he was met by ten persons affected with leprosy — who approached not his person, but stood in a body at some distance from the multitude.

13 They then pierced the air with loud and piteous cries, saying, Illustrious prophet! pity our wretched condition!

14 Jesus said to them, Go and present yourselves to the priests according to the prescription of the law — They had not advanced but a few paces, before they found themselves compleatly cured.

15 One of them, touched with gratitude at his miraculous restoration, turned back, celebrating the goodness of God to him in loud and rapturous accents.

16 And in this flow of joy advancing up to Jesus, he threw himself at his feet — thanking him in the most fervent effusions of gratitude for the mercy he had bestowed on him — This grateful creature was a Samaritan.

17 Jesus said, Were not ten miraculously healed? — Where are the other nine?

18 Had none of them the ingenuity and goodness of heart to return, and pay their public acknowledgments to God, but this despised and detested heretic?

19 Jesus then turned to

* The Jews called the Samaritans ἀλλογενεῖς strangers, tho' Samaria was but a few miles from Jerusalem. But they shunned all intercourse with them, as if they had been at the remotest distance, and treated them as the most abandoned and despicable heretics. I have therefore chosen to render it by this last word, as conveying the true sense of our Saviour—who here censures the Jews for their ingratitude, and applauds ingenuity and goodness of heart in one whose sect and very name they implacably hated and abhorred.

the Samaritan and said to him, Rise and go home—The faith you have reposed in my divine power hath obtained the cure of your disease.

§—20 BEING asked by the Pharisees, when the kingdom of the Messiah would commence—he answered, That kingdom is not to be erected with any external display of pomp and splendour.

21 Nor will it be said, Behold! it is gloriously establishing itself in such or such a particular place—for be assured that it is now silently and insensibly forming itself among you.

22 He then said to his disciples, The distressing times will soon come, when you will look back with regret on the happiness you enjoyed in my former converse, and will passionately wish for my presence to comfort and console you—but wish in vain.

23 In those days they will say to you, Behold! the long expected Messiah hath now made his public appearance in such a town—Hasten not thither with swift and eager steps.

24 For as lightening darts at one sweep in a moment from one extremity of the pole to the other—with such rapidity and swiftness shall

the son of man come to destroy the Jewish nation.

25 But he must first suffer a thousand indignities—and be publicly rejected and condemned by the present generation.

26 The features of the time, in which these dreadful calamities shall overwhelm them, shall exactly resemble those of the times in which Noah lived.

27 The men of that age were then immersed in the excesses of all sensual indulgence—and continued in a course of luxury, intemperance, and every soft amusement and pleasure 'till the very day that Noah entered into the ark—and never once suspected the impending inundation, 'till it suddenly rushed down upon them and swept them all away.

28 It was thus also in the days of Lot.—The inhabitants of Sodom and Gomorrah were then eating, drinking, buying, selling, planting, building—and continued in the boundless pursuit of all sensuality and voluptuousness,

29 'till the very hour that Lot quitted Sodom under the conduct of an angel—when they, sunk in security and peace, were at once overwhelmed

whelmed in a torrent of fire and brimstone pouring upon them from heaven, and were plunged in most dreadful and universal perdition.

30 Just such will be the state of things, when the son of man suddenly comes, and displays his power in the destruction of this impenitent nation.

31 He who then happens to be on the top of his house, and sees the destructive army approach—let him not stay a moment to take any of his furniture.—He who is then in the fields, let him not turn back to his house.

32 In that emergency let the remembrance of the fate that befell the wife of Lot urge you to the most precipitate flight.

33 He who shall then hope to save his life by flying into the strong and fortified Metropolis, shall lose it—But he who shall seem to throw away his life by flying to the open and defenceless towns, shall escape destruction.

34 At the time of this sudden irruption there shall be two persons in one bed, a good christian, and an unbelieving Jew—the one of whom shall be involved in the general destruction, the other save himself by flight.

35 Two women shall be grinding at the same mill—one shall be taken captive, the other providentially make her escape.

36 There shall be two persons in the same field—the one shall be surprized, the other make his escape.

37 They said to him, In what place will these dreadful calamities break out?—He answered, In every place, where the putrid carcase lies, thither will the eagles collect to glut their raging hunger.

CHAP. xviii. 1 He spoke the following parable to his disciples, in order to represent to them the necessity of fervent and constant prayer to God that they might be delivered from these impending calamities.

2 THERE lived in a certain city a judge of a most abandoned and profligate character—inflated with such insolence and impiety, that he professed a sovereign contempt both for God and man.

3 In the same city lived a forlorn and oppressed widow—who came to him and supplicated him in the most importunate terms, that he would vindicate her cause, and deliver her from the power and inhumanity of a cruel and unfeeling wretch.

4 She teized him with these moving solicitations for a considerable time to no purpose—still repulsed, and still returning to recount her affecting tale, and to implore redress—At last he said to himself, Tho' I confess my principles are atheistical, and that I have such a sovereign contempt for mankind, as not to regard what they say or think of my conduct,

5 yet, because this widow incessantly stuns me with her complaints, and disturbs the peace and tranquility of my mind—I am determined to abet her cause, and vindicate her from oppression—merely to rid myself for the future of her affecting and importunate clamours.

6 Observe, said Jesus, the sentiments and motives of this iniquitous judge!—and how he suffers himself at last to be teized into a compliance.

7 And will not the supremely merciful and compassionate parent, tho' his justice and goodness seem to

slumber for a considerable time, vindicate at last the oppressed cause of his faithful and persecuted children—and in answer to their importunate and repeated cries and prayers rescue them from the cruelty and inhumanity of their implacable persecutors *!

8 I solemnly assure you he will in no long time appear in their compleat vindication, and wreak his dreadful vengeance on their inveterate oppressors—But alas! when the son of man comes to inflict this punishment on an incorrigible people, tho' he hath so frequently and plainly asserted it, how inconsiderable will the number of those be, who will at that time be found the believers and expectants of this great event *?

§—9 To some, whom he knew valued themselves upon their superior sanctity, and entertained a sovereign contempt for the rest of mankind, he addressed this parable:

10 Two men went to the

* Such undoubtedly the Jews ever were to the Christians 'till the destruction of Jerusalem—Then they were vindicated into freedom and liberty. They suffered ten thousand indignities and miseries from that bigotted nation—but God at last delivered the oppressed cause of Christianity.

* This was really the case, notwithstanding our Saviour's plain prediction of the destruction of Jerusalem—yet there were numbers of careless and profligate Christians, who, as St. Peter assures us, were saying, *Where is the promise of his coming?*

temple to offer up their devotions to God—one was a Pharisee, the other a tax-gatherer.

11 The Pharisee stood by himself, disdainful to mix with the profane and irreligious multitude, and with an haughty and supercilious look uttered this prayer—I thank thee, O God! that I am not like the rest of mankind, monsters of rapacity, injustice, and debauchery!—and I bless thee, in particular, that I have infinitely more virtue and goodness than the tax-gatherer here present!

12 For thou knowest that twice every week I keep a solemn religious fast, and that I most chearfully and conscientiously consecrate to pious uses the tenth of every thing I possess.

13 The tax-gatherer overwhelmed with a painful consciousness of his heinous crimes, deemed himself unworthy to enter within the temple of so pure and holy a Being—He stood in the court of the gentiles in the most humble and reverential posture—not daring even to lift his eyes towards that holy Being, whom he had offended—All his past guilt here rushed into his mind—he smote his breast—and in a flood of contrition and re-

monse cried, Merciful God! be propitious to me a sinner!

14 I assure you that this latter, in consequence of this sincere and devout ejaculation, was a greater object of the divine favour and complacency than the former—for supercilious arrogance shall be abased, but virtuous humility and modesty shall be exalted.

§—15 SOME Jewish parents at that time brought infants to him, that he might lay his hands upon them, and recommend them to the blessing of God—But the disciples perceiving their intention, prevented their approach, and reprov'd those who brought them.

16 Upon this Jesus called to his disciples and said, forbid not the access of little children to me—for those persons only, who are possessed of their native innocence and their inoffensive dispositions, are the worthy subjects of the gospel kingdom.

17 I declare to you in the most solemn manner, That he who doth not receive the gospel dispensation with the temper and disposition of little children, will never be deemed a true and worthy member of it.

§—18

§—18 A PERSON of distinction now approached and accosted him in the following manner—Condescend, good instructor, to acquaint me what course of practice I must pursue in order to ensure eternal happiness.

19 Jesus said to him, What induces you to call me *good*—that venerable title can essentially belong only to the one supreme God.

20 You know the precepts which God hath prescribed as the rules of duty—for example, Thou shalt not be guilty of adultery, of murder, of theft, of false accusation—thou shalt honour thy father and thy mother.

21 He answered—I have, Sir, from my childhood conscientiously made these important commands the constant rules of my conduct.

22 Jesus said to him, You are still defective in one thing—If you are desirous to attain the highest pitch of excellence and virtue, go home, sell all your possessions, disperse the money arising from the sale among the poor, and become my inseparable companion—by this illustrious conduct you will secure a most transcendent and distinguished degree of celestial blessedness.

23 No sooner had Jesus

pronounced these words, but he was apparently overwhelmed with grief and melancholy—for he was immensely rich.

24 Jesus perceiving the gloom and sorrow in which he was instantly immersed, said, How difficult a thing is it for those who are possessed of opulent fortunes to enter into the kingdom of the Messiah!

25 It is as impossible for a rich man to enter into the gospel kingdom, as it is for a cable to be forced thro' the eye of a needle.

26 They who heard this assertion replied—How can any rich man then ever obtain eternal salvation.

27 He answered, Humanly speaking this is morally impossible—but by God's all-powerful assistance the very greatest impediments that riches lay in men's road to christianity may be surmounted.

28 Peter then said to him, We thy disciples have relinquished our all, and become thy faithful followers.

29 Jesus said to them, There is no one, who out of a sincere attachment to me and to the gospel hath either left his home, his parents, his brothers, his wife, his children:

30 but who shall, even in the

the midst of the severest persecutions to which he shall be exposed in *this* life, enjoy that serene satisfaction and pure transporting felicity in his own mind, as shall infinitely compensate for all the losses he hath sustained --- and who shall in a *future* state be raised to conspicuous and distinguished happiness.

§---31 AFTER this, taking the twelve apostles aside, he thus spoke to them---We are now travelling up to Jerusalem, where all the predictions of the ancient prophets concerning the son of man shall be accomplished.

32 For he will be delivered into the power of the Romans, be treated with every indignity, mocked, insulted, spit upon,

33 torn with scourges, and publicly executed---but on the third day he will be raised from the grave.

34 But they chose not to understand him---their prejudices prevented them from comprehending what he said.

§---35 WHEN he was near Jericho, a blind man who sat begging on the side of the road,

36 hearing the sound of a prodigious multitude passing by, asked the occasion of such a vast concourse of people,

37 and being told that Je-

sus of Nazareth was travelling that way,

38 he instantly raised a vehement cry---O Jesus son of David! pity my condition!

39 Those who were advancing before the body of the multitude reproved him, and ordered him to be silent---but these rebukes served only to increase his vociferation---he still repeating, Son of David! pity me!

40 Jesus then stopped and commanded him to be brought to him---Upon his approaching him he asked him,

41 What favour he solicited with such earnestness---O Sir, he replied, to be restored to my sight!

42 Jesus said to him, receive thy sight---thy confidence in my power hath effected thy cure!

43 He immediately saw every thing distinctly, and joined the crowd that followed Jesus, pouring out his grateful acknowledgments to heaven---Every spectator also of this miracle adored God with pious and profound reverence.

CHAP. XIX.

1 JESUS had just passed thro' Jericho,

2 when a man, named Zaccheus, one of the principal of the tax-gatherers, possessed of great opulence,

3 being

3 being very desirous to see Jesus, but the immense surrounding crowds, and his diminutive size rendering his ardent curiosity impossible to be gratified,

4 ran before on the public road, where he was to pass—and climbed a sycamore tree to have a full view of his person.

5 When Jesus came over-against the place where he was—he looked up—called him by his name—and bad him descend—for he intended to spend that day with him at his house.

6 The heart of Zaccheus bounded when he heard these words—he instantly descended—and entertained him—penetrated with the deepest sense of the great honour he had condescended to show him.

7 But the conduct of Jesus upon this occasion gave very heinous offence to all who were present—who said one to another, He is gone to dine with a person of a most infamous profession.

8 Zaccheus hearing these censures, when they were in

the house, stood up before the company, and said to Jesus, Notwithstanding the general odium of my occupation, I conscientiously distribute half of my fortunes among the indigent and necessitous—and if I afterwards find that any taxes have been unjustly exacted from any person, I make him fourfold restitution².

9 Jesus then turned to the company, and speaking of his amiable and exemplary character, applauded it in these terms, This is a true descendant of Abraham—and since he inherits that Patriarch's virtues, be assured that salvation this day hath visited his house.

10 For to rescue and save men from destruction was the great design of the son of man's coming into the world.

§—11 BEING now advanced within a little distance from the capital, and observing that all his attendants were now inflamed with the most sanguine hopes that the kingdom of the Messiah, immediately upon his arrival in the

¹ An extraordinary character this of a publican! who were a set of men infamous for their cruelty and oppression. Another eminent example of a worthy publican we have in the Emperor *Vespasian's* father, to whom *Suetonius* informs us that the cities of *Asia* dedicated statues with this inscription ΚΑΛΩΣ ΠΟΛΙΤΗΝΑΥΤΩ To the honest publican. *Sueton. Vespas. Var. 730.*

² Προς αὐτὸν with regard to him. See Macknight.

metropolis, would be erected with the most magnificent secular pomp and splendour—he addressed to them the following parable.

12 A nobleman, intending to take a journey into a distant country to solicit the Emperor to invest him with regal authority over one of his provinces:

13 Before he set out upon his travels, he called his ten servants before him—and divided ten pounds equally among them—bidding them, during his absence, diligently to improve the little capital he entrusted them with, by their industry in trade.

14 No sooner had he quitted his native soil, and the design of his journey was publicly known; but his fellow citizens, who held him in universal and implacable detestation, immediately dispatched an embassy to the Emperor—letting him know how much they abhorred him, and how unwilling the whole nation was to have him for their sovereign.

15 But notwithstanding these malicious calumnies and invectives, he was confirmed in the kingdom—and returned to his family, vested with full regal powers—Immediately upon his arrival he ordered the servants, to whom

he had committed the money, to come before him—desirous to know what success they had met with in commerce.

16 One of them then advanced forward and said—By the pound, Sir! you entrusted me with, at your departure, by my industry in business I have accumulated *ten*.

17 His lord, elated with joy, cried out—Amiable conduct! Worthy servant! Thou hast abundantly showed thy fidelity in thus diligently improving the little stock I committed to thee—from this moment I constitute thee governor of *ten* cities.

18 A second then came up and said, From the pound you delivered to me, my care and diligence in commerce hath enabled me to acquire *five*.

19 His lord highly delighted with his conduct said, As a reward of such eminent worth, I will invest thee with the government of *five* cities.

20 A third approached his lord and thus spake—I have brought you the money you gave me at your departure—Here it is—I wrapped it up, and deposited it in a safe place against your return:

21 For I dreaded your severity—knowing you to be a man

man of such a stern and inexorable temper——expecting great emoluments from those whom you never fixed in any capacity to procure you any—and unreasonably demanding copious harvests from fields you never sowed.

22 His lord, inflamed with indignation at so base a conduct, said to him——Thou wicked slothful servant! I will refute and confound thee upon thine own principles——If you really knew me, as you say you did, to be a person of such a stern and austere temper; to be so unreasonable in my demands, and so inexorable in insisting on the performance of them;

23 Why didst thou not then take care not to incur my resentment, by carefully improving in trade the stock I committed to thee—that at my return I might have received the capital with some additional profits, and have applauded and rewarded thy diligence?

24 The prince then said to those who were present, Take that pound from him directly—and give it to the

person who by his sedulous application acquired ten.

25 The officers of justice who were in waiting said——Why do you, Sir! adjudge the additional pound to him who was already possessed of ten?

26 The king answered, Because every one who hath carefully improved what hath been committed to him shall be rewarded with a more ample and copious affluence——but he who hath misimproved what was intrusted to him, shall be fatally deprived even of what he originally had.

27 And those malicious and inveterate rebels against my person and government, who opposed my advancement to the kingdom with such violence and malignity——drag them instantly before me, and butcher them in my presence*.

§—28 Having recited this parable he proceeded on his journey towards Jerusalem.

29 When he was now advanced as far as Bethphage and Bethany situated near a mountain called the mount of Olives—Jesus called two of his disciples,

* The person, who went into a foreign country to receive a kingdom, represents Christ, who was invested with universal dominion after his resurrection. By the citizens, who hated him, are meant the Jews—and the punishments he inflicted upon them, after he was advanced to the kingdom, denote the destruction of Jerusalem.

30 and gave them this order—go into that village, which you see directly opposite, and you will immediately upon your entrance find a young ass tied—unloose the rein and bring it to me;

31 and should any person, seeing this action, ask you the reason of your taking such liberties, tell him, that your master hath occasion for it.

32 Having received this command, they hastened to the village, and found every circumstance as Jesus had mentioned.

33 The owner seeing two strangers unloosing it said to them, What business have you to take away the colt?

34 They made the reply which Jesus had dictated—and were suffered to depart without any farther molestation.

35 They then brought it to Jesus—spread on it their upper garments, and set him upon it.

36 Immediately upon his mounting it and advancing towards the city—his attendants spread the public roads with their mantles.

37 When they were now within a very little distance of the city, and were going to descend the declivity of the mount of Olives—the whole vast multitude of his disciples and followers pierced the air

with loud acclamations, and uttered the most rapturous strains of gratitude and praise to God for all the astonishing miracles which they had seen performed.

38 Shouting and repeating—Blessed is the great illustrious king, who now comes invested with the authority of the supreme Jehovah!—Hail him, O ye celestial powers! Let the highest angelic orders celebrate his praise!

39 Some of the Pharisees, who were among the crowd, disgusted with this language, said to him, Great prophet! why do you not reprove your disciples for paying you such extravagant homage and honours?

40 Jesus replied—Were they to be silent—the inanimate creation would be miraculously endowed with speech, and utter triumphant praises in honour of him, whom God hath dignified with such distinguished prophetic powers.

41 When he saw from the mountain the city lying in wide extended prospect before him—the gushing tears streamed down his cheeks.

42 He then broke out into the following exclamation—O thou wretched and impenitent city! How distinguished would be thy felicity for many

ny future years, if thou hadst improved those signal advantages, with which thou hast now been favoured!—But thou hast shown thyself to be absolutely incorrigible and irreclaimable—and thy doom is now irreversibly fixed!

43 For the time will soon come, when a most numerous and invincible host of thine enemies shall invest thee,—draw lines of circumvallation around thee—and press thee with the most dreadful and terrible siege.

44 The time will soon arrive, when thy citizens shall be destroyed by famine—be butchered with the sword—and thy very foundations so totally razed, as not one stone to be left standing upon another—because thou hast wilfully misimproved the gracious opportunity which the goodness of God hath indulged to thee, and hast with insuperable prejudice rejected all the evidences of my mission, that have been exhibited before thee!

§—45 WHEN he entered the temple, he immediately expelled all whom he found buying and selling in the court of the Gentiles;

46 telling them at the time he ejected them, that God designed the temple should be appropriated to devotion, but that they had converted it into a receptacle of the most mercenary and self-interested wretches.

47 He continued every day to instruct the people in the temple—but the high priests, the inferior clergy, and the principal magistrates, exasperated against him for his late conduct, unanimously resolved to shed his blood.

48 But were diffculted when they came to deliberate in what method they should execute their sanguinary purposes—because the populace adored him, and imbibed his discourses with the greatest eagerness and avidity^b.

CHAP. XX.

1 ONE day as he was instructing the people in the temple, and proclaiming the joyful news of the speedy prediction of the Messiah's kingdom, the high priests, the inferior clergy, and the magistrates came in a body to him,

2 and demanded of him

^b The original is very expressive and beautiful. εἰς ὅραμα τοῦ, they hung on his lips. There is the same beautiful image in Ovid. When the Grecian generals returned from Troy and recited their adventures, the poet says—Narrantis conjux pendet ab ore viri. Epist. i. 30.

by what authority he acted in this manner, and who it was that had invested him with it?

3 He said to them—I will first propose to you a question, to which I desire you would return an explicit answer—

4—Was the late baptism of John a divine appointment, or was it merely an human institution?

5 Having deliberated upon this question, they said one to another—If we tell him, it was a divine institution, he will immediately reply, Why did you not then embrace it as such?

6 And if we tell him, it was solely an human contrivance—we shall certainly expose ourselves to the fury of the populace—for they are universally persuaded that John was an illustrious prophet.

7 After having thus cautiously debated the matter, they said to him—We are not able to determine whether his baptism was a divine or human scheme.

8 Neither will I, replied Jesus, satisfy you by what authority I have assumed my public character.

§—9 He then recited to the assembled multitude the following parable—A GEN-

TELMAN planted a vineyard and employed a number of husbandmen to cultivate and dress it—and afterwards set out upon his travels into a foreign country.

10 When the vintage approached, he dispatched one of his servants to the husbandmen, to receive from them the produce of his new plantation—But he had no sooner delivered his master's orders, but they beat him in a most unmerciful manner, and sent him away empty.

11 He sent to them another servant—whom they also cruelly beat, and abused with the most outrageous insolence and inhumanity.

12 He sent a third—whom they mangled with wounds and bruises—and then turned out of the vineyard.

13 The proprietor of the vineyard receiving these repeated insults, after deliberating for some time what methods he should pursue; at last said—I will now depute mine only son, the object of all my fond affections—Most certainly they will not dare to offer any indignities to my son—Surely they will reverence his character.

14 But on the first sight of him the husbandmen cried out with one voice—This is the heir!—Let us this moment

ment assassinate him, and seize on his inheritance!

15 Accordingly they all rushed upon him—dragged him out of the vineyard, and murdered him—What punishment do you think will the proprietor inflict upon such inhuman and bloody ruffians?

16 When he comes, he will undoubtedly put these wretches to the most dreadful and excruciating deaths—and lett his vineyard to others, who will serve him with greater fidelity—Upon this the audience said, God avert this dreadful sentence from ever being executed!

17 He then fixed his eyes upon them and said—Do you not recollect this remarkable passage of scripture?—“The stone which the workmen rejected, is become the great corner stone, and hath united and consolidated the two sides of the edifice.”

18 He who stumbles upon this stone shall be terribly bruised—but he on whom its enormous weight shall tumble will be crushed in a moment and crumbled to atoms*.

19 The high priests and the other clergy were so exasperated at him, knowing he

levelled this fable at them, that they formed a resolution that instant to apprehend, and by open force get him into their power—but their dread of the people's fury restrained them from carrying it into immediate execution.

20 Discarding therefore all thoughts of open violence, they contrived to circumvent him by clandestine and insidious arts—Accordingly they employed and sent secret emissaries to ensnare him—directing them to cover their designs upon him under an outward semblance of extraordinary piety and sanctity—hoping by this method they could betray him to say something obnoxious to their present government—for which they might accuse him as a traitor to the state, and deliver him into the power of the Roman procurator.

21 The persons, thus suborned, approached him and thus spoke—Illustrious prophet! we are persuaded that you have a conscientious regard for truth—that no partiality or fear of man can ever induce you to sacrifice duty—and that in sincerity and plainness you communicate to men the dictates of infallible wisdom.

* Referring to the destruction of Jerusalem.

22 The veneration we have for this your character hath induced us to request your sentiments concerning this question—Is it lawful for the Jews to pay tribute to the Romans, or not?

23 Jesus conscious of their wicked subtilty and dissimulation said to them—Why do you practise such insidious arts to seduce me into danger?

24 Show me the coin that is collected—Whose head and legend is this?—They said, Cæsar's.

25 He answered—Pay to the Emperor what he lawfully claims, and to God the duties he requires.

26 This reply entirely disconcerted and covered them with confusion—it excited their amazement at his sagacity and penetration, and awed them into a profound silence—Nor were they able to fasten on any expression whatever that he occasionally dropped in his public discourses.

§—27 AFTER this some of the Sadducees, a Jewish sect who deny a future state, came and proposed this question.

28 Great teacher! our illustrious legislator hath enacted this law—If a man marry, die, and leave no children, his brother shall espouse his widow, in order that the name

and family of the deceased may not be extinct.

29 Now there happened once amongst us this singular instance—There were seven brothers—the eldest of whom married, and died without children.

30 The second brother espoused his widow, and he too died childless.

31 The third also—and all the seven by a premature death.

32 So that the woman survived them all.

33 What we therefore desire you to solve is this—Which of the seven brothers shall have this woman in a future state?

34 Jesus answered—In the present life God ordained marriage to perpetuate the human race, and to supply the devastations that death makes among mankind.

35 But the race of those who are deemed worthy to be introduced into the consummate blessedness of a future state, is no longer propagated.

36 The necessity of marriage is precluded—for death makes no ravages in those happy abodes—all the inhabitants are endowed with immortality—and the spirits of good men, who are blessed with a glorious resurrection,

are pure and refined intelligences, of a nature congenial with the heavenly angels.

37 And moreover that a future state is no fiction is apparent from those words Moses heard pronounced from the bush—I am the God of Abraham, the God of Isaac, and the God of Jacob.

38 God is not the governor of dead insensible matter, but of living and conscious intelligence.

39 When some of the Scribes heard these replies, they said—Wise teacher! the answers you have returned, are satisfactory and just.

40 From this time, they thro' fear entirely desisted from proposing any more queries of this nature to him.

§—41. AFTER this Jesus in his turn proposed to them the following question—On what foundation are their sentiments supported, who maintain that the Messiah must be the son of David,

42 when David himself in the Psalms expressly says, “The supreme Jehovah said to my lord, Sit thou at my right hand,

43 ‘till I have totally subjected all thy foes to thy dominion.”

44 David himself, you see, in this passage calls the Mes-

siah his lord—in what sense therefore is he his son?

§—45 AFTER this in the audience of the whole multitude he said to his disciples,

46 Be cautious of imitating the manners and morals of the Scribes—who affect to strut about in public in long flowing gowns—who are so intoxicated with the servile homage that is paid them by superstitious crowds—and whose vanity is effectually gratified when they can secure the best seats in places of religious worship, and the most honourable places at all public entertainments.

47 Who with unfeeling cruelty deprive the widow and orphan of their just property—and yet cover this merciless oppression and wickedness with a mask of most rapturous and extraordinary devotion—Upon these hypocrites God will inflict the most dreadful punishments.

CHAP. XXI.

1 WHILE he was in the temple, he observed how the rich came and threw their charitable contributions into the public treasury, that was kept there.

2 Among others he saw a poor widow come and put in two

two small pieces of money, amounting in value only to a farthing.

3 Upon observing this, he said to those who were present—I assure you that poor woman hath done a greater act of charity than all who have hitherto contributed.

4 For all the others have given but a very inconsiderable proportion out of their large fortunes—but this indigent charitable creature hath chearfully thrown in all that she had in the world.

§—5 SOME persons happening to speak of the grandeur of the temple, and expressing their admiration of the large and magnificent stones with which it had been erected, and the many pious dedicated offerings with which it was adorned and embellished—he replied,

6 The time is coming when all this superb and stately structure shall be so entirely demolished, and be converted into such a confused heap of ruins, that there shall not

be left one stone standing upon another.

7 They asked him, when this dreadful calamity would happen—and from what circumstances they might be able to prognosticate its approach.

8 Jesus said to them—Take care of being seduced into fatal errors—for great numbers of impostors will publickly appear and assume my character, making the most solemn declarations, that they are the Messiah—But the time of the irruption of these dire miseries is not far distant—Pay not therefore their impudent pretensions the least credit, nor suffer yourselves to be imposed upon by any of their frauds.

9 And when you hear of bloody wars and public calamities, let not these reports strike you with terroure—For mankind will be harrassed with these dreadful evils before the destruction of this city and temple ensue.

10 One country, he pro-

* *Αναθήνα* the word here used by St. Luke is universally used to signify *votive offerings* dedicated by religious votaries, and placed, (generally hung up) in temples as testimonies of their gratitude. *χρυσῶν καὶ ἀργυρῶν ἀναθημάτων.* *Xenoph. Hellen. Lib. 6. p. 308. Edit. Basil. Gr.* “They unanimously resolved to send a golden cup to *Delpbi*—but there was a great scarcity of gold in the city—the ladies therefore contributed all the gold they had about their persons *εἰς τὸ ἀναθεῖναι.*” *Plutarch Camil. 241. Συγκαθίστασι τὸ ἀναθεῖναι.* *ibid. p. 242. Ed. Gr. Steph.* He came to burn the temples and the votive offerings, *Ναὺς πυρῶν πλὴν ἀναθημάτων.* *Sophocl. Antig. 297.*

ceeded, shall commence hostilities against another — one kingdom invade and depopulate another.

11 Several regions also will be shook by terrible earthquakes, be infested with famine and pestilence, or intimidated by many frightful and horrible phenomena in the sky.

12 But before these dire calamities happen, the world will pursue you with implacable hatred, and harraßs you with the most cruel persecutions — you will be scourged with unrelenting and unfeeling rage in their public assemblies — you will be confined in dungeons, and be dragged before governours and princes. — In all these evils you will be involved for your inviolable attachment to my religion.

13 But your being brought before these august and dignified personages will afford you an opportunity of publickly vindicating and defending your principles and profession.

14 And remember in such an exigency not to be previously distressed with anxious and gloomy thoughts, What apology you shall offer,

15 For I will in the crisis of your danger enable you to

speak with such undaunted freedom, and inspire you with such eloquence and wisdom, as shall refute all the subtilties of your opponents, and awe them into confusion and silence.

16 Such an implacable enmity will be conceived against your profession, that parents, brothers, relations, friends shall betray one another with base and unfeeling perfidy, and embrue their hands in one anothers blood.

17 For on account of your principles you will be held in almost universal abhorrence.

18 But all their virulent malice shall not be able to hurt an hair of your head.

19 Let not the most imminent dangers therefore disturb your mental tranquillity and peace — for God will interpose and rescue you from them.

20 When you see a numerous encamped host invest the metropolis — then conclude that its final destruction will speedily ensue.

21 Then let the Christians who are in the adjacent plains flee for safety to the mountains — Let those who are in the city make their escape out of it — and let not those who are then in the country seek

seek a refuge from the enemy within its walls.

22 For then will the bolts of divine vengeance be hurled upon this devoted city—and all the predictions of the ancient prophets concerning its destruction be amply fulfilled.

23 Deplorable will be the fate of those women, whose flight will then be prevented by advanced pregnancy, or the suckling of infants—for the whole land of Judæa will then be oppressed by the most dreadful and shocking calamities.

24 Its inhabitants shall be miserably massacred, or sold for slaves and dispersed into every province of the Roman empire—and heathens shall trample and insult over the ruins of Jerusalem, 'till their period, fixed in the divine decree, is completed.

25 In the *heavens* will then appear dreadful prodigies, which will affect the sun, moon, and stars in an amazing manner—on the *earth* various countries will be seized with dreadful alarms and pannic terrors—and in the *sea*, the waves ^d will be un-

commonly agitated, roar with unusual vehemence and loudness, and lash the shores with horrid rage and violence.

26 Fright, terrour, and amazement will freeze the hearts of those who are spectators of these phenomena—and every one will shudder with fear and horror, when they brood over the sad prospect of those impending calamities which these dire prodigies indicate—for all the powers of heaven will then be shaken with the most violent convulsions.

27 Then shall the Messiah be seen sitting on a cloud, arrayed in matchless glory, and triumphing in the most magnificent pomp.

28 When you see all these circumstances concur, which I have now particularized—then let your hearts be dilated with sacred rapture and exultation, for your complete deliverance from the Jewish persecutions will then speedily ensue.

29 He showed them in the following figurative representation, with what certainty, from these previous signs, they might infer the subse-

^d The word *σαλον* is no where used in the *Testament* but here. It often occurs in the *greek* poets. It signifies a swollen wave.

κατακυρσιαι παρα
Βυθον 47' ηχ οιε τε φοιρει σαλυ. Oed. Tyr. 24.

quent catastrophe—Every tree, the fig-tree in particular, reads you useful instruction with regard to this great event.

30 For when it puts out tender shoots and opening leaves, you with rising pleasure conclude the approach of summer.

31 In like manner, when you remark these several phenomena which I have distinctly mentioned—infer that the kingdom of the Messiah will speedily be erected on the ruins of this impenitent nation.

32 Let me assure you, that the present race of men will not be defunct, before all these my predictions be fully accomplished.

33 Sooner shall heaven and earth be annihilated, than my words not be verified.

34 Exercise therefore a cautious and constant vigilance over your hearts, lest the sudden and dreadful irruption of these calamities surprise you buried in sensuality and debauchery, and sunk in avarice and worldly-mindedness.

35 For, like an unsuspected ambush, it will suddenly rush upon all the land of Judæa, and overwhelm its inha-

bitants in one fatal and general destruction*.

36 Be ye therefore ever fortified with caution and watchfulness—and intercede with God by fervent prayer, that he would not suffer you to be involved in these dreadful scenes of impending misery—but of his mercy deign to vindicate you into safety and happiness.

§ — 37 In the day-time Jesus publicly instructed the people in the temple—in the evening he retired to the mount of Olives.

38 The people therefore early every morning resorted to the temple to hear his discourses.

CHAP. XXII.

1 THE grand solemn festival of the Jews, called the passover, was now very near.

2 And at this time there was a general council convened—in which the high priests and the body of the clergy concerted various measures how they might murder him—but they dreaded the fury of the populace.

3 It was now that Judas Iscariot, one of the twelve apostles, was instigated by the

* Alluding to the manner in which *Jerusalem* was surprized by the *Romans*—it being the time of the *passover*, when prodigious numbers from all parts of *Judæa* were cooped in the city, and most miserably perished.

diabolical wickedness and malignity of his heart to betray him by an act of the basest perfidy.

4 Having formed this black design he stole in a clandestine manner from the body of the disciples—and had an interview with the high priests and the officers of their guards, in which he promised to deliver him into their power.

5 An offer so unexpected transported them with joy—and they agreed to give him a sum of money to reward his services.

6 To this proposal he cheerfully assented—and from that moment anxiously studied to seize the most favourable opportunity, when the crowds were dispersed, of putting him into their hands.

§—7 THE day being now arrived on which it was customary to slay the paschal lamb,

8 he called Peter and John and said to them, Go into the city and make preparations for our celebrating the present solemnity and eating the paschal supper.

9 They said to him, In what house would you have us make these preparations?

10 He answered—Immediately on your entrance into the city you will meet a man

carrying a pitcher of water—follow him into the house, where you see him enter,

11 and tell the person that your master desires he would accommodate him with a room in which to eat the paschal lamb with his disciples.

12 And he will immediately show you into a large apartment, spread with a carpet—Here make the necessary preparations.

13 The two disciples having received these orders went into the city, and found every circumstance exactly correspond to what Jesus had told them—They therefore made every thing ready against his coming.

14 At the usual time Jesus and his twelve disciples sat down to eat the paschal supper.

15 As they were at table Jesus said to them—I have been extremely desirous to eat this passover along with you, before I suffer:

16 For I assure you this is the last passover I shall ever celebrate with you before the Messiah's kingdom be established.

17 He then took the cup, and after solemnly offering up his gratitude to God, he said, Take and hand this one to another.

18 For I make this solemn declaration

declaration to you all, That I shall not taste any more wine 'till the time of the erection of the Messiah's kingdom.

19 He then took bread, and after devoutly blessing God, he broke and distributed it among them all, saying—This figuratively represents my body, which is voluntarily surrendered to be broken on the cross to promote the interests of mankind—For the future celebrate this institution in commemoration of my death.

20 After they had eat the paschal lamb he took the cup, and after having paid the same devout acknowledgements to God, said—This wine represents the shedding of my blood—by the effusion of which the new covenant will be sealed and ratified, and the benefit of mankind be subserved.

21 But behold! that very person, who intends by the blackest perfidy to surrender me into the power of my enemies, is now sitting with me at table.

22 The son of man indeed will make that exit, which hath been fixed in the divine decree—but woe to that wretch who is treacherously accessory to his murder.

23 Alarmed at this declaration, they began with the most painful anxiety to ask one another, Who it was among them that could be capable of such atrocious and execrable baseness.

§—24 THERE was also a warm debate and contention agitated among them, Which of them should be advanced to the highest honours in that magnificent kingdom they judged he was going to erect.

25 Jesus perceiving their ambitious views said to them—Powerful monarchs among the Heathens rule their subjects with an absolute sway, and their sovereign princes are by crowds of servile sycophants and flatterers honoured with the most vain, extravagant and unmerited titles.

26 But such a lust of domination and fondness of power shall never possess your bosoms—for among you he who is the *umblest* shall be the *reatest*, and the most *condescending* shall be the most *exalted*.

27 For which is greatest—the person who reclines in ease on his couch, or he who waits observant on his nod?—Is not the *former*, and yet I have conversed among you in the capacity of the *latter*.

' Meaning—not till after his *resurrection*, when his kingdom properly commenced.

28 You have been my faithful and inseparable companions in all the sorrows and trials with which I have conflicted.

29 In recompense therefore of your distinguished fidelity, since my heavenly father hath by solemn compact awarded to me a kingdom,

30 In like manner do I by an irreverfible covenant ratify and confirm to you the moft exalted and conspicuous honours in this kingdom—and magnificent thrones fhall be erected for you on which you fhall pafs fentence on the twelve tribes of Ifrael.

31 Jefus then faid to Peter, Simon! Simon! a great trial is approaching in which the fidelity of you my Apoftles will be brought to a fevere test.

32 But I have prayed for thee in particular, that thy fincerity may be maintained inviolate. — When thou art returned to thy duty remember to encourage and animate thy brethren by a fuperiour fortitude and zeal in my caufe.

33 Peter faid to him, Diftruff not my fidelity—I am this moment prepared with

chearfulnefs to attend thee to prifon or to death.

34 Jefus replied, I affure thee this very night before the cock crow thou wilt three feveral times folemnly deny that thou ever knew me.

§—35 He then faid to his difciples— When I commiffioned you to preach in the towns of Judæa, and fent you on this expedition without money and without provifions— were you ever deftitute of the common neceffaries of life? — They faid they had never wanted any thing.

36 But for the future, Jefus faid to them, fuch are the diftreffes and perfecution in which you will be involved, that he that hath money, let him take it with him— he that hath none, let him fell his clothes and buy a fword.

37 For be affured that with regard to myfelf that prediction of the prophet is immediately going to be accomplifhed, “He made his exit confounded with the wicked” — For the period of my life is now completed.

38 They underftanding the above *figurative* difcourfe literally, faid to him— We have two fwords among us— He faid, They are fufficient*.

* In the above *figurative* difcourfe Jefus intimated to them the miferies and perfecutions they were for the future to ftruggle with—But they underftood him literally, by the *queftion* they propofed to him.

§—39 AFTER this he left the city and retired, as usual, to the mount of Olives, accompanied by his disciples.

40 Arriving at the place he said to them—Earnestly beg of God that in the great approaching trial you may not be seduced into sin.

41 He then separated from them about the distance of a stone's cast, fell on his knees, and with devout fervency uttered this prayer—

42 Merciful father ! O that thou wouldest not suffer the dreadful storm to break over my head !—But I check myself—Not my will, but thine be done !

43 Immediately his attendants saw an angel descend from heaven to animate and console him,

44 for he prayed with ardent and intense fervour, being overwhelmed in an agony of distress—the inward sensations he now felt being so dreadfully acute and painful that drops of sweat trickled down his face and fell upon the ground, like ^b large globules of blood.

45 He then rose from his knees and came to his disciples—whom he found in a profound sleep—over-power-

ed by the miseries they saw him endure.

46 He awoke them and said—Why do you suffer yourselves to be overwhelmed with sleep in such a crisis—Earnestly implore the Almighty that you may not in the ensuing trial be seduced into sin.

47 While he was speaking a great mob appeared—before whom Judas, advanced forward and approached Jesus to salute him—that being the signal he had agreed upon to give them.

48 Jesus said to him—Judas, dost thou cover thy treacherous designs against my life under the hypocritical semblance of affection and love ?

49 When his attendants saw the violence that would ensue, they said to him—Sir ! shall we repel them with the sword ?

50 One of them drew his sword—struck a slave belonging to the high priest, and cut off his right ear.

51 Jesus said to the mob that surrounded him—Suffer me to go to the person that is wounded—He went, touched and healed him.

52 After this Jesus said to

^b The evangelist only uses this as a *figure* to represent to his reader the profuseness of his sweat—not that it was *real* blood, or that there was *any blood* at all visibly mingled with it.

the high priests, to the officers who guarded the temple¹, and to the magistrates, who had now joined the mob who had seized him—Why did you come armed with clubs and swords to apprehend me, like a thief, in this clandestine manner?

53 You know that I was every day publicly instructing the people in the temple—yet you laid no violent hands upon me—But you will now be suffered to prevail, and to execute your infernal designs against my life.

§—54 THOSE who apprehended Jesus dragged him before the high priest—Peter followed the company at a distance, and went after them into the house,

55 and the high priests servants lighting a fire in the hall, he sat down among them.

56 Here one of the servant maids fixed her eyes upon him as he was warming himself, and said to those who were present—This man was one of the companions of Jesus.

57 He declared in the most solemn manner, that he did not so much as personally know him.

58 A little after, another person looking earnestly at him, said, Thou art one of his disciples—He peremptorily denied that he ever was.

59 About an hour after, another saw him and asserted in the most positive terms, that he certainly was one of his followers—for he was undoubtedly a Galilæan.

60 Peter said—I never had any connections with him—nor do I know what you mean—That moment the cock crowed.

61 Jesus turned and fixed his eyes upon Peter—That look pierced him and instantly brought to his remembrance what Jesus had lately told him—That before the cock crowed, he should have denied three times in the most solemn terms that he ever had known him.

62 The thought stung him with remorse—and going out, he burst into a flood of bitter tears.

§—63 IN the mean time the persons who stood about Jesus offered him every insult and indignity.

64 They first hoodwinked him—and then struck him on the face, saying at the same time—O thou who art so emi-

¹ What we translate, in *Kings* and *Chronicles*, *porters of the temple*, should have been rendered *guards* of the temple. Of the *officers* of these the evangelist here speaks.

nently endowed with prophetic gifts, tell the person's name who struck you!

65 With many other cruelties of this nature they abused him—branding him with the most odious names, and pouring upon him all the contumely, insult and ridicule, they could invent.

§—66 Very early in the morning, the high priests, the inferiour clergy, and the magistrates met in council—and Jesus was ordered to be brought before them.

67 The assembly then said to him, Tell us explicitly—Art thou the Messiah?—Jesus replied—If I should answer in the affirmative, you would not credit me.

68 And if I should exhibit before you the strongest proofs and demonstrations that I was that personage, you would neither be convinced^k, nor acquit me.

69 You will however soon see a striking proof of my dignity—for you shall see me, the son of man, invested with the highest authority and power^l at the right hand of God.

70 Upon this they all clamoured—Art thou the son of

God?—Jesus said, Most assuredly I am.

71 The assembly then said—What occasion have we for evidence against him—You have all heard the horrid blasphemies he hath just uttered.

CHAP. XXIII.

1 THE whole assembly, being unanimously resolved upon his condemnation, conducted him to Pilate the procurator of Judæa.

2 Soon as they were admitted, they began to alledge many heavy crimes against him—This person, they said, hath been for a number of years seducing the province from their allegiance—using all his influence to prohibit the payment of tribute to the Emperor, and arrogantly styling himself Messiah the King.

3 Pilate then said to him, Dost thou assume the title of the sovereign of the Jews?—Jesus answered in the affirmative.

4 Pilate after examining him, turned to the high priests and to the populace and said—I do not find this man guilty of any capital crime.

^k In the original it is—*ask and answer*, denoting free debate, by which truth is investigated and explored.

^l Referring to the destruction of *Jerusalem*—in which his power would be displayed.

5 At this declaration of the governor they raised loud and vehement clamours— This impostor, they said, hath been raising disturbances in every part of Judæa—haranguing the mob every where—and the tumults he first excited in Galilee have reached the capital and produced universal confusion in the nation.

6 Upon the mention of Galilee, the procurator asked, if the prisoner was a Galilæan.

7 And when he understood that the scene of these public transactions had been chiefly laid in Herod's dominions—he ordered him to be conducted to that monarch—whom the present festival had brought to the city.

§—8 At the sight of Jesus Herod was in raptures—He had been extremely desirous a long time to see one, of whom he had heard so many amazing accounts—He therefore now flattered himself that his curiosity would be gratified by seeing him perform some signal and astonishing miracle.

9 He therefore begged and importuned him with repeated and urgent solicitations to favour him with the exhibition of his miraculous power—But to all these im-

portunate entreaties Jesus answered not a word.

10 The high priests and Jewish clergy stood by all the time, with extreme virulence and incessant clamour charging him with the most atrocious crimes—and vehemently urging his condemnation.

11 Herod finding his hopes disappointed, looked upon him as an object of the vilest contempt—and himself and his officers joined in insulting and treating him with the lowest banter and derision—After having been the sport of their inhumanity and cruelty they arrayed him in a robe of mock royalty—and sent him back to Pilate.

§—12 THAT day friendship and harmony were restored between Pilate and Herod—and all the former differences that had before subsisted between them, were now composed by a mutual reconciliation.

§—13 WHEN Jesus was sent back without any sentence being pronounced upon him by Herod, the procurator convoked the high priests, the magistrates, and the people,

14 and thus spoke—You have brought before me a person, as a disturber of government, and I have taken an examination of him before you

you all, but have found him guilty of none of those crimes with which you have charged him.

15 Neither doth Herod think, tho' he hath heard all that you have alledged against him, that he hath done any thing that merits capital punishment.

16 I will therefore sentence him to be whipped——and then release him.

17—For the procurator had established a custom of gratifying them every passover with the acquittal of any one prisoner they should desire—

18 The whole assembly hearing this—with a loud and violent vociferation cried — Drag him away, Drag him away^a! and oblige us with the release of Barabbas.

19 This Barabbas was a notorious ruffian, who had been imprisoned for raising an insurrection in the city, and committing murder.

20 Pilate desirous to acquit Jesus made a second effort to appease the enraged multitude.

21 But his voice was drowned in one vehement and universal clamour, that repeated, Crucify him! Crucify him!

22 He persisted to make a third attempt to placate their

violent fury—endeavouring to convince them of their injustice—What capital crime, he asked them, do you charge him with—I have examined him and found nothing in his conduct that deserves death—I will give orders for his being publicly whipped, and dismiss him.

23 At this they again pierced the air with their cries—and with more determined vehemence and fury than ever demanded his crucifixion—The violence of the populace and the urgent solicitations of the high priests at last prevailed upon the procurator to comply.

24 Pilate then gave orders that he should be executed according to their request.

25 At their united importunity he released out of prison one who had perpetrated murder and caused a riot—but surrendered up Jesus to their implacable and bloody resentments.

26 As they were dragging him to the place of crucifixion they seized one Simon a citizen of Cyrenè, whom they happened to meet as he was coming to the city,—and compelled him to take the cross and carry it after him.

^a The words are repeated in the Cambridge MS.

§ — 27 THERE followed him to the place of execution a prodigious crowd of people—the women beating their breasts and deploring his unhappy fate with the most piercing lamentations.

28 To these he turned and thus spoke—Ye daughters of Jerusalem! let not my miserable end provoke your tears, but let them flow for the dreadful destiny in which yourselves and your children will shortly be involved.

29 For the time will soon come, when the distracted mother shall exclaim—Happy, Happy is the barren woman! Thrice happy the bosom that never felt maternal tenderness!

30 Such dire misery and horror will then reign, that men shall passionately wish the mountains and hills to overwhelm them, and to hide them from the dreadful spectacle^a.

31 For if the *green* bough burns with such violence, with what horrid fury will the *dry* tree blaze!

§ — 32 Two malefactors were also conducted along with him to the place of crucifixion.

33 Being arrived at Calvary, the place of execution, they

crucified him between two criminals.

34 When Jesus was extended on the cross he devoutly uttered this petition to God—Merciful father! grant them thy forgiveness, for they know not what they do! —The soldiers parted his cloaths and cast lots for them.

35 The common people stood spectators of this whole transaction—among whom were also the principal members of the Sanhedrim—who all united in offering him the most contemptuous insult and abuse—crying out—Since he is the great Messiah, the distinguished favourite of heaven, let him who hath saved such numbers from death, now save himself!

36 The Roman guards also conjoined in making him the object of their sport and derision—advancing up to his cross, and offering him vinegar,

37 and insolently saying to him—Since thou art the great sovereign of Judæa, let us see thee rescue thyself from thy present misery.

38 Over his head they fixed up this inscription in Greek, Latin and Hebrew: THIS IS THE KING OF THE JEWS.

^a Referring to their eating human flesh in the siege. See *Josephus*.

§—39 ONE of the criminals too from his cross calumniated him and said — Since thou art the illustrious Messiah, why dost not thou extricate both thyself and us from our present tortures !

40 But the other reproved him for his profane insolence, and said to him—How canst thou, who art in the same condemned and wretched circumstances, allow thyself to be guilty of such impiety against God !

41 We indeed justly suffer that punishment which our crimes have merited — but this person hath been guilty of no irregularity °.

42 He then said to Jesus — Do remember me when thou arrivest in thy happy future kingdom !

43 Jesus said to him — Wretched as I this day am, yet I can assure thee that thou shalt share with me the happiness of a blessed immortality.

§—44 AT twelve o'clock the whole land of Judæa was enveloped in universal darkness—which continued in all its horrors till three in the afternoon.

45 The sun was a great blank in the midst of heaven—the veil that separated the sanctuary and the holy of holies was rent in two.

46 Jesus then with a strong and vehement voice cried out — O Father ! into thy merciful hands I will resign my spirit!—Having uttered these words he expired.

47 When the Roman officer saw the *uncommon* circumstance that attended his last moments ^p, he was struck with religious awe and reverence, and said — Undoubtedly this was a good man !

48 And all the people who were present seeing the amazing phenomena with which his death was attended, in an ecstasy of astonishment and horror struck their breasts, and returned to their respective homes.

49 All his friends too, and the women who had attended him in his late journey from Galilee to the city, stood at some distance, and were spectators of those wonderful events.

§—50 There was at that time a member of the Sanhedrim, whose name was Jo-

° *ἁπορροῦ* is literally, *out of the way*. It signifies any thing *absurd*—any thing *inconsistent* with a person's general character.

^p Meaning—his crying out with a loud voice the moment before he expired.

seph — a person of a virtuous and most amiable character.

51 He was a native of Arimathea — one who lived in expectation of the speedy establishment of the Messiah's kingdom — and who had discovered the greatest aversion and abhorrence of the procedures of the Jews in this whole transaction.

52 This person came to Pilate, and begged he would give him the body of Jesus.

53 Having obtained his request, he took down the corpse — swathed it in fine linen, according to the Jewish custom — and reposed it in a tomb, which he had very lately hollowed for himself in the solid rock, and in which nobody had ever been interred.

54 The next day was called the *Preparation* — being the day that preceded the Jewish sabbath.

55 The women, who had

accompanied him from Galilee, followed the body — saw him perform these pious offices, and remarked the tomb, and the manner in which the corpse was deposited.

56 After they had seen these funeral obsequies performed — they returned into the city, and purchased a great quantity of rich aromatic spices, intending to embalm him — but deferred it till the sabbath was past — which they kept according to the prescription of the law.

CHAP. XXIV.

1 **O**N the first day of the week, soon as the morning dawned¹, the women above-mentioned and some of their companions along with them hastened to the tomb — carrying the aromatic spices², which they had purchased.

2 But

¹ This phrase *ορθρου καθυς* often occurs in the Greek writers — and there is a passage in *Aristophanes* which greatly illustrates this, and defines the time at which this visit was paid — *ΑΛΛΑ νυν ορθρου καθυς*.

ΒΔ. ΝΗ ΤΩΝ ΔΕ' ΟΤΙ ΓΑΡ ΑΝΕΣΤΗΚΑΣ ΝΥΝ,

ΩΣ ΑΠΟ ΜΙΣΩΝ ΝΥΚΤΩΝ ΠΑΡΑΚΑΛΩΤΕΣ Μ' ΑΕΙ,

ΑΝΧΥΡΕΣ ΕΧΟΝΤΕΣ ——— It follows ——— ΑΛΛΑ ΓΑΡ

ΣΠΕΥΘΩΜΕΝ — ΠΡΙΝ ΗΜΕΡΑΝ ΓΕΝΕΣΤΩ. *Aristoph. Vesp. p. 436. Fab.*

Ἐσπερα καθυς is also very late in the evening. The servants met them with lights returning from the pursuit, it being now *εσπερας καθυς*. *Plutarch Æmil. 486.*

² The same funeral honours were also paid to the remains of *Sylla* by the ladies of *Rome*. "The ladies are said to have brought to his corpse

2 But when they were arrived at the place they found the large stone that blocked up its entrance rolled away.

3 Upon this they entered the monument, but were astonished to find the body of Jesus conveyed away.

4 But while they were in the most cruel perplexity, mutually expressing their amazement at such an unexpected event — two celestial beings, in an human form, suddenly presented themselves — clad in robes that darted the most dazzling splendor and effulgence¹.

5 At so sudden and awful a spectacle they were chilled with terror, and sunk prostrate on the ground — The angels then said to them, What hath induced you to seek for the living in these dreary recesses where death and horror reign?

6 The object of your enquiries is not here — he hath quitted the mansions of the dead — Do you not remember what he expressly told you in Galilee?

7 “That the son of man would by the vilest perfidy be delivered into the hands of his bloody persecutors — that he would be crucified, but on the third day would rise from the grave.”

8 They then recollected that they had heard him make use of these very expressions.

9 They quitted the sepulchre immediately — and returning to the city reported all these circumstances to the eleven Apostles and others who were along with them.

10 The persons who had visited the sepulchre, and now brought this relation to the apostles, were Mary Magdalene, Joanna, Mary the mother of James, and their attendants on this occasion.

11 But they paid them not the least credit — looking upon the whole account as an absurd and visionary tale.

12 Peter however got up, and ran with anxious and precipitate steps to the tomb — but when he stooped and looked into the monument, he saw only the linnen rollers

such a prodigious quantity of aromatic spices, *αρρωματα*, that of the *frankincense* and *cinnamon* there was formed a figure of *Sylla* as large as life. This passage shews what these *αρρωματα* were, that they were dry spices, and not wet as *Grotius* supposes.

¹ *εξαίτοτως* should have been rendered, *suddenly appeared*. Consult H. K. 124. J. 201. *Plut. Demet.* p. 1630. *Edit. 8vo. Gr. Steph.* Luke, ii. 9. *Acts*, xxiii. 27. See Note on *Acts* xxiii. 27.

² The original is very expressive — robes that shot lightning.

lying along — Being convinced that the body was gone, he went back towards the city, lost in astonishment and wonder at so strange an event.

§—13 AFTER this, on the same day, as two of the disciples were going to Emmaus, a village sixty furlongs distant from Jerusalem,

14 and conversing on the road on all the late remarkable events :

15 While they were eagerly discussing the subject, and were now mutually engaged in warm debate—they were joined by Jesus.

16 But their faculties were so entirely suspended and engrossed in the conference, that they did not narrowly observe and recognise his person.

17 Jesus said to them — What is the subject that hath so warmly interested you on the road, and which appears to have sunk you in so much gloom and dejection ?

18 One of them whose name was Cleopas said to him — Art thou the only foreigner in Jerusalem, that are not acquainted with the signal events that have lately happened ?

19 What events ? he said — The distinguished transactions, they replied, of one

Jesus, a native of Nazareth, a most illustrious prophet, who exhibited to the world the most amazing miracles, and delivered the most sublime and heavenly doctrines to all the people of Judæa.

20 Hast thou not heard how this eminent personage was by the high priests and our Sanhedrim publicly condemned and crucified ?

21 We indeed flattered ourselves with the fond sanguine hope, that this was the very person who was to have procured Israel complete deliverance and felicity — Know, however, that this is the third day since his execution.

22 We have also been greatly alarmed by some women who were our friends, who went very early to visit the tomb ;

23 for on their return to us they reported that the body was gone, and that they had seen an apparition of angels, who assured them that he was restored to life.

24 Some too of our companions went to the tomb, and found every circumstance true which the woman had related — They were convinced by ocular demonstration that the body was not there.

25 He then said to them

— O how inattentive and inconsiderate you are ! How unwilling to believe all the most plain and express predictions of the prophets !

26 Was not the Messiah to submit to all this series of sorrows, before he should be invested with the illustrious dignity and honours of his glorious kingdom ?

27 He then adduced and explained to them all the prophecies respecting himself in a regular order from Moses down to the latest prophets.

28 When they were got to the village, whither they intended at first to go, he seemed desirous to have proceeded farther :

29 But they solicited him in the most importunate terms to lodge with them that night, as the day was far declined— They at last prevailed upon him, and he went along with them.

30 When he sat down with them to supper, he took bread, and after offering up his devout acknowledgments to

God, he broke and distributed it among them.

31 This action at once drew their eyes and attention upon him— They knew him— but he instantly quitted them.

32 Then they turned in amazement to one another and said—What stupidity not to know his person before—for were not our hearts inflamed with sacred ardor, while he was discoursing with us on the road and interpreting to us the holy scriptures !

33 They got up that moment and went back to the city to impart the happy news to the rest of the disciples and their attendants—whom they found all assembled together.

34 But the moment they entered, the company in an ecstasy of joy cried out— Jesus is most certainly risen ! Simon Peter hath seen him !

35 Then they two recounted all the circumstances that had occurred in the road to Emmaus, and how they were convinced of the identity of

* Thus ἀφαντός is used — and not that our Lord *vanished*, as if he had no *real* body. Αὐτός δ' ἐστίν ὁ ἀφαντός ὁ σωζόμενος ὡς ἔστι ζωὴν ; Into what country hath the herdsman *suddenly fled* ? Theocrit. Eid. iv. 5. Anacreon says of the swallow.

Χαίρουσι δ' αἱ ἀφαντός

Ἡ Νύκτωρ ἢ πῶς Μεμφουσ. Ode xxxiii. 4, 5.

Οὐρα μὴ ἀσπερμὸς γένῃ καὶ ἀφαντός ἀληταί

Ἀερδαν — Π. Τ. 303.

his person, when his peculiar manner before supper had fixed their attention to it.

36 While they were relating these circumstances, and every one's attention was totally engrossed by the account — Jesus came unperceived, and standing in the midst of them accosted them with the usual salutation—May universal happiness attend you!

37 They were instantly seized with the last terror and consternation—for they believed they saw a spectre.

38 Jesus then said to them — Why are ye thus intimidated?—Why do ye suffer such frightful images to seize your minds and to fill you with such perturbation and horror?

39 View attentively my hands and my feet — Convince yourselves of the identity of my person—contemplate and handle me—A spectre hath not flesh and bones, as you have ocular and sensible proof that I have.

40 Having said this he showed to every one of them his hands and his feet—and bad them remark the scars with which they were impressed.

41 But the belief of some

being still suspended by an excess of rapture and amazement, to give them farther proofs of the reality of his person, he desired they would give him some victuals.

42 They brought to him part of a broiled fish and some honey comb.

43 Then he took and eat before all the company.

44 He then said to them —I told you in the most explicit manner in many former conversations that all the predictions relating to myself in the law of Moses, in the subsequent prophets, and in the psalms, were to receive an exact accomplishment.

45 He then dispelled the prejudices that before clouded their minds—and made them see the original intention and design of the prophecies in the most clear and perspicuous light.

46 He concluded with saying—These are the express predictions of scripture—the plain tenor of which is, That the Messiah was to suffer and die—that on the third day he was to rise from the grave—

47 — that repentance and remission of sins were to be proclaimed in his name, to every nation in the universe

Ἡ ΑΛΛ' ΑΥΤΗ ΔΕΙΞΕ ΕΣΤΙ ΣΡΟΤΩΝ, ΟΤΙ ΚΙΝ ΤΙΘΑΝΤΑΙ,

Ου γαρ εστι σαρκας τε και οσθα ιηου εχουσιν. Οδυσ. Α. 217, 218.

— that the first preachers were to open their commission in Jerusalem — and from this city, as a center, to diffuse the joyful tidings of this dispensation to the extremities of the globe.

48. And do you be the public witnesses of these facts in the world.

49. Be assured that you shall receive those spiritual endowments which my heavenly father hath promised to impart to you — But continue at Jerusalem 'till you are invested with these divine powers.

§—50 HAVING given them these instructions, he led them

out of the city as far as Bethany—there he lifted up his hands and pronounced his blessing upon them.

51 While he was engaged in this pious office — he was taken up from them, and conveyed to heaven.

52 Struck with this amazing spectacle they prostrated themselves—and after paying him divine honours*, returned to Jerusalem, gladdened with the most rapturous joy.

53 And constantly every day they resorted to the temple—with the devoutest fervour praising and celebrating God for all these great and distinguished events.

* Because he was now constituted, by the supreme Being, the universal governor of all things.

THE HISTORY OF JESUS

BY J O H N.

CHAP. I.

1 **B**EFORE the origin of this world existed the LOGOS¹—who was then with the Supreme God—and was himself a divine person.

2 He existed with the Supreme Being, before the foundation of the earth was laid :

3 For this most eminent personage did the Deity solely employ in the formation of this world, and of every thing it contains.

4 This exalted spirit assumed human life—and from his incarnation the most pure and sacred emanations of light were derived to illuminate mankind :

5 This light shot its beams into a benighted world—and

conquered and dispelled that gloomy darkness, in which it was enveloped².

6 To usher this divine personage into the world, and to prepare men for his reception, God previously commissioned and sent John the Baptist.

7 This prophet came to give public notice that a glorious light would shortly appear—to excite all the Jews to credit and receive this great messenger of God.

8 John himself openly disavowed all pretensions to this exalted character—declaring, that *he* was only appointed of God to give public information of this illustrious personage.

9 That divine person was

¹ The *Platonists*, whose Philosophy obtained among the *Jews* at this time, and particularly *Philo*, speak of REASON as a Being inferior and subordinate to the Supreme God. “The material World was made after the likeness of the *second* God, who is the REASON of the supreme God, Ος εστιν εστις ΛΟΓΟΣ. *Philo* apud Euseb. Prep. vii. 13.” In his book of *Husbandry*, he also calls REASON God’s *first* born son, παρωτογονος υιος, p. 152.”

² Alluding to that pure and perfect Dispensation of Religion which he introduced among mankind.

the true light — which with its sacred rays illuminates every rational being.

10 This exalted Being formed the world—did afterwards make his public appearance in it—but it rejected him.

11 He made his public appearance among his own favourite nation the Jews — but his own favourite nation repulsed him.

12 But those of the Gentiles, who embraced his doctrines, and were firmly persuaded of the truth and authority of his religion, he invested with the distinguished privilege of the sons of God.

13 This singular and sacred privilege these Heathen countries did not derive from any lineal descent, from any eminent piety and virtue of their progenitors, or from any efforts of human wisdom and philosophy — the benignity of God *solely* conferred it upon them.

14 The LOGOS assumed human nature, and resided among us—communicating to mankind the most sacred and

heavenly truths — and we were spectators of all the astonishing transactions of his life—by which he demonstrated himself to us to be the distinguished favourite of heaven*.

§—15 JOHN the Baptist gave the most explicit testimony of his person and character, by making the following public proclamation — “ This, this is the very person I referred to, when I told you, That my successor would be a person of greater dignity and eminence than myself.

16 “ This is the person, from the immense plenitude of whose love and benignity it is that we^b have received a glorious and perfect dispensation to supersede and vacate the former,

17 “ for the law was promulgated by Moses — but a nobler scheme, replete with benignity and the most important truths, is now published by Jesus the Messiah.

18 “ None of the former law-givers had any personal intercourses with the Deity

* Only begotten means the object of one's fondest affections: such as an only child is. This term is applied to Christ, to show us, how elevated and distinguished his station was amongst the orders of celestial spirits.

^b As this is a Prophecy, John speaks here, as other Prophets do, of things future as present. *χαρις αὐτῷ χάρις* means, the Christian Dispensation instead of the Jewish.

— but this most illustrious favourite of heaven hath been admitted into the bosom of the Father, and is enabled to communicate to mankind the clearest discoveries of his perfections and counsels.”

§—19 THIS also is another testimony that John the Baptist gave publicly to Jesus, when the Sanhedrim deputed a number of priests and levites to interrogate him concerning his pretensions, and to receive a categorical answer from him, who he was.

20 The answer he gave to this solemn message was not evasive—it was plain and explicit—I really am not the Messiah.

21 They then asked him, Are you Elias?—He said he was not—Are you any of the old prophets restored to life?^c?—He replied, I am not.

22 They said to him—Satisfy us then who you are—for we were publicly commissioned to make these enquiries of you, and must report your answer—What is the character you assume?

23 To this John answered in the words of the prophet Isaiah

“ I am the voice of an herald making public proclamation in the solitude, O prepare for the speedy advent of the Messiah!—Make a soft and easy path for his sacred steps.

24 (The persons who were sent from Jerusalem to propose these questions were Pharisees)

25 What hath then induced you, they continued, to baptize in this public manner, if you are neither the Messiah, nor Elias, nor any other of the antient prophets?

26 He replied—I administer only *water*^d baptism—But there is a person now among you, who is appointed to be my successor—but with whose character you are not as yet acquainted—

27 he is possessed of infinitely superiour eminence and dignity than I am—for whom I deem not myself worthy to stoop and do the meanest office.

28 The above transactions happened at ^e Bethabara, the great passage over Jordan, where John was then baptizing.

^c This is a proof that the Jews had now adopted the *Platonic Philosophy*—one doctrine of which was, the *Transmigration of Souls*, here mentioned.

^d Meaning, that the *Messiah's* would be of a *different* nature. See *Acts* ii. 3.

^e *Bethabara* signifies, *the house of passage*.

§—29 THE day after this John the Baptist descried Jesus at some distance as he was advancing towards him—and instantly cried out, in rapture, to the surrounding multitude—“Behold yonder is the amiable object of the divine love, who is appointed to reform mankind!”

30 “This is the very person I referred to when I told you, That my successor would be a personage of infinitely greater dignity and eminence than myself.

31 “I did not know that this was the person, before I baptized him—I only knew myself to have a divine commission to administer baptism, in order that by this means HIS character might be publickly known and discovered by the Jews.”

32 John gave this express testimony of him—“I saw the spirit descend from the sky with the rapidity of a dove, and light upon him.

33 “Before this, I did not know that he was this great and illustrious prophet—When I saw this circumstance, I was immediately convinced of the identity of his person—because that Being, from whom I received my commission to baptize, suggested to my mind, That the man on whom I should

see the spirit descend and rest, was the very person, who should baptize with the holy spirit.

34 “This amazing phenomenon I saw—and I declare to you in the most solemn manner, That this person is the son of God!”

§—35 THE next day as John was standing along with two of his disciples,

36 he discovered Jesus, at some distance, walking—and said, Behold the amiable favourite of heaven!

37 His two disciples, hearing these expressions, immediately went after Jesus.

38 He turning, and seeing them follow him, said to them,

39 What induces you to follow me?—They asked him, in the most respectful manner, where he lodged.

40 He said to them, if you will attend me I will show you—They accompanied him, it being now about ten o'clock—and spent that day with him.

41 One of these two who heard John utter these expressions, and whose curiosity was excited to follow Jesus, was Andrew, Simon Peter's brother.

42 He, after this interview and conversation with Jesus, instantly went to find his brother

ther Peter—and the moment he met with him cried out, in the highest transport — We have found the great Messiah!

43 He then brought him directly to Jesus—The instant Peter came in, Jesus fixed his eyes upon him, and said — You are the son of Jonas — and your name is Simon^c — but your surname shall be Peter^e.

§—44 THE day following Jesus purposed to go into Galilee—and happening to meet with Philip, said to him, Follow me.

45 Philip was an inhabitant of Bethsaida — the same town in which Andrew and Peter lived.

46 Philip meets with Nathanael, and in an extasy of joy cried out—We have certainly found that divine person whom Moses and all the subsequent prophets have so distinctly described — His name is Jesus, the son of Joseph of Nazareth.

47 Is it possible, replied Nathanael, that any thing that is good can come from so obscure and wicked a place as Nazareth — Philip said,

Follow me, and converse with him.

48 As Nathanael was advancing towards him, Jesus said to those who stood by — Behold a true and genuine Israelite! a man who possesses an heart entirely free from all insincerity!

49 Nathanael said to him — How is it possible for you to know any thing of my real character? — Jesus replied, Before Philip spoke to you, I was a witness of your private^b transaction, when you was under the fig-tree.

50 Upon this Nathanael in astonishment cried out, Divine instructor! Thou art the son of God! Thou art the great Messiah and Law-giver of Israel!

51 Jesus said to him—Dost thou acknowledge me to be the Messiah, because I discovered that I was conscious of what thou didst in silence and secrecy under the fig-tree? — Be assured that thy faith in me shall be confirmed by more striking and illustrious proofs:

52 For you shall, for the future, behold the most sig-

^c Tho' he had never seen him before, he saluted him, immediately, by *his* name and his *father's* name.

^e Which signifies a *Rock*—prophetically referring to his laying the *first* foundation of the Christian church. See Acts.

^b Probably, he had been praying.

nal interpositions of heaven in my favour — you shall see the sky sever, and the blessed angels descend to escort the son of man up to the celestial regions¹.

CHAP. II.

1 **T**HREE days after this there was a marriage celebrated in Cana of Galilee—and the mother of Jesus was one of the company.

2 Jesus and the four disciples above-mentioned were also invited to the nuptial entertainment.

3 Their wine proving deficient, his mother said to him—Son! the wine is quite exhausted!

4 Jesus said to her—Mother! it is not for you² to dictate to me when I am to exert my miraculous power — The time of my public ministry in this country is not yet arrived.

5 His mother calls the waiters, and says—Whatever

my son bids you do, be sure you obey him.

6 There were in the house six stone water-vessels, placed according to the Jewish rite of purification, which contained each about two or three firkins.

7 Jesus said to the servants—Fill these vessels with water—They filled them all up to the top.

8 Jesus then said—Draw out some of the liquor, and carry it to the governour of the feast.

9 When the master of the ceremonies tasted the water, now converted into most excellent wine—he was astonished—he could not imagine how they obtained it — The servants only, who had brought him the liquor knew this — He instantly calls the bridegroom to him,

10 and says—It is always customary at an entertainment to bring out the best wine *first*—and when the taste of the company is blunted with drinking it is usual to

¹ Referring to his *Ascension*.

² The phrase *τι σοι καὶ σοι* ought rather to have been translated, What have *you* to do with *me*. Thus *Anacreon*:

*Μάδες ἔν με, ὄφρατι δύνῃ,
Οὐδὲν ἔστι σοι τὰ καίμει.* Ode 24. 356.

Corroding cares! let me be free:
What have you to do with me,

bring them wine of an inferior sort—You have, it seems, reversed this custom—for you have reserved your best wine to the *last*.

11 This miracle, which Jesus now performed in Cana, was the first that he¹ publickly wrought—Here it was that he first openly displayed that transcendent power with which he was endowed—by which his four disciples were convinced that he was the Messiah.

§—12 AFTER this he went down to Capernaum, accompanied with his mother, his brothers, and his disciples—but spent only a few days in that town,

13 For the Jewish passover was near, and he went up to Jerusalem to celebrate that solemn festival.

14 Upon his entering the temple he found great numbers of men industriously employed in selling oxen, sheep and doves for the sacrifice, and the bankers sitting in their offices, and engaged in giving Jewish coin in exchange for foreign.

15 When he saw this busy scene, he made a scourge—and with an authority, which none could resist, expelled

out of the temple all the sellers, and the oxen and sheep they exposed to sale, overturned the tables of the bankers, and scattered their money upon the pavement:

16 Saying to those who sold doves, Take away these stands instantly out of the temple, and convert not my father's house into a convenient place for you to transact such sordid and mercenary commerce.

17 These transactions brought to the disciples remembrance the following apposite passage of scripture—“The flame of thy zeal for the honour of the temple hath devoured thee.”

18 After this the Jews came about him and said—What proof do you produce of your being authorized to act in this public manner?

19 Jesus replied—Demolish this temple—and in three days time I will erect it in all its former perfection and glory.

20 The Jews answered—This temple was the labour of six and forty years—and art thou able to rear such a vast and stately structure in three days!

¹ Because it appears that he had before wrought *private* miracles, by his mother bidding the waiters obey him.

21 Jesus only meant the temple of his body.

22 This incident of his life the disciples recollected after his resurrection—and it served to establish their belief in those prophecies which predicted his death, and to confirm the truth of those discourses, in which he had foretold his crucifixion and restoration to life.

23 During this festival, which he celebrated in Jerusalem, many were convinced that he was the Messiah by the amazing miracles, which they saw him perform.

24 Jesus however did not repose any sanguine confidence in their fidelity to him^m——for he perfectly knew the principles and dispositions, by which all men were actuated.

25 Nor had he occasion for any man to attest the

character of another—for he infallibly knew by what internal springs and motives every person was governed.

CHAP. III.

1 THERE was a Pharisee called " Nicodemus, a member of the Sanhedrim.

2 This gentleman privately stole to Jesus in the silence of the night to have an interview with him—and thus accosted him—Illustrious teacher! we conclude that you are invested with a divine commission to instruct mankind, from the stupendous miracles you perform——such as it is impossible for any person to exhibit, if not delegated and authorized by the Deity.

3 Jesus said to him—Let me solemnly assure you that if any man's notions be not rectified^o, and he be born

^m Because he knew that the great and leading men would prevail with them to abjure his cause, and renounce their attachment to him. It appears from *Josephus*, as well as the *New Testament*, that the Populace was entirely at the devotion of the *Pharisees*. *Τοσαυτην δὲ ἐχούσιν τὴν ἰσχύον παρὰ τῷ πλῑθει, ὡς καὶ κατὰ βασιλεῖς τι λεγόντες, καὶ κατὰ ἀρχιερεῖς, ἰσθὺς πισυνδῶ.* "They had such prodigious influence on the populace, that whatever they spoke even against an Emperor or an Highpriest was instantly credited by them." *Jos. Ant. Lib. 13. C. 10. § 5. Hudf.* This passage excellently explains, what would be otherwise absolutely unaccountable, that the same people were capable of crying *Hosanna!* and *crucify!* almost with the same breath.

ⁿ Nicodemus is a *Greek* proper name, and occurs in *Plutarch's* Life of *Pelopidas*. Necessary indeed for that poor wretch *Nicodemus*. Edit. Steph. 8vo. p. 509.

^o The design of Nicodemus' visit to our Lord was to sound him about erecting a *secular* kingdom. Jesus knew his design—and exposed the folly and absurdity of his expectation of temporal grandeur.

from above^p, he will not embrace the gospel.

4 To this Nicodemus replied—How is it possible for a man advanced in years to receive a second birth?

5 Jesus answered—suffer me in the most solemn manner to declare, If any one is not morally regenerated, and is not what the washing with water figuratively imports, he will not be disposed to embrace the gospel.

6 There is a *literal*, and there is a *figurative*, birth.

7 You need not express surprise at my asserting that the notions of you Jews must be rectified, and yourselves be born from above.

8 As the wind blows in all directions from every point—and tho' the sound of it strike the ear, yet none can tell from what repository it comes, or what regions it visits, after it hath passed him—so imperceptible and extensive

shall be the progress of the gospel, and converts to it be collected in every climate.

9 Nicodemus answered—How is it possible that these events should ever happen!

10 Jesus replied—Can so learned and celebrated a Rabbi be ignorant of these truths!

11 I can solemnly assure you that I speak from certain knowledge, and attest only facts, for the veracity of which I have had the most undoubted evidence—and yet you are not disposed to credit my testimony.

12 If I tell you these plain and simple truths and you will not credit them—how could you relish and embrace more sublime and mysterious discoveries!

13 None of the former prophets was ever admitted into the seats of celestial joy in order to attest to men the reality and happiness of this state—the son of man, who is

^p *Ανωθεν* never signifies *again*, but always *above*. *Ανωθεν καταβαιν.* a descent from above. *Plut. Numa.* 122. *Ανωθεν της νεως* from above the ship. *id. Themist.* p. 214. *Ὡς μὴδὲν ἐμπροσθεν των ανωθεν*, that nothing might fall from above. *id. Pericl.* p. 303. *Καταδων ανωθεν*, looking from above. *id. Marcell.* p. 561. An alp was brought among some figs, which was covered over with leaves, *ανωθεν επι καλυφθεισαν.* *id. Anton.* 1747. Observe also the opposition in the following Passage. *φωτα πολλα, τα μεν καταθεν ὀδῃ, τα δὲ ανωθεν.* Many lights, some from below, some from above. *Plutarch Aratus,* p. 1895. *Ed. Gr. Steph.* 8vo. Every good gift descends from above, *καταβαινον ανωθεν.* James i. 17. The wisdom that cometh from above, *ανωθεν καταρχομενη,* Ch. iii. 15.

¹ The words *σὰρξ* and *πνεῦμα* are often used to signify the *literal* and *figurative* sense. See Chap. vi. 63.

descended on earth, was the only person that ever resided in those blessed abodes.

14 But as Moses fixed the brazen serpent on a pole in the wilderness—in the same manner will the son of man be elevated^{*},

15 in order that all those who embrace his religion may not incur everlasting destruction—but obtain a blessed immortality;

16 for the supreme God was affected with such immense compassion and love for the human race, that he deputed his son from heaven to instruct them—in order that every one who embraces and obeys his religion might not finally perish but secure everlasting happiness.

17 For the benevolent father of the universe did not send his son to condemn and punish mankind, but to rescue and save them from misery and ruin.

18 He, who is convinced of the truth of his religion by its evidences, shall not be finally condemned—but he, who rejects these proofs, is already condemned—because he wilfully refuses his assent to the evidences of a person's mission, whom God hath invested with

the greatest authority and power.

19 And what will expose such to this future condemnation is, that God hath been pleased to diffuse among men a light so transcendently glorious and divine, but their judgments, wilfully depraved, preferred gloomy darkness to its cheering and sacred beams.

20 For he that is enslaved to his vices abhors the light of truth and virtue, and dreads to approach it, lest the deformity of his conduct should be publicly exposed:

21 But he who hath a sacred regard for moral goodness and truth advances to the light with conscious boldness—that his actions, in the most conspicuous manner, may appear to have proceeded from religious principles.

§—22 AFTER this interview with Nicodemus Jesus and his disciples retired into the remote parts of Judæa—where he continued for some time and baptized.

23 John too at the same time was baptizing at a place called Enon near Salim, where there was plenty of water—Hither great numbers resorted and were baptized by him.

* Alluding to his Crucifixion.

24 For the events hitherto related of Jesus happened before John's imprisonment by Herod.

25 There rose about this time a warm debate between the Jews and John's disciples concerning the efficacy of their master's baptism for the purposes of purification.

26 The disciples of John therefore came to him and said — Sir! the person you baptized on the other side of Jordan, and to the divinity of whose character you gave so signal a testimony, is now baptizing—and prodigious crowds from all parts are flocking to him.

27 John replied — “A man cannot act above that particular commission and office, which have been assigned him by heaven.

28 “You are witnesses, that I asserted in the most express terms that I was not the Messiah — but was only sent on purpose to usher and introduce him into the world, and to give public notice of his coming.

29 “As the bridegroom's friend sincerely rejoices to hear him express his felicity, and most cordially sympathizes with him in his conscious happiness—so the report of Jesus' increasing fame fills my breast with the highest transports:

30 “For *my* fame will diminish, *his* be augmented.

31 “He who descended on earth from the celestial regions hath a dignity infinitely superiour to all others—mine original is purely terrestrial, and my knowledge is solely confined to terrestrial things—but that divine person who left the regions of immortality is a most sacred and illustrious character.

32 “But tho' this exalted personage freely publishes and solemnly attests those heavenly doctrines, which he hath received from the most intimate and endearing converse with the Supreme Father in the mansions of eternal happiness—yet the generality of men reject his testimony.

33 “But every one, who hath admitted his sacred and infallible testimony, sets his seal to God's veracity in amply fulfilling his predictions.

34 “For this illustrious messenger, whom God hath now delegated on this important errand, is commissioned to reveal to mankind the gracious designs and counsels of God—for God doth not endow him with spiritual gifts and powers in a partial and limited manner.

35 “The supreme Father loveth his son and hath in-

vested him with full authority and universal dominion.

36 “ He therefore that embraces and obeys his doctrines will secure eternal life—but on him who wilfully disobeys and rejects them, the wrath of the Almighty shall be inflicted, and his life shall be extinguished to all eternity.

CHAP. IV.

1 **W**HEN Jesus understood that the Pharisees had received information of his collecting and baptizing greater numbers of disciples than John,

2 — tho’ it was not Jesus that baptized but his disciples—

3 to avoid their resentment, he quitted Judæa, designing to retire into Galilee.

4 The road he was to travel lay through Samaria.

5 In his journey therefore he arrives at a town belonging to the Samaritans, called Sichar — contiguous to that estate, which the patriarch Jacob bequeathed as an inheritance to his son Joseph.

6 Near this town was Jacob’s well — Jesus arriving here about six o’clock in the evening sat down on the side

of the well, faint and fatigued with travelling.

7 But as he was here reposing his wearied limbs, a Samaritan woman came to draw water — Jesus begged she would let him drink.

8 — for his disciples were gone into the town to buy provisions—

9 The woman replied — I am astonished how You, who are a Jew, can ask water of a Samaritan — for the Jews have not the least friendly intercourse with the Samaritans.

10 Jesus said to her — If you knew the illustrious ‘gift of God to mankind, and the dignity of that person who solicits this small favour from you, instead of *his* requesting, *you* would have importuned him to confer some rich blessing upon you, and he would have freely refreshed you with water from the most pure and perennial spring.

11 Sir! she continued, How is it possible you could give me the water you boast—as you have no bucket, and the well is immensely deep!

12 Are you a person of greater eminence than our illustrious ancestor Jacob, who dug this well to supply

* Thus *Socrates* calls himself the *Gift of God* to the *Athenians*, τὸν τῷ Θεῷ δωτὴν ὑμῖν. *Plato, Apolog. Socrat.* p. 93. *Foster. Oxon.* 1752.

himself, his family, and his flocks with water!

13 Jesus answered—The water of this fountain can only allay a momentary thirst, which is sure to return, and rage with the same violence as before:

14 But he, that is refreshed with that cooling and salutary water that I impart, shall never feel the uneasy sensations of thirst any more for ever—but the water he receives from mine hand shall prove in him an indefectible source of a pure and transparent stream, that will flow through all the ages of eternity.

15 The woman replied—Do, Sir! then give me some of this excellent water which you say is such a sovereign remedy to expel thirst, that I may not for the future have the trouble of coming to this fountain any more.

16 Jesus then said to her—Go into the town, and bid your husband come hither.

17 I have no husband, she replied—You say very true, said Jesus that you have no husband:

18 You have had indeed five—but the person with whom you now cohabit is not

your husband as you very justly declare.

19 The woman in amazement cried—Sir! this convinces me that you are a prophet!

20 As I am therefore now persuaded that you are invested with a prophetic character, be pleased to solve the difficulty I propose—Our pious ancestors paid their religious adorations on this very mountain—You Jews, on the contrary, assert that Jerusalem is the place, in which the Deity hath appointed that his worship shall be celebrated.

21 Jesus said to her—You may depend on the truth of what I now solemnly declare—The time will soon arrive when all religious worship that is offered both in Jerusalem and on this mountain, shall be fatally interrupted and cease¹.

22 You pay your religious homage to the creature of your wild and absurd imagination—we Jews are not mistaken in the object of our worship—to the Jews was revealed, and the Jews now worship, the one only supreme Divinity.

23 But a new dispensation

¹ Referring to the destruction of Jerusalem.

will be established—which is indeed *already* commenced—under which the only true and acceptable worshippers of the Deity will be those who worship him with genuine purity and integrity of mind—For these are indispensable qualities which the Deity solely regards in his votaries *.

24 God is a pure and perfect mind—and those, who offer him their religious homage, ought to address him with virtuous sincerity and rectitude of heart.

25 I know, resumed the woman, when the great Messiah comes, he will solve all our difficulties.

26 Jesus said to her—the person, with whom you have been conversing, is the Messiah.

27 Here the disciples came up and were amazed to find him engaged in conference with a Samaritan woman—None of them however ask-

ed him the reason of his conversing with her.

28 But the woman the moment she heard the above mentioned declaration, left her pitcher, and ran with the utmost precipitation into the town—saying to every one she met,

29 Come! see a man, who hath told me all the most secret incidents of my past life!—He can be no other than the Messiah.

30 They all flocked, accordingly, out of the town, and halted to see this remarkable person.

31 During this transaction the disciples begged he would partake of that refreshment they had just purchased.

32 To these entreaties he answered—I am furnished with refreshment, to which you are strangers.

33 The disciples hearing this, said one to another—Hath any person brought

* The only acceptable manner of worshipping the Deity is to be like him in the temper and disposition of the mind, *Hierocles*. “*Pythagoras* conceived of the first supreme Cause, not as a Being liable to passions and affections, but as a pure, invisible, conscious Intelligence. *Numa* too prohibited the *Romans* from representing the Divinity under any human shape, or in the figure of any animal. In consequence of which strict prohibition the *first Romans* had not in their temples, for 170 years, either picture or statue to represent the Deity. They erected, indeed, during this period, several temples and fanes, but they were wholly destitute of any external exhibitions of the Supreme. It being accounted the highest irreverence to assimilate the Greatest and Best to the vilest and worst: since the Deity can be apprehended no otherwise than by the mind.” *Plutarch Numa*, p. 113. Edit. Gr. Sigsb. 8vo.

him provisions, while we have been absent ?

34 Jesus said to them— Mine only refreshment and happiness is, to obey the will, and accomplish the designs of him who sent me.

35 There are you know four months yet to the harvest— But look over yonder * fields— What a glorious harvest they contain ! —already ripe, and fit to be gathered in ! —

36 And he who is industriously employed in reaping and collecting this invaluable harvest into the repository of eternal life, shall be abundantly recompensed for his faithful and diligent labours— and both the sower and reaper shall mutually share the most exalted joys.

37 But the present occasion verifies the old adage— “ One sows the seed, but another reaps the harvest.”

38 For I send you to reap a rich and plentiful crop, whose culture never cost you any labour—Your * predecessors with great fatigue prepared the soil — but you will reap all the advantages of their assiduous pains.

39 Great numbers accordingly of the inhabitants of that

town believed him to be the Messiah — convinced by the testimony of the woman, who declared that he had recounted to her all the principal circumstances of her past life.

40 The Samaritans, therefore, begged he would fix his residence among them— But he stayed only in the town two days.

41 During which time much greater numbers were convinced by his discourses that he was the Messiah.

42 And they said to the woman—We are not induced solely by your solemn declarations to credit his pretensions — but we have heard his divine doctrines, and are upon the best evidence persuaded that this most illustrious person is the real Messiah and Saviour of the world.

§—43 AFTER these two days were elapsed, he left the town and travelled into Galilee.

44 But did not choose to take Nazareth in his road— for it was a maxim with him, That no public instructor meets with respect in his own country.

45 Upon his arrival in Galilee, the men of that country cordially received him, and

* Which were then covered with *Samaritans*, flocking to see and converse with him.

* John the Baptist, and himself.

were convinced of his prophetic character — having lately been spectators of the miracles he had performed in Jerusalem at the paschal solemnity.

46 Jesus meeting with this kind and candid reception, went again to Cana, where he had converted the water into wine — While he was in this town a nobleman, whose son was dangerously sick at Capernaum,

47 being informed that Jesus had removed from Judæa into Galilee, travelled to Cana — and waiting upon him requested him to go down with him, and miraculously heal his son, of whose recovery there were now no hopes.

48 Jesus said to him — if I do not exhibit before you amazing miracles and prodigies, you will not credit my pretensions.

49 The nobleman anxiously repeated his request, begging he would hasten, before his dear child departed.

50 Jesus said to him — Return home — Your child is in perfect health — The gen-

tleman believed the words of Jesus, and left him chearful and satisfied.

51 On his return he was met by his servants — who assured him that his son was perfectly recovered.

52 The nobleman asked them, at what hour they had observed him to grow better? — Yesterday, they replied, about seven o'clock every feverish symptom instantly vanished, and he was reinstated in perfect health in a moment.

53 The nobleman then knew, that it was that very hour that Jesus had pronounced the words, and assured him of his recovery — By this signal miracle he and his whole family were convinced that Jesus was the Messiah.

54 This was the *second* miracle that Jesus performed in Galilee after his removal out of Judæa.

CHAP. V.

1 THE Passover of the Jews now approaching Jesus went up to Jerusalem.

2 There is in the city, at the Sheep-gate, a public

† Καλυμνῆθρα signifies a *bath*. Κατενόητο παρα τὴν μεγάλην καλυμνῆθραν. *Plutarch. Alex. p. 1295. Edit. Gr. H. Steph.* Ἀντὶ τῆς εἰς καλυμνῆθραν μικρὰς ἐμπύου, ἀντὶ τῆς εἰς τὸ μέγιστον πύου. Should any one fall into a little *bath*, or into the midst of an immense ocean. *Plato Repub. Lib. v. 332. Vol. I. Edit. Maffey.*

bath, called in Hebrew Bethesda, or the *house of mercy*, embellished with five Piazzas.

3 In these Piazzas lay a great number of unhappy objects, blind, lame, or those who had withered limbs — anxiously waiting the sensible and preternatural movement of the water :

4 For an Angel, at that particular solemnity, descended into the bath, and visibly put the water into a violent agitation—The very first that went into the bath, after this commotion of the water, was perfectly cured of any distemper he laboured under, how inveterate and obstinate soever.

5 There was now lying in the porticoes of this bath a miserable object, who had been in a wretched condition eight and thirty years.

6 Jesus fixing his eyes upon this wretched creature, and knowing that he had been a long time afflicted, asked him, If he was desirous to be cured of his distemper.

7 The unhappy wretch replied—I have no friendly hand, Sir! to help me into the bath, after its waters are put into motion—but all my endeavours to obtain relief from the salutary qualities then imparted to it are always sure to be rendered ineffectu-

al by some one or other getting in before me.

8 Jesus said to him—Rise—take up thy bed and walk home.

9 The words were no sooner pronounced, but the man was instantaneously restored to perfect health—He got up in perfect vigour—threw his bed on his shoulder, and walked out of the bath—This miraculous cure was performed on the sabbath.

10 The Jews, therefore, seeing the man walking along in this manner, in great indignation rebuked him, saying—Do not you know it is the sabbath day? How can you profane its sacred rest by carrying such a burden!

11 He answered—The person, who miraculously removed my disorder, bad me take up my bed, and walk home.

12 They asked him, Who it was that had presumed to make him violate the sabbath in this flagrant manner.

13 The man knew not, who it was, from whom he had received his cure—for there being a great crowd in the place at the time that Jesus had performed this miracle, he conveyed himself privately and imperceptibly away.

14 Some time after this Jesus happened to meet with this

this man in the temple, and said to him—Thou art now reinstated in thy former health and ease—be cautious, for the future, of relapsing into any wilful sins, lest a more dreadful calamity be inflicted upon thee.

15 The man transported with gratitude for the blessing he had received, went to the Jews, and in a flood of joy told them—That the name of his benefactor, to whom he was indebted for his miraculous cure, was Jesus,

16 This information violently inflamed their resentments against Jesus—and they immediately formed a resolution to murder him, for his presuming to violate the duties of the sabbath in this egregious manner.

17 Jesus said to them—My father from the creation of the world hath incessantly worked *every day* in supporting the frame of nature by his providence—and it is in imitation of him that I work, and perform benevolent actions every day indiscriminately.

18 This greatly exasperated the Jews, and instigated them to concert measures how to shed his blood—because he not only infringed the sacred duties of the sabbath, but had the impious

arrogance to call the Supreme Being his father, and to place himself upon a level with the Deity.

19 Jesus said to them—I most solemnly assure you, That the son doth not act in this manner by his *own* proper authority and power—this authority he *solely* derives from the father—to whose original commission and appointment he conforms his actions and conduct.

20 For the father hath been pleased to make the son the object of his most affectionate regards, and hath endowed him with the miraculous power you have seen exerted—and he will enable him to perform operations far more stupendous than these, that will excite your highest astonishment.

21 For example—As the Deity, by the irresistible exertion of his omnipotent power can reanimate the ashes of the dead, and inspire them with new life and vigour—so is the son empowered to recall into existence the deceased objects of his affection.

22 Neither will the supreme Father, at the general resurrection, preside in judgment over the human race—This most illustrious dignity of judging the world he hath conferred upon his son.

23 And the Deity hath exalted his son to this distinguished eminence, in order that the dignity of his station and office might engage mankind to honour the son in like manner as they honour the supreme Father of all — he, who treats the son with disrespect and contempt, treats with disrespect and contempt the blessed God, who commissioned and sent him to instruct the world.

24 In the most solemn manner I publickly declare to you, That he, who cordially embraces my doctrines, and is persuaded that I act by a divine commission, is entitled to everlasting life—he shall not be involved in the final condemnation and destruction of the wicked.

25 Be assured of this solemn truth—The time is coming, and hath * already commenced, when the dead shall hear the voice of the son of God, and be informed with new life.

26 For that power and principle of communicating life, which the Deity originally and essentially possesseth, he hath been pleased to confer upon the son.

27 And he hath moreover

appointed the Son to be the final Judge of mankind—* because he assumed human nature.

28 Let not these assertions excite your wonder and astonishment—Be assured a solemn day is approaching, in which every individual of the human race shall, in their tombs, hear the voice of the son of God,

29 be all reanimated in a moment—come out of their graves — and compose one vast assembly—Those who have lived virtuous lives shall be pronounced into everlasting happiness — those who have lived wicked lives shall be doomed to everlasting destruction.

30 The miraculous operations I perform are not owing to any essential power I myself possess — I derive it solely from God—his dictates are the measure of my obedience — and my obedience is founded in immutable justice — I arrogate no honours to myself—I study only to promote the honour and fulfil the appointment of the Deity, who invested me with this commission.

31 If I should require you to credit my pretensions up-

* Because Jesus raised several from the dead in his *life-time*.

† And consequently having once been clothed with the *same* nature with those he judges, he is thereby qualified to be an equal and candid judge of its infirmities and frailties.

on the sole authority of *my own* testimony, I should act as an impostor, and render the truth of my mission justly suspected.

32 An illustrious person publicly attested my character, and bore a true and honourable testimony to it.

33 This person was John the Baptist, to whom you solemnly deputed special messengers—who heard and delivered the clear and explicit testimony he gave to the truth of my mission and character.

34 But I court not human testimony, or strive to secure it in my favour—I only mention this to excite you impartially to weigh the evidence of my religion, and to induce you to embrace it and be happy.

35 John the Baptist, who gave so full an attestation to my character, was a glorious lamp, that emitted the most pure and effulgent splendours around—but tho' these useful beams, at first, appeared grateful to you, after so long an extinction of the prophetic light, you very soon grew tired of them, and wilfully refused to enjoy their salutary influence.

36 But I can produce a testimony infinitely more strong and striking than this of John — The miraculous operations, which my father

hath enabled me to perform, carry the fullest conviction in them, and are an irrefragable appeal and testimony to the world, that the Deity hath sent me.

27 These are public proofs that the Deity, who sent me, hath invested me with a divine commission — But you are so incorrigibly depraved and prejudiced, that you neither listen to the voice of the Deity speaking by me, nor discern the plain and evident impressions of his supreme wisdom and power on my person and character.

38 And you have not that reason, which he originally gave you, in its genuine uncorrupted state—for you disbelieve and reject him whom the Deity hath sent among you with so many striking proofs of divine authority.

39 You diligently search and critically examine the scriptures, because you imagine the promise of eternal life is contained in them — These sacred books, which you so carefully and sedulously explore, give the most plain and explicit testimonies of my character.

40 And yet you obstinately refuse to be convinced of the truth of my mission, and will not embrace my doctrines, tho' eternal life is offered

fered you, if you will admit and obey them.

41 I court not popular applause, nor strive to secure from any man glory and reputation to my character.

42 But I know your principles—I know you to be destitute of the love of God and religion,

43 for I am come among you vested with the full authority of my father—and yet you reject me—An impostor, who hath no miraculous powers to boast, and nothing but his arrogance to recommend him, finds no difficulty to ingratiate himself with you, and procure a favourable reception.

44 But how is it possible you should believe and embrace my religion, who are solely possessed with the love of popular glory, and inspired only with views of pride and ambition—treating with the lowest contempt the honour of God, and the dignity of religion.

45 Do not think that I shall be the only one who will accuse you to the father for your infidelity—Moses, your great lawgiver, whose character you esteem so sacred, will accuse and condemn your present conduct.

46 For did you pay any serious regard to Moses, you would have acknowledged my prophetic character—for this legislator hath characterized me in the most plain and express terms.

47 But if you treat his writings with contempt—what reason can I have to expect that you will treat the evidences of my mission with respect!

CHAP. VI.

1 **A**FTER this Jesus retired into Galilee—and crossing the lake, travelled into that part of the country that lay contiguous to the city Tiberias^b.

2 Hither he was accompanied by a prodigious crowd, whose curiosity was excited by the astonishing miraculous cures they had seen him perform.

3 From this multitude Jesus privately retired with his disciples to a neighbouring mountain—where they sat down to repose and refresh themselves.

4 It was now but a few days to the Jewish Passover—which is their grand religious festival.

5 Jesus, as he reclined on the mountain, keeping his

^b See the Cambridge MS.

eyes fixed on the vast crowds that were advancing to him, said to Philip — Where shall we buy provisions to refresh this immense multitude?

6 This he said merely to try what confidence Philip reposed in his miraculous power, for he had already determined what to do.

7 Philip replied — Were we to expend two hundred denarii in provisions, it would be far from furnishing a sufficient repast for such an infinite number of people.

8 Andrew, Simon Peter's brother, who was one of his disciples, then said to him,

9 There is a servant here, who has five barley loaves and two small fishes — but what is such a pittance as this among so many thousands!

10 Jesus then ordered his disciples to make the multitude sit down on the grass — which was very deep in the place in which this was transacted — The crowd accordingly sat down, being in number about five thousand.

11 Jesus then took the loaves, and after paying his fervent acknowledgements to God, distributed them to his disciples, and they to the multitude, who sat in uniform and regular companies

— they likewise dispensed as much of the fish as any person demanded.

12 After they had partook of a plentiful entertainment and were all satisfied, Jesus said to his disciples — See that you carefully collect the fragments, that nothing may be wasted.

13 They carefully collected the fragments of the loaves and fishes — which filled twelve baskets.

14 The multitudes, who were present on this occasion, and were spectators of this astonishing miracle, all unanimously declared, That Jesus was undoubtedly that great and illustrious prophet, whom their sacred books so expressly taught them to expect.

15 Wherefore Jesus, conscious of the dispositions, which now actuated them, and knowing the resolution they had formed to carry him away by violence and proclaim him the Sovereign of Judæa, took care to elude their sanguine designs by^c privately withdrawing from them, alone, to a solitary mountain.

16 In the evening the disciples went down to the side of the lake,

17 and embarked on board

^c Undoubtedly by rendering himself invisible.

a vessel, intending to cross to Capernaum — Darkness had now enveloped the earth, and their master was not arrived.

18 It now blew a storm, and the lake was greatly agitated.

19 When they were about five and twenty or thirty stadia from shore, they descried Jesus walking over the surface of the deep, and advancing towards the vessel — The sight filled them with the last consternation.

20 But Jesus soon dissipated their terrors by discovering himself to them.

21 They then in a flood of transport took him into the vessel — and soon arrived at the place, which they first intended to make.

22 The next day the multitude, who were yet on the opposite shore, finding that there was no other vessel, but that on which the disciples had gone on board, and knowing that Jesus was not in their company —

23 — There were indeed lying, not far from the place where Jesus had furnished this miraculous entertainment, several vessels that belonged to Tiberias —

24 When the multitude, as I said before, found that

Jesus was absent as well as his disciples, they went aboard these vessels belonging to Tiberias, and crossed over the lake to Capernaum, in search of Jesus.

25 When they had found him, they, in amazement, said to him — Divine instructor! in what manner did you pass the lake!

26 Jesus said to them — Assure yourselves that I am conscious that you make these anxious enquiries after me not from any conviction which my miracles have produced in your minds, but from the hope I shall continue to supply you with food in the manner I have lately done.

27 Be not so solicitous in procuring that food that serves only to nourish a frail and perishing body — but let it be your principal concern to acquire that food, which will render the soul immortal through all the ages of eternity — This food the son of man is commissioned to dispense, and his commission hath the supreme Father been pleased to ratify and seal by the strongest evidences.

28 They said to him — What shall we do in order that we may comply with the purposes and designs of God!

29 It is the great design of God,

God, replied Jesus, that you should be convinced that I am a divine messenger.

30 What public demonstration, said they, will you give us that you are invested with a divine authority? What miraculous operation will you exhibit to convince us?

31 Our ancestors, continued they, were miraculously supplied with food from heaven, during their continuance in the wilderness, as our sacred books testify.

32 That food, answered Jesus, by which your progenitors were then miraculously supported, merits not to be compared with that true and vital food, which my heavenly father now dispenses to the world by me.

33 For that divine food, which is now descended from heaven, imparts immortal life to the world.

34 When he had said this, they cried out —^d Be pleased, Sir! ever to supply us with this celestial food!

35 Jesus said to them — * I am that true vital food I mentioned — He that admits and digests it, shall be forever free from the painful sensations both of hunger and of thirst.

36 But tho' you have seen me exert such miraculous powers, you are determined not to be convinced that I am a messenger from God.

37 But notwithstanding your incredulity, every one, whose mind hath been previously influenced with a sacred sense of religion and virtue, will chearfully embrace my doctrines, and he who thus embraces them, shall for ever be the object of my most affectionate love.

38 For I descended from heaven not to execute a scheme of mine own contrivance, but to accomplish the designs of him who sent me :

39 And this is the design of him who sent me, That I should finally lose none of the pious and virtuous, whom the love of religion hath previously disposed to embrace my doctrines — and that I should raise them, at the last day, to the possession of eternal life.

40 It is the gracious design of him who delegated me to instruct mankind, That every one who is persuaded that I am a divine messenger, and who cordially embraces and obeys my religion, should be entitled

^d Ironically.

* Meaning his doctrines.

to everlasting life — and that I should reward him, at the general resurrection, with a blessed immortality.

41 This discourse excited the disgust and indignation of the Jews, because he asserted that he descended from heaven ;

42 and they contemptuously said, one to another — Is not this person, who arrogates to himself so high an original, the son of Joseph the carpenter ? — Do not we know the meanness and obscurity of his family ? — How can he have the impious effrontery and confidence to tell us, that he descended from heaven !

43 Jesus said to them — Let not the meanness of mine appearance excite your aversion and contempt of me.

44 For notwithstanding the obscurity of my birth, every one, who hath been attracted by the love of God and goodness will come and embrace my religion — and such a sincere and virtuous believer I will raise, at the last day, to the inheritance of an happy immortality.

45 There is the following passage in the prophetic books, “ They shall all be taught of God ” — and he who

hath been *thus* instructed, and hath made conscience of performing the duties which the Deity requires, will cordially embrace my religion.

46 None of the preceding prophets was ever admitted to any personal communications with the Deity — the son of man is the only one, who ever enjoyed this most distinguished honour.

47 Be ye, therefore, solemnly assured, That every one who believes and obeys my religion, shall be entitled to eternal life.

48 I am the food that imparteth true vital nutriment to every one who receiveth and digesteth ‘ me.

49 The manna, your ancestors eat in the wilderness, could not preserve them from death, or protract the period of their lives.

50 But the bread, that is *now* descended from heaven, informeth him who receiveth it with immortality.

51 I am this true vital bread, which is now descended from heaven to refresh mankind — he that eateth it shall live to all eternity —

The food I administer is my flesh, which I freely dispense to furnish an immortal repast to the world.

52 These last words occasioned a vehement clamour and uproar among the Jews—They said, one to another, How can this man's flesh serve for food!

53 Jesus said to them—I in the most solemn manner assure you, That unless you digest the flesh, and imbibe the blood of the son of man, you have no claim to a blessed immortality.

54 For he only that eateth my flesh and drinketh my blood hath a title to eternal life—to the possession of which I will raise him at the general resurrection.

55 For my ^z flesh and my blood supply the only true vital and salutary nutriment.

56 He, who is refreshed with these, is united to me by the strongest and most endearing bonds of affection and love.

57 As the great Source of life, by whom I was sent, hath communicated to me existence, so will I communicate an immortal existence to every one who receiveth and digesteth this food.

58 This is the only vital and substantial food, which is now descended from heaven—Not like the food your

ancestors eat, which could only allay the momentary pain of hunger, which would soon return, and of which all who participated, died—But the food I dispense, will nourish and for ever maintain the soul in immortal vigour.

59 This discourse was delivered in the place of religious worship in Capernaum, as he was there publicly instructing the people.

60 Great numbers of his followers, who were now his auditors, said—How absurd and impossible is this doctrine! Who is there, but must be disgusted with it!

61 Jesus, being conscious that this discourse had very highly offended them, said to them—Doth this declaration of mine high original shock you, and determine you to apostatize?

62 What if you should see me ascend to those celestial regions, in which I once resided!

63 The preceding discourse you have heard, is entirely *figurative*—for you to understand it *literally*, would be the highest absurdity ^h.

64 But there are some of you, who are determined not to be convinced—For Jesus,

^z His doctrines,

^h In this sense the Jews frequently used *Flesh* and *Spirit*. See the note on Chap. iii. 6.

from the very first beginning of his ministry, perfectly knew those, who were deliberately resolved not to be convinced by all the evidences he should exhibit — and he knew also the person, by whose treachery he was to be delivered into the hands of his enemies.

65 It is for this reason, he continued, that being infallibly acquainted with your dispositions, I told you above, That none would embrace my religion, but those, who were previously influenced and attracted by the love of God and virtue.

66 From this time many of his former followers deserted him, and never had the least society and connection with him afterwards.

67 Jesus said to his twelve disciples — Will you also abandon me?

68 Simon Peter replied — For whom should we abandon thee! — What other instructor is there who hath immortality to bestow, but thyself!

69 For we are persuaded that thou art the Messiah, the son of the ever blessed God!

70 Jesus said to them — I have selected you my twelve apostles from among my followers to be my constant

companions — and yet I know one of you is a false accuser.

71 He meant Judas Macariot, the son of Simon, who afterwards, by an act of the basest perfidy, delivered him into the hands of his enemies.

CHAP. VII.

1 **A**FTER this, Jesus confined his ministry within the limits of Galilee — for he would not any longer travel in Judæa, being conscious that the Jews thirsted for his blood.

2 The feast of Tabernacles, a celebrated Jewish solemnity, was now very near.

3 Upon this, his relations said to him — Why do not you leave this country where you have resided so long, and remove into Judæa, that your former converts may have an opportunity of seeing the miraculous operations you perform, and be confirmed in their belief of your divine mission?

4 For no one who is desirous to have his fame celebrated and to gain followers, would bury himself in this obscurity — Since you exert such amazing powers, exhibit them upon the open theatre of the world.

5 For his relations did not
X 2 believe

believe him to be a divine messenger.

6 Jesus said to them—The time of my going up to the approaching festival is not yet come — You, who have not incurred the resentment of the Jews, may take this journey to the Capital, whenever you judge it convenient for you.

7 You have not drawn upon you the implacable malice and hatred of the world — It is me the world pursues with relentless fury, merely because I freely and unreservedly satirize its vices and immoralities.

8 You may go up at the usual time—I will not as yet begin my journey to celebrate this solemnity—for the period of my ministry is not completed.

9 Jesus accordingly continued in Galilee,

10 'till his relations were set out—After they were departed, he went up to the city in a silent and secret manner, without any crowds attending him.

11 During the first days of the festival, the Jews, who expected him, made anxious enquiries after him.

12 These enquiries occasioned a great dispute concerning his character among the assembled multitudes — some asserting, that he was only an artful impostor, and deceived an ignorant mob — others contending, that he was a person of a good character.

13 For no one durst publicly declare that he was a prophet, and openly defend his conduct, for fear of exasperating the Jews.

14 At length, in the height of the solemnity, Jesus appeared—and going directly to the temple, instructed the people.

15 The doctrines he now delivered, and the manner in which he delivered them, struck the Jews with astonishment—and they said, one to another, How could this person acquire all this profound erudition and knowledge, having been destitute of a liberal education !

16 Jesus, conscious of their thoughts, turned to them and said—The instructions I communicate to men are not the result of *my own* wisdom, but the dictates of His infallible understanding, who sent me into the world.

¹ For if Jesus had gone up at the *usual* time, he would have gathered a concourse of people around him, and given umbrage to the *Jews*.

17 And every virtuous person, who is desirous to know and obey the will of God, will clearly discern whether the doctrines I deliver are of divine original, or merely the offspring of human contrivance.

18 The impostor strives only to acquire popular applause, and to secure to himself a great name among the deluded multitude — But he, who disclaims these vain honours, and labours solely to reform mankind and to advance the glory of that Being, by whom he was deputed, hath all the marks of a true prophet, being totally free from all fraud and insincerity.

19 Did not Moses give you the law to be the rule and measure of your moral conduct, and hath none of you any regard and reverence for its sacred injunctions? — Will not these deter you from the deliberate designs you have formed to murder me?

20 The people answered — Surely you are mad — Whom do you think hath formed any design to murder you!

21 Jesus said to them — Because I happened to work a miracle on the sabbath day, it produced an universal clamour and amazement at my impiety :

22 Whereas with regard to circumcision, which Moses appointed — tho' this rite was not *first* instituted by him, it had been long before practised by the patriarchs — you yourselves make not the least scruple of circumcising a male child on the sabbath.

23 Since, therefore, you hesitate not to circumcise on the sabbath day, and judge the law of Moses not to be violated by it — can you consistently be enraged at me for restoring to perfect health on the sabbath day the *whole* body of a miserable object?

24 Suffer not your judgments to be warped by your preconceived prejudices, but let them be impartially guided and directed by the truth and reason of things.

25 Here some of the inhabitants of Jerusalem, who were present, said — Is not this the person, whose blood they are so desirous to shed?

26 and yet with what open and undaunted freedom doth he deliver his discourses, without any one molesting him — One would really be induced to think, from the uncontrouled liberty he enjoys, that our Sanhedrim verily believed he was the true Messiah.

27 And yet it is impossible he should — For we know

this person's parents and family—but when the Messiah makes his appearance amongst us, *his* parentage and extraction will be entirely unknown.

28 Jesus, conscious of what they were secretly discussing, raised his voice, as he was teaching the people in the temple, and said—^{*} Do you know me, and are you acquainted with my descent?—yet be assured that the authority I have assumed is not human, but derived from that Being, who hath verified his predictions—but with whose nature and perfections you are utterly unacquainted.

29 But of these I have the most perfect and intimate knowledge—for from him I descended on earth—by him I was deputed to mankind.

30 At this declaration they were so highly exasperated that they determined to apprehend him immediately—but they were providentially restrained from executing their designs, because the time of his sufferings and death was not yet come.

31 Great numbers however of the common people

were convinced that he was a true prophet and said—When the great Messiah himself appears, will he exert more amazing powers than this person hath exerted!

32 The Pharisees heard the assembled multitude freely and openly declaring, one to another, these their sentiments concerning his character—and they and the high priests dispatched officers immediately to apprehend him.

33 In the mean time Jesus said to the people—The time I have to stay among you is but short—I shall soon return to that Being, by whom I was originally sent.

34 ¹ You will make anxious enquiries for me, but your enquiries will be fruitless—It will be impossible for you to visit those regions, in which I shall soon reside.

35 Here the Jews said, one to another—To what unknown countries does he intend to travel, where we shall never find him?—Will he go to our brethren who are dispersed among the Heathens, and instruct them.

36 What can this mysterious language mean—You

^{*} This should be read *interrogatively*.

¹ During the troubles of *Judea* the Jews expected the appearance of the *Messiah* with the most ardent and solicitous anxiety. See *Josephus* *passim*.

shall make anxious enquiries after me, but your enquiries shall be fruitless — It will be impossible for you to visit those regions, of which I shall soon be an inhabitant.

§ — 37 On the last day of the festival, which was always observed with the greatest solemnity, Jesus stood up, and raising his voice, thus spoke to the vast concourse of people now assembled — If any man thirst after truth and virtue, let him come to me and allay his thirst.

38 He that believeth on me, as the scripture hath solemnly commanded my contemporaries to do, shall be enabled, from the indefectible fountain of a good heart, to dispense the most grateful and salutary streams to refresh mankind.

39 Jesus in *these* words, alluded to those spiritual gifts, with which the believers of the gospel were afterwards endowed—for these spiritual gifts were not conferred before the glorious ascension of Jesus.

40 Great numbers of the people, who heard this discourse, said — Undoubtedly this is an illustrious prophet!

41 Others freely asserted, that he must be the Messiah —while a third party disdain-

fully asked, If the Messiah was to be a native of Galilee?

42 For do not, they continued, the scriptures expressly assert that the Messiah is to be a descendant from David, and to receive his birth in Bethlehem, where that illustrious monarch was born?

43 These different sentiments, which were warmly espoused, excited violent debates among the several contending parties.

44 During this sanguine dispute and confusion, some were very desirous to have apprehended him—but none had the power to effect his designs.

45 The officers therefore returned to the high priests and Pharisees without executing their commission — Soon as they appeared without him, they said to them —Why have you not obeyed our express orders, and brought him before us?

46 The officers replied—There never was any man, that discoursed with that authority and power as this person doth!

47 The Pharisees said to them—Are you too seduced into the common delusion?

48 Can you name one of the Sanhedrim, or one of the

Pharisees, who believes him invested with a divine commission?

49 But an unlettered execrable rabble are disposed to swallow any imposture.

50 Upon this, Nicodemus — the person who had a private interview with Jesus in the night, and who was a member of the council — stood up, and spoke thus,

51 Doth our law authorize us to condemn any person to capital punishment, before the judges have heard what he hath to alledge in defence of himself, and have strictly enquired into his principles and actions?

52 Greatly incensed at this speech they said — Art thou too a convert of this Galilæan prophet? — Search the annals of time, and see if this despicable country had ever the honour of giving birth to a prophet^a.

53 After this, the council broke up and the members separated to their respective homes,

CHAP. viii. 1 But Jesus privately retired to the mount of Olives.

§ — 2 THE next morning early he returned to the city — and going into the temple, a prodigious concourse of people flocked to him, to hear his instructions.

3 But while he was employed in teaching the people, the Scribes and Pharisees brought before him a woman convicted of adultery — and placing her in the midst of the circle,

4 thus addressed him — Illustrious teacher! this woman was caught in an adulterous commerce, and detected in the very fact^b.

5 Now Moses hath expressly enjoined that women guilty of this atrocious crime should be stoned to death — but what penalty do you think ought to be inflicted?

6 They applied to him for his decision in this case, merely with an insidious design, that

^a The prophet *Jonah*, however, was born in Galilee. 2 Kings, xiv. 25. See also *Universal History*, Vol. x. p. 572, 8vo.

^b Επαυτερον. This word tho' condemned in St. *John*, is used by very respectable writers. Επ' αυτερον παραδωκε τον μοιχον. *Heliodori Æthiop.* p. 21. Edit. Commelin. Επαυτερον Νινιαν ελλημενον *Æspolis apud Plutarch.* Nicias, p. 960. Edit. 8vo. Steph. Αζειν επ' αυτερον Λυδουμου, id. Eumenes, p. 1065. Επαυτερον τον Σινυ ελληροτες, id. Alex. p. 1244. Steph. Edit. Gr. 8vo.

they might have something criminal to charge him with — But Jesus, conscious of their intention, stooped down, and with an apparent disregard of the question they proposed, wrote with his finger on the floor.

7 But when they continued to urge him with repeated importunity, at last he raised himself up, and said to them——Let that person among you who is free from ^p *this* vice, throw the first stone at her.

8 Having said this he stooped down again, and, with the same inattention as before, traced letters with his finger on the floor.

9 He had no sooner pronounced these words, but the persons, who had conducted the woman before him, were stung with shame and with

the acutest compunctions of conscience, and began to steal away, one by one, the eldest withdrawing first——'till at last they had all quitted the woman and left her alone in the midst of the audience.

10 Jesus then raising himself up and perceiving they had all deserted the woman, said to her —— Where are the persons who accused you? — Hath any one condemned you to suffer capital punishment?

11 She answered in the negative——Neither do I, replied Jesus, condemn you to die — Go, and I charge you for the future never to repeat this enormous crime.

§ — 12 AFTER this incident Jesus resumed his public discourses to the assembled multitude, and said —— I am the ^q light, that dispels the

^p This passage holds up to us a faithful but most shocking picture of the horrid corruption and debauchery of the *Jews* at that time! Their *Rabbies* permitted them, says *Justin Martyr* even in his time to have *four* or *five* wives: ΟΙΤΙΝΕΣ ΚΑΙ ΜΕΓΕΝΕΝ ΤΟΥΝ ΚΑΙ ΤΕΣΣΑΡΑΣ ΚΑΙ ΠΕΝΤΕ ΕΧΕΙΝ ΥΠΕΡ ΤΟΥΤΑΙΣ ΕΚΑΣΤΟΥ ΣΥΓΓΑΜΜΕΝΟΙ. Dial. Par. 2. p. 363; but their abominable lust was boundless and insatiable. Well might *Josephus* say of *this* very generation, That there never was any age from the foundation of the world so profligate and abandoned. ΜΗΤΕ ΓΥΝΕΑΝ ΕΞ ΑΙΩΝΟΣ ΥΠΕΡΒΑΙΝΕΙΝ ΚΑΚΗΝ ΓΟΝΙΜΟΤΕΡΑΝ. *Joseph. B. J. Lib. v. c. x. § v.* Edit. *Hudson*: and again he says——The whole Jewish community, both in public and private, was universally corrupt, as if their contention had been, Who could commit the greatest impieties against God, Who could perpetrate the most atrocious crimes against one another. ΟΤΩ ΙΔΙΩ ΤΙ ΚΑΙ ΚΑΙΝΗ ΠΑΝΤΕΣ ΕΠΟΙΟΥΣΑΝ. *B. J. Lib. vii. c. viii. § i.*

^q Probably the sun was now rising, and diffusing its rays upon the temple and people; as he had come to the temple very early in the morning.

darkness

darkness of the world—He, whose steps are conducted by its beams, shall never be bewildered in the gloom of darkness—for his path shall ever be illuminated by the most permanent and salutary light.

13 Here some of the incredulous Pharisees interrupted him and said—You celebrate your own praises—such self-applause leads us justly to suspect him who so liberally bestows it upon himself.

14 Jesus said to them—Tho' I freely publish mine exalted original and dignity, yet mine own testimony of it may be confided in—for I am conscious whence I came, and know whither I shall return—but you neither know my former original, nor my future dignity.

15 You condemn persons merely for the meanness of their appearance—I condemn no one.

16 Tho' should I pass sentence on men, the sentence I should pronounce would be perfectly conformable to equity and truth—for I am not a sole unconnected individual, but I am supported and au-

thorized by that great Being, whose messenger I am.

17 It is decreed in your law, That the concurring testimony of *two* persons shall be esteemed valid.

18 Agreeable to this I attest mine original and my mission, and my *father* ratifies and stamps my testimony with his sanction'.

19 They said to him—Who is your father?—Jesus replied—You are perfect strangers both to me and my father—Were you acquainted with my mission and character, you would know who is my father.

20 Jesus delivered the preceding discourse in the treasury—But no one attempted to apprehend him, for the time of his sufferings was not yet come.

21 Jesus resuming his discourse said to them—I shall soon leave you, and you will make many solicitous enquiries after me, but in vain—for you shall be devoted to 'destruction on account of your vices'—Into the place whither I am going, you will never be admitted.

22 The

* Miracles.

* Referring to the destruction of Jerusalem by the Romans.

* How universally depraved the Jewish people *now* were, appears from the following celebrated passage in *Josephus*. Οὐκ ἂν ὑποσείλαιμιν εἰπεῖν. &c. &c. I cannot forbear declaring my sentiments, tho' it fills me with great regret to declare them, That had the *Romans* delayed their

22 The Jews upon this said—Doth he mean that he intends to be guilty of suicide, in saying, That from the place where he is going, we shall be excluded?

23 Jesus replied—Your original is low and sordid, mine is illustrious and divine—You are of a terrestrial, I am of celestial, extraction.

24 I have plainly and faithfully told you that your vices will certainly doom you to destruction—and be assured, if you are determined to reject my pretensions, and are obstinately resolved not to receive me as a divine messenger, your atrocious impenitence and guilt will devote you to the most dreadful ruin.

25 They said to him—Whom do you then assert yourself to be?—I have repeatedly told you, said Jesus, from the beginning of my public ministry who I am.

26 I have great cause to condemn you for your wilful and determined ignorance—Assure yourselves that he who sent me will not give his sanction to an impostor—I on-

ly communicate to the world the doctrines and instructions I originally received from him.

27 But such was their stupidity that they knew not that he was speaking of the Supreme Being.

28 Jesus farther added—After you have elevated the son of man, you will then have the most signal proofs of my mission, and character—It will then be demonstrated to you that I act not by mine own authority, but was commissioned and delegated by the Deity to publish the doctrines I now deliver.

29 For he, who deputed me on this important message, is continually aiding and supporting me—and the consciousness that I act agreeably to his will assures me that he will never desert me.

30 This discourse convinced great numbers that he was the Messiah.

31 To those Jews therefore who were convinced of his divine mission Jesus thus addressed himself—I will acknowledge you for my true and genuine disciples, if you

their hostilities against these abandoned wretches, the whole city would either have been engulfed by an earthquake, overwhelmed by a deluge, or have been consumed with a fiery storm from heaven, as *Sodom* was. For its inhabitants were more profligate and wicked than any who ever experienced such calamities. B. Jud. Lib. v. c. xiii. § vi. Edit. Hudson.

* Meaning his crucifixion.

continue in the steady and uniform obedience of mine instructions.

32 If you thus faithfully adhere to my cause, you will be acquainted with the supreme excellency and worth of true Religion, and you will be vindicated into perfect freedom and liberty.

33 They said to him — We are the descendents of Abraham — we never were slaves and vassals to any one — What induces you then to say, That we shall be vindicated into freedom and liberty ?

34 Jesus replied — He, that is a slave to his vices, is the greatest and vilest of all slaves.

35 The slave holds his continuance in a family upon a very precarious and uncertain tenure^w — but the continuance of the son is forever unchangeable and permanent.

36 If the son, therefore, vindicate you into liberty, you will possess the most excellent and perfect liberty.

37 I know you are Abraham's descendents — Yet, tho' you are the race of this pious and holy patriarch, you form designs to murder me — merely because mine instruc-

tions suit not your depraved and prejudiced minds !

38 I faithfully deliver what I received from my Father — you practise what you learned from yours.

39 They said — Abraham is our sole progenitor — Were you, replied Jesus, his true and genuine progeny, you would inherit his illustrious virtues.

40 But now you concert measures to shed my blood — to shed the blood of one who delivers to you that plain and undisguised truth, which God communicated to him — Did Abraham's bosom ever harbour such principles as these !

41 You indeed inherit *your* father's principles — They replied — Our birth is not dishonourable and base^x — We only own one great original — and that original is God.

42 Jesus said to them — Were you the genuine children of God, I should be the object of your love — for from him I solely derive my authority, and it was in compliance with his will that I descended on earth.

43 What is the reason you do not understand the language I use ? — Is it because

^w His master's will.

^x This was a satyrical fling at his birth.

you are averse to the doctrines I inculcate?

44 Your sanguinary purposes, your blood-thirsty, murderous intentions, rather prove you to be the children of the devil—he was ever a murderer, was ever instigated by the most wicked and detestable principles, and was ever the patron and author of falsehood and lies.

45 Deriving, therefore, such principles from such an impure fountain, no wonder you should contract such an aversion to me for propagating the cause of truth and virtue.

46 Can any of you convict me of any vice?—Since then my life is conformable to my doctrines, why do you refuse your assent to the truths I publish?

47 He that hath a conscientious and sincere regard for religion, cheerfully obeys the will of God when made known to him—and your wilful rejection of me and my doctrines flows from your disregard and total indifference for religion.

48 With this declaration they were greatly exasperated, and said to him—Have we not abundant reason to

say, That you are a Samaritan, and a mad enthusiast!

49 Jesus answered—I am not distracted with madness—I faithfully discharge the commission of him who sent me—but you treat his messenger with the last indignity and contempt.

50 It is not popular applause and honour I court—There is *one* who will vindicate his honour, and punish those who violate it.

51 Suffer me in the most solemn manner to assure you, That he who steadily obeys my precepts shall never be subjected to death.

52 Upon hearing this assertion they cried out—We have now a sufficient proof that your intellects are most certainly disordered—Our great progenitor Abraham and all the holy prophets have long since paid the debt to nature—and you have the madness to assert, That he who obeys your doctrines shall live for ever!

53 Have you the arrogance to claim to yourself a dignity superiour to Abraham, and to all the illustrious prophets, none of whom were ever privileged from death? What great and dignified

1 By *Amoloch* the Jews meant *Moloch*, or *Saturn*, to whom their neighbouring nations sacrificed *human* victims.

personage do you make yourself?

54 Jesus answered — It is of no avail for me to celebrate mine own dignity — it is abundantly attested and gloriously confirmed by my Father — that Being, whom you Jews profess to acknowledge and adore as your God.

55 To this Being, however, you are strangers — but I am perfectly acquainted with his perfections and counsels — should I declare my total ignorance of this Being, I should be like you — a notorious violator of the most sacred truth — But the Deity I know, and with his design I comply.

56 Abraham, your great ancestor, was transported with the most vehement and sacred passion to see my day — He was indulged with a sight of it — and the sight filled him with the most rapturous exultation.

57 The Jews said to him — You are not yet fifty, and have you seen Abraham?

58 Jesus replied — In the most solemn manner I assure you that I existed before Abraham drew the breath of life.

59 This declaration incensed the Jews beyond all bounds — they took up stones, design-

ing in their rage to rush upon him, and murder him instantly — but he rendered himself invisible, and passing through the crowd eluded their fury.

CHAP. IX.

1 **A**FTER this, as Jesus was passing along the road, there happened to be a man begging who was born blind.

2 The disciples, seeing this unhappy object, said to Jesus — Divine instructor! please to inform us, Whether it was the sins of this man in his præexistent-state, or the sins of his parents, that caused God to inflict upon him this punishment?

3 To this enquiry Jesus replied — neither his vices in a præexistent-state, nor the vices of his parents, were the causes of this calamity — but the wisdom of God hath thought fit he should suffer a temporary deprivation of sight, in order that his power in miraculously restoring it might be publicly displayed.

4 It is incumbent upon me to employ every hour of the fugitive day in diligently discharging my duty to him who sent me into the world — for the night is approaching,

ing, that will put a final period to my labours and public usefulness.

5 During, therefore, my continuance in the world, I will dispense light and joy around me.

6 Having said this, he spit on the ground, and having made clay with the spittle, he anointed the eyes of the blind man with it.

7 He then said to him — Go immediately and wash in the pool of *Siloam*, which translated signifies *Sent* — He went, washed, and returned, perfectly restored to the use of his eyes.

8 The neighbours, and those who had seen him before, when he was dark, were astonished, and said one to another — Is not this the man that used to sit on the side of the road, and beg?

9 Others said — it cannot be him — a third declared, That he was extremely like him — The blind man affirmed that he was the person.

10 They asked him, by what means he was restored to the use of his sight!

11 He answered — A person, whose name is Jesus, made clay, and besmeared mine eyes with it, then bade me go to the pool of *Siloam* and wash myself — Accord-

ingly I went, washed, and saw.

12 They asked him, If he knew where the person was, who had performed this cure? — He said, he did not.

13 They brought the man before the Pharisees.

14 It happened so be the sabbath day, when Jesus made the clay, and miraculously restored this person to his sight.

15 The Pharisees examined him, and interrogated him concerning his cure — He told them, how Jesus had put clay upon his eyes, had sent him to wash them, and that he instantly received his sight.

16 Upon this, some of the Pharisees said — This person must undoubtedly be an impostor, or he would not violate the sacred duties of the sabbath in the profane manner he does — Others replied — But it is impossible a deceiver should be able to perform such amazing operations as these are — This variety of sentiments produced a great altercation and violent debates amongst them.

17 At last they asked the blind man, What *his* opinion was of the author of his cure? — Undoubtedly he must be a prophet, he said.

18 The

18 The Jews would not believe that he ever had been blind, and received the use of his sight by a miracle — 'till they sent for the man's parents.

19 His parents being brought before the council, they asked them, If that person was their son — if he was born blind — and in what manner he had received his sight.

20 To these enquiries his parents replied—that he was undoubtedly their son, and declared that he was born stone blind:

21 But, added they, we can give you no information, in what manner he hath obtained the use of his eyes, or what person it was that effected this cure — Propose what questions you please to him—he is of age to answer you, and to give a satisfactory account of himself.

22 This cautious prudence in the man's parents proceeded from their fear of exciting the Jews resentment—For by an act of the court it was resolved, That every person, who should declare that Jesus was the Messiah, should be excommunicated.

23 His parents' knowledge of this public resolution dictated this conduct, and prompted them to tell the court, That their son was of

age, and was able to make satisfactory answers to their enquiries.

24 After this, they called up the man a second time and said to him—Pay thy fervent gratitude to God for the great blessing he hath bestowed upon thee—for as to the person to whom thou ascribest it, we know him to be an impostor.

25 The man replied, Whether he is an impostor or no, it is not for me to decide — one thing I am not deceived in, That I who was blind all my life-time now see every thing perfectly.

26 They said to him again — What did he do to thee? What means did he use to open thine eyes?

27 He replied — I have given a distinct and true account of every circumstance, and you seem not disposed to admit it — What induces you to repeat your question? — Is it that you are desirous to become his converts and followers?

28 This greatly exasperated them, and they said — He hath indeed made a convert of thee—but we acknowledge no divine instructor but Moses.

29 We are persuaded upon the best evidence that our illustrious lawgiver was vested with a divine commission —

but

but we know not what authority this obscure person hath.

30 The man answered — It is astonishing to me that you should not acknowledge the divine mission of a person, who hath wrought so amazing a miracle upon me!

31 It is certain that God will not give his assistance and sanction to an impostor — The pious and devout worshipper only enjoys his distinguished favours².

32 There cannot be a single instance produced, from the foundation of the world, of a bad man being able to restore one who was born blind to the use of his eyes.

33 If this person was not a divine messenger, he could never work a miracle.

34 This highly incensed them, and they said — Thou art a vile abandoned sinner, and dost thou presume to instruct us? — They then ordered him to be excommunicated.

35 Jesus heard of the sentence they had passed upon him, and finding him some time afterwards in the temple, said to him — Dost thou believe on the Messiah, the son of God?

36 He answered — Inform

me, Sir! who is the Messiah, that I may acknowledge and embrace him?

37 Jesus said to him — He, whom you have formerly seen, and with whom you are now conversing, is the person.

38 Upon hearing this, the man cried out — I acknowledge your divine authority — and he prostrated himself at his feet.

39 Jesus then said — My coming into the world is the great test to try and discriminate mankind — My doctrines will infuse the purest and divinest light into the minds of the unenlightened — but envelop the minds of those who value themselves upon their superior light, in gloom and darkness.

40 The Pharisees, who stood by and heard these words, said — Do you judge our minds to be covered with this thick and impenetrable darkness?

41 Jesus said — Were you deprived of light and all opportunities of knowing your duty, you would be innocent — but boasting your superior light, and yet not discerning the proofs of my mission, renders your guilt to the last degree aggravated and inexcusable.

² ΟΥΚΕ ΘΕΙΟΣ ΕΠΙΤΙΘΗΤΑΙ ΜΕΛΛΕ Δ' ΕΛΛΟΥΡ ΑΥΤΩ. II. A. 218.

21 These strangers waited upon Philip, who came from Bethsaida a town in Galilee, and earnestly begged they might, by his means, have an interview with Jesus.

22 Philip acquainted Andrew with this request—they both waited upon Jesus, and told him what favour they were desired to solicit of him.

23 When Jesus heard this petition of the Greeks, he said—Now is the time arrived, when the son of man shall be distinguished with the most illustrious honours.*

24 Be assured, That if a grain of wheat, that is buried in the cultivated soil, do not die, it is impossible the principles of vegetation should take place—but if, when it is admitted into the ground, it is corrupted and dissolved, it will yield an ample and copious produce†.

25 He, who is desirous by mean and wicked compliances to save his life, shall lose it to all eternity—but he, who will cheerfully lose life rather than violate his conscience and duty to me, shall in a future

state recover it with infinite advantage.

26 He that is powerfully disposed to serve me, let him follow me with a steady and unshaken resolution—for to the same blessed seats, to which I ascend, shall he be admitted—All my faithful and virtuous servants will my Father also reward with distinguished honours.

27 My mind is greatly alarmed and shocked at the view of my impending sufferings—I am involved in the most cruel and perplexing difficulties—Merciful God! avert from me the approaching horrors of death—but I check myself—for to "sustain this I came into the world.

28 Almighty Father! I resign myself to thy will! Do thou consult the glorious ends of thy moral government!—Soon as he had said this, a voice from the sky articulated these words—I have, by thee, gloriously consulted, and will" continue to consult, the great ends of my government.

29 The crowds who surrounded him, hearing this

* By the conversion of the *Heathens*.

† Alluding to his *death* and *resurrection*, and the *subsequent* conversion of the *Gentiles*.

" For had not Christ died, Christianity would have been crushed in its infancy.

" By his resurrection, ascension, effusion of the spirit.

who is not the proprietor of the flock, and who interests not himself in its preservation, as soon as he sees the wolf rush upon the sheep and spread destruction around him, flies with the most precipitate haste from them, and leaves them scattered and defenceless, to his insatiable fury.

13 In this dreadful situation the mercenary deserts the sheep — because he hath no concern for the safety of the flock — his only concern is for the wages he receiveth.

14 I am the good shepherd — I know every individual of my flock, and my flock knows me,

15 just as the Father intimately knows me, and as I know the Father — And such is the ardent affection I bear my sheep, that I cheerfully shed my blood to save them from destruction.

16 And think not this fold contains all my sheep — I have *other* flocks, which will obey my call, and which I will collect, and incorporate with this — So that there shall be one common fold, and one common shepherd.

17 It is for this that the Deity condescends to make me the object of his distinguished affection and love —

because I voluntarily surrender up my life for mankind, which I know I shall resume with infinite advantage.

18 It is not superior force that wrests it from me by compulsion — the sacrifice is free and voluntary — I have power to devote myself to death — I have power to recover myself to life — This power hath been freely given me by the Deity.

19 This discourse produced great and violent debates among the Jews.

20 For some said — Certainly the man is distracted! How can you attend to the wild extravagancies of a madman!

21 Others said — such doctrines and discourses as these are not the effusions of disordered intellects — Can disordered intellects enable a man to restore sight to the blind!

§—22 THE Jews now celebrated the Dedication of the temple — This grand anniversary happened in the depth of winter.

23 At this festival, as Jesus was walking in Solomon's portico,

24 the Jews came about him, and said — How long will you keep us in this cruel suspense? — If you really are

the Messiah, assert it in plain and explicit terms ^b.

25 Jesus said to them—I have told you again and again who I am, and you will not credit me—I appeal to my miracles—The operations I am empowered by my father to perform, give the most solemn sanction and attestation to my character.

26 But this strong and repeated evidence you reject—because, as I have often assured you, you are not possessed of that ingenuous, candid, and sincerely virtuous disposition, with which my flock is endowed.

27 For my sheep are obedient to my call—I regard them with tenderness as my Beloved property—They cheerfully follow me wherever I conduct them.

28 I will rescue them from eternal destruction, and bestow upon them eternal life—nor shall any force and violence ever wrest them from my protection.

29 The Deity, who originally engaged them to collect and compose my flock, is possessed of infinite and uncontrollable power—None can oppose his will, and tear them out of his hands.

30 To effect this great design I and the Deity are united together by the firmest mutual ties.

31 At this the rage of the Jews knew no bounds—they took up stones, being determined to rush upon him and murder him.

32 Jesus said to them—To confirm to you my mission from the supreme Father of all I worked many beneficent miracles among you—for which of these is it that you are determined to shed my blood?

33 The Jews replied—It is not for any beneficent miracle that you have performed, that we intend to punish you with death—It is for the horrid blasphemy you have uttered, and for your impious arrogance, that you a vain mortal should assert yourself to be a God.

34 Jesus said to them—Are not magistrates in your sacred books called Gods?

35 Now ^c since eminent persons highly favoured of the Almighty are expressly called Gods in the scriptures, which are deemed the oracles and sole standard of truth,

36 can you consistently be exasperated at me, whom the

^b Their real design was to accuse him to the *Romans*, if he asserted it.

^c So *et* frequently signifies with an Indicative.

Deity hath honoured with such an exalted and distinguished dignity, and delegated to be the messenger of his will to mankind, for assuming the title of the *Son of God*?

37 If I do not the miracles which a divine messenger might be justly expected to perform, do not credit me.

38 But if I do—tho' you are not disposed to credit me on my own authority, yet let the operations themselves convince you, what a close and intimate union subsists between the Deity and me.

39 At this their rage kindled afresh, and they attempted to apprehend him by force—but Jesus eluded their rage, and made his escape from them,

40 and passing over the river Jordan he went to the place where John formerly baptized, and there resided some time.

41 Hither great numbers resorted to hear his instructions, and said—John indeed worked no miracles, but every circumstance, which John related concerning this person, hath proved true.

42 Here great numbers were convinced that he was the Messiah.

CHAP. XI.

1 **W**HILE Jesus continued in this country, a certain friend of his called Lazarus, an inhabitant of Bethany, the brother of Martha and Mary, fell sick.

2—This Mary was the person, who anointed our Lord with that costly perfume, and who wiped away the tears, with which she bedewed his feet, with her hair—

3 The two sisters, therefore, dispatched a messenger to Jesus, to inform him, That the person, for whom he had so tender a regard, was very dangerously indisposed.

4 When Jesus received the message he said—This sickness, under which he labours, will not terminate in death—It is permitted in order that the omnipotence of God may be gloriously displayed, and that it may afford the son of man a public opportunity of exerting his miraculous power, and confirming his divine mission.

5 Jesus regarded all this family with distinguished affection.

6 But notwithstanding his affectionate esteem and love for them, he stayed ^d two days

^d In order that there might be no suspicion of a collusion with the family.

longer in the place where the messenger found him.

7 After this time was expired he said to his disciples—Let us return into Judæa.

8 The disciples alarmed at so unexpected a proposal, said—Can you think, Sir! of returning into this country, after the Jews have made so many attempts to murder you?

9 Jesus replied—Are there not twelve hours in the day, and doth not the sun illuminate the path of him, who sedulously husbands and improves them?

10 But he who defers his labours to the unseasonable hours of night, finds himself deprived of the useful beams of night, and surrounded with uncomfortable darkness, which will impede and entirely frustrate the intended discharge of his duty.

11 After he had spoken these words, he said to them—Lazarus, our common friend, is now sunk into repose, but I am going to awake him.

12 The disciples said—Sir! the circumstance you mention of his being thrown into a soft and profound repose is an happy indication of his speedy recovery.

13 Jesus by *repose* meant

the repose of death—but they did not interpret his words in this sense.

14 When Jesus found they misunderstood him, he told them plainly that Lazarus had breathed his last.

15 And I am very glad upon your account, he added, that I was not at Bethany at the time of his illness—for his death will redound to the confirmation of your faith in me—Let us, however, go to him.

16 Thomas called Didymus then turned to his fellow disciples and said—Let us accompany our master into Judæa—As he rushes into certain death let us voluntarily share it with him.

17 Upon his arrival in the neighbourhood of Bethany, he was informed that Lazarus had been interred four days.

§—18 Now as Bethany was but about two miles from Jerusalem,

19 a great number of the citizens were come to pay a mournful visit to the two disconsolate sisters, and to condole with them the loss of their brother.

20 Soon as Martha heard that Jesus was on the road, she hastened to meet him—but her sister stayed in the house with the company.

21 When

21 When Martha saw Jesus she said to him—Had you, Sir! come sooner I should not have lost my dear brother!

22 But even yet, tho' you have delayed so long, whatever favour you implore the Almighty to bestow, I am persuaded he will not deny you.

23 Jesus said to her—Your brother shall be restored to life.

24 I believe, replied Martha, he will be restored to life at the general resurrection.

25 Jesus said to her—I am the author of the resurrection, and the donor of immortality—He who is convinced that I am a divine messenger, and obeys my doctrines, tho' he die, he shall one day be raised to the possession of eternal life;

26 and every sincere professor of my religion, who is living at my second coming, shall never feel the stroke of death to all eternity—Believest thou these truths?

27 I believe, Sir! she replied, that you are the great Messiah, the illustrious son of God, whose coming the antient prophets predicted.

28 After she had said this, she went, as Jesus had desired her, to her sister, and in a low voice, informed her, that the great prophet was come, and wanted to see her.

29 When she heard this, she rose up that moment, and hastened to meet him.

30 Jesus had not proceeded further towards the village, but stopped in the place where Martha at first met him.

31 When the company, who were with her and had come to console her grief, perceived with what haste she got up and left the room—they all concluded that she was gone to the grave to pour a flood of tears over her deceased brother—and accordingly they followed her.

32 When Mary was come up to Jesus, she prostrated herself at his feet and said—Had you been pleased, Sir! to have come sooner I should not have lost my dear brother!

33 When Jesus saw her bathed in tears, and the Jews, who were with her dissolved in a flood of grief, the mournful scene affected him with the strongest sympathy and sorrow.

34 He asked where they

e But should, by a soft transition, be made immortal without dying. St. Paul asserts the *same* doctrine, 1 Thes. iv. 17.

had laid his remains — They said, Please, Sir! to attend us to the place.

35 Jesus burst into a flood of tears.

36 The Jews, seeing the tears stream from his eyes, said to one another — How tenderly did he love the deceased!

37 But others among them said, with a sarcastical sneer — Could not this person, who lately performed such a miracle upon the blind man, have prevented his beloved friend from dying!

38 This their incredulity affected Jesus and filled him with great emotion — Arriving at the monument, which was dug in the rock, and had its entrance blocked up with a large stone,

39 Jesus said — Remove the stone — Martha the sister of the deceased said — By this time, Sir! his corpse must be very offensive, for it is four days since his interment^f.

40 Jesus said to her — Did not I assure you that if you were convinced that I was a

divine messenger, you would see the power of God gloriously exerted?

41 They then removed the stone from the mouth of the tomb — After which Jesus solemnly lifted up his eyes to heaven and said — Almighty Father, I thank thee that thou hast heard my prayer, and granted my request.

42 I am conscious that thou art ever ready to bestow the favours I implore — But I have preferred this public and solemn address to thee, in order that the surrounding multitude may be convinced that this miracle is worked by a divine power, and that I am thy messenger.

43 Having offered this prayer, he cried out with a loud and strong voice — Lazarus! come forth!

44 That moment the corpse came forth, swathed as it was with linen rollers, and the face muffled up in a napkin, according to the Jewish rites of sepulture — Jesus said to the spectators — Disengage him, and give him free liberty to walk^g.

^f Τετάρται' signifies one, who has continued in any state or place four days, and must here refer not to his death, but to his interment. Τετάρται' ἡμέρας τοῖς ὁπιοῖς ἐγενήθη. On the fourth day they arrived at the confines. Xen. Cyrop. p. 266. Hutchinson, 8vo. Πῶς Ἀλέξανδρος ἐπὶ τετάρται' ἡμέραις κτανέται. Diad. Siculus, p. 167. Edit. Rlodm.

^g For he could not walk for the rollers. Being instantaneously restored to his former health and strength, he made a shift to throw himself out of the tomb. Dr. Benson's Sermons. Sermon i. p. 15.

45 By this miracle, many of the Jews, who were come to console the mourning sisters, being spectators of the divine power that Jesus now exerted, were convinced that he was the Messiah.

46 Some, however, who were present on this occasion, went directly to the Pharisees, and gave them a minute detail of the whole transaction.

47 The high priests and Pharisees, receiving this account, convened a general council — in which they deliberated how they should act in the present conjuncture, and what measures they should observe towards a man who performed so many astonishing operations.

48 If we, said they, tamely suffer him to go on in this manner, unmolested, the whole nation will become his converts, and constitute him their leader and sovereign—which will draw upon us the resentment of the Romans, and provoke them to deprive us for ever of all our privileges civil and sacred.

49 Then Caiaphas, who was that year high priest, stood up and spoke — You all appear to be perfect strangers to the true interests of your country.

50 I am astonished you

should not reflect that it is highly expedient that the life of one individual should be sacrificed for the public utility, rather than that the whole community should be fatally endangered.

51 These words, which the high priest now pronounced, may be interpreted in a prophetic sense — a sense indeed which he himself never intended — and may be understood as a declaration from the mouth of the high priest himself, That Jesus was to fall a sacrifice for the good of the Jewish community.

52 ^{*} But it was not *merely* for the benefit of the Jewish community that Jesus submitted to death, but in order that the pious and virtuous dispersed in *every* nation might be collected together, and formed into one common society.

53 From that day they entered into a resolution to put him to death.

54 Jesus, therefore, conscious of their sanguinary designs did not any longer publicly travel about the city, but removed to the borders of the wilderness, and resided, along with his disciples, in a town called Ephraim.

§—55 THE Jewish passio-

* These are the words of the Evangelist;

ver now approached—before the actual commencement of which solemnity great numbers, as was customary, repaired, from all parts of Judæa, to the capital, to purify themselves.

56 This great concourse of people, meeting together in the temple, made anxious enquiries after Jesus, and asked one another, If they knew he intended to absent himself from the approaching festival.

57 For the high priests and Pharisees assembled in council had issued out a public proclamation—That if any person knew where he was, he should immediately discover him, that he might be apprehended.

CHAP. XII.

1 **SIX** days before the paschal solemnity Jesus came to Bethany, where Lazarus, whom he had lately raised to life, resided.

2 The family, therefore, made a great entertainment for him—at which Martha waited, but Lazarus sat down with the rest of the company.

3 But while they were at table, Mary took a pound of extremely rich and costly perfume, which she diffused over the feet of Jesus, as he

was reclining on the couch, and then she wiped them with her hair—With the odour of this valuable and fragrant perfume the whole house was filled.

4 Judas Iscariot, the son of Simon, who afterwards betrayed him, seeing this action, said—

5—Ought this rich perfume to have been lavished in this manner?—Ought it not rather to have been sold for three hundred denarii, and the money distributed among the poor!

6 He said this, not that he had any concern for the poor—but this language was the dictate of an avaricious heart—for being appointed purse-bearer to Jesus and his disciples, he used to convert some of the money unjustly to his own private use.

7 Jesus said—Let not her conduct fill you with indignation—I consider this perfume she hath now bestowed on my person in the light of funeral honours paid to me.

8 For poor objects you will always have around you—but I shall continue with you but a very short time.

9—9 **WHEN** the common people received information that Jesus was at Bethany they flocked thither in prodigious crowds—not attracted only

only by a curiosity to see Jesus, but to see Lazarus, whom he had raised to life.

10 The high priests, therefore, formed a resolution to murder Lazarus too,

11 because such numbers were convinced that Jesus was a divine messenger by the miracle he had performed in reanimating his dead body.

§—12 THE day after this, a prodigious multitude, who had come from all parts to celebrate the festival, being informed that Jesus was on the road to Jerusalem,

13 took branches of¹ palm trees, and went in solemn procession to meet him—piercing the air with joyful acclamations, and shouting—Hosannah, Blessed is the great sovereign of Israel, who now comes invested with the full power and authority of Jehovah!

14 Jesus advanced towards the city, riding upon a young ass—by which circumstance the following antient prediction was verified:

15 “Indulge, O daughter of Sion, the highest transports of joy—for thy king is approaching thy gates, sitting on the foal of an ass.”

16 The disciples did not then comprehend the reason

of this pomp and magnificence with which Jesus was ushered into the city—but after his ascension they understood that these circumstances had been expressly foretold by the prophets.

17 The people, who were along with him, when he called Lazarus from the tomb, and instantaneously restored him to life, in the most public manner attested this miracle:

18 And the accounts, which were universally propagated of this stupendous transaction were the principal reason that induced the multitude to flock in such numbers out of the city to meet him, and to escort him thither with such magnificent pomp and loud acclamations.

19 But the Pharisees, enraged beyond measure at the honours that were paid him on this occasion, said one to another—Do not you see that all our measures to crush this impostor are of no avail?—Behold! the whole world is collected about him!

§—20 THERE were then in the city some devout Greeks, who had travelled up to solemnize the festival, and to pay their religious adoration.

¹ Emblems and *insignia* of victory and triumph.

CHAP. X.

1 **A**FTER this Jesus addressed to them the following discourse — I assure you in the most solemn manner, That he who doth not regularly enter through the door into the sheep-fold, but climbs over the fence in an indirect and clandestine manner, shews that he hath an evil and wicked design against the flock.

2 For the true shepherd, in the face of day, directly enters through the door into the inclosure.

3 For him the door-keeper unlocks the gate — and the sheep, pleased with his well known voice, flock around him — These he caresses with affectionate tenderness, fondly calls them by their respective * names, and leads them to verdant pastures.

4 And while he is conducting them to rich and fertile fields, they chearfully follow him, obedient to his call, and delighted with his accustomed voice.

5 But the guidance of a stranger they refuse, and abandon him by the most precipitate flight — for they are

frighted and alarmed at his unknown voice.

6 The above figurative discourse Jesus delivered to them, but they did not comprehend its moral and design.

7 Jesus then resumed the subject and said — Be assured that I am the door of God's sheepfold.

8 All my immediate predecessors, who superintended the flock, were persons of the most immoral characters, and the sheep refused their direction.

9 I am the door of God's sheepfold — He, who through me gains admission into the inclosure shall for ever enjoy undisturbed tranquillity and safety, and range at pleasure over the most extensive and delectable pastures.

10 The thief skulks about the fold solely with a design to pillage, butcher, and destroy the flock — I came to consult their safety and welfare, and for ever to save them from perdition.

11 I am the good shepherd — A good shepherd hesitates not to expose his life to the most imminent dangers to rescue and save his flocks.

12 But a mercenary, one

* In allusion to the custom of the Jewish shepherds who had names for their sheep.

voice indistinctly, some said — It was thunder — others, who heard the words more plainly, declared — It was an Angel that spoke to him.

30 Jesus said to them — This heavenly voice was not uttered so much on my account as upon yours — that you might be convinced that I am a divine messenger.

31 Now is the immorality of the world going to be condemned and destroyed — Now is its great ° Sovereign going to be dethroned !

32 When I am elevated above the earth, I will attract all nations to me by my powerful influence.

33 By his *elevation* above the earth he alluded to the *particular* circumstances of his death.

34 The multitude replied — Our sacred books inform us that the Messiah is never to die, but to continue with us for ever — What induces you, therefore, to say that the son of man must be elevated from the earth ? — Who is this son of man ?

35 Jesus said to them — The light you now enjoy will continue with you but a very short time — Be diligent in making the best use of its

beams, while they are indulged to you, before the gloom of darkness seize and envelop you — For he who hath suffered the horrors of darkness to overtake him, knoweth not the path he treads, or whither his uncertain steps will conduct him.

36 While, therefore, this light is diffused around you, be persuaded that it is derived from a divine and heavenly source, and it will illuminate and guide you to happiness — When he had finished this discourse he privately retired from them.

37 But notwithstanding all the demonstrations of divine power which he exhibited before them in the most public manner, they obstinately persisted in their infidelity.

38 So that the following prediction of Isaias was accomplished — “O Lord ! how few have been convinced by all the proofs that have been publicly displayed ! How few have acknowledged the divine hand in the miraculous power that hath been exerted !”

39 Their abandoned vices and depraved minds rendered it morally impossible they should receive him as a divine

° *Jupiter*, he means the *Pagan* mythology.

teacher — for their profligate dispositions are again justly described by *Isaias*.

40 “The eyes of this people are totally obscured by prejudice—their reasoning powers are entirely blunted by prepossession—so that they have neither the faculties of seeing, hearing, or understanding, to bestow on any scheme that hath a tendency to produce a general reformation and amendment of life among them.”

41 These clear express predictions *Isaias* uttered, when he had the future scenes of the Messiah's glory strongly displayed before his mind.

42 But however², even of the most eminent personages, notwithstanding their general rejection of him, there were many who were convinced that he had a divine commission—but for fear of the implacable resentment of the Pharisees, they durst not openly acknowledge their persuasions, lest they should be excommunicated.

43 For they chose rather to continue in the reputation and esteem of men, than from a principle of truth and conscience to promote the honour of God and the cause of true religion.

§—44 AFTER this Jesus raised his voice and said—He, who believes me to have a divine commission, may more properly be said to believe in that Being, from whom I received it.

45 He who seeth the divine power I exert, seeth the operations of Him who sent me.

46 I descended from heaven to illuminate the world—that every one, who believes me to be delegated from God, might not remain forever in gloomy and impenetrable darkness.

47 But if any one disbelieve my doctrines; and be determined not to be convinced—I will not at present condemn and punish him—for I descended on earth not to condemn, but save, mankind.

48 He, who wilfully rejects me and mine instructions, shall not however pass uncondemned — The doctrines, which I have delivered, shall at the general resurrection condemn him, and greatly aggravate his guilt and his punishment,

49 because the instructions, I have delivered, were not the dictates of mine own wisdom or inculcated by mine

own authority—but the supreme Father, who originally commissioned me to teach mankind, gave me the most explicit and particular injunctions, what I should deliver, and what truths I should reveal:

50 And as I am conscious that the doctrines he hath commissioned me to teach are the conditions of eternal life, so do I propose to mankind, with the greatest fidelity, these divine precepts, which my Father hath appointed me to publish.

CHAP. XIII.

1 **B**EFORE they celebrated the paschal solemnity, Jesus, who knew that the time was now arrived, when he should quit this world and return to the Father, thought proper to express to his disciples that ardent and affectionate love, which he had ever maintained for them from the time he elected them to the final period of his life.

2 For Judas Iscariot, the son of Simon, had already been instigated by the diabolical wickedness of his heart to form a design of delivering him into the hands of his enemies.

3 Jesus being conscious that the Father had entrusted him with the most extensive power and authority, that he originally descended from him, and was now very shortly to return to him—

4 rose abruptly from table, when the paschal supper was now ready, stripped off his upper garment, and girded himself with a towel, like a servant.

5 He then poured water into a basin, and began to wash his disciples' feet, and to wipe them with the towel, which he had tied about him.

6 But when, proceeding in a regular order, he came to Simon Peter, he said to him—Sir! do you debase yourself to wash my feet!

7 Jesus said to him—You do not as yet understand the intention of this action—after

1 An office, which was performed by the meanest slaves. *Επει δὲ καὶ ὅτε ἦν δεῖπνον. κ. τ. λ.* "When it was now time to sup, and the master of the vessel had got ready what accommodations he could provide; Phœnius, seeing Pompey, for want of attendants, begin to wash himself, hastily ran to him, and performed for him all those menial offices which slaves perform to their masters, even to the washing of his feet:" *εἰς δὲ δεῖπνον δεύον, μέχρι νεῖστος ποδῶν. Plutarch Pompey. Edit. Gr. Steph. 8vo. p. 1203.*

I have performed it upon all I will acquaint you with its design.

8 Peter replied—You shall never perform this humble servile office to me — Jesus said—If you refuse to submit to it, you will have no claim to the character of my disciple.

9 Simon answered — Do not then, Sir I merely wash my feet, but my hands, and my head.

10 Jesus replied — As he, who comes out of a bath, hath his whole person clean, except only his feet, which contract filth by treading on the ground — so are you my disciples clean, but not *all* of you.

11 For he knew the person, who intended to betray him — It was from his perfect knowledge of his wickedness that he now said—you are not *all* clean.

12 After he had washed all his disciples feet, he put on his cloaths, and resumed his former seat at table — then addressing himself to them, thus spoke—Do you know the instruction I intended to convey to you by this action?

13 You honour me with the titles of your instructor and master—and the appellation is just and due to my character.

14 If I then your exalted instructor have demeaned myself to wash your feet, you ought in like manner to condescend to perform the humblest offices, one to another.

15 For I have exhibited this before you as a pattern, what dispositions and conduct you ought to observe, one towards another.

16 Suffer me to assure you that a servant ought to practise that condescension which his lord deigned to practise—a minister, that humility, which he who gave him his commission himself displayed.

17 Since you know your duty in this instance, happy are ye if you practise it.

18 Not that I address these instructions to all — for I know the dispositions of every one of you whom I have chosen to be my companions — I know that to one of you may be justly applied that passage of scripture — “He that eats with me at one com-

* “ Alexander sent 100 talents to Phocion. On the arrival of the messengers Phocion fetched water from a well, and washed their feet. ΑΠΕ-
 ριπτετο τοις ποδός. His performance of so servile an office gave them great pain.” Plutarch Phocion, p. 1376.

mon table hath lift up his heel against me."

19 I thought proper to give you previous information of this treachery, that when it is executed, it may serve to corroborate your belief, That I am the Messiah.

20 In the most solemn manner I assure you, that every one, who receiveth you, in effect receiveth me—and he who obeys my instructions, obeys the will of God who authorized me to reveal it to mankind.

21 When Jesus had said this, he sunk into great perturbation and distress of mind—and after some time said—Most certainly I know that one of you will treacherously deliver me into the hands of my enemies.

22 At this declaration they were confounded and looked with astonishment, one at another, not knowing whom it was he intended.

23 One of the disciples, whom Jesus distinguished with his love, happened then to be reclining on his bosom^{*}.

24 To this person Simon

Peter made a sign, that he would ask Jesus who the person was he fixed upon.

25 This disciple then whispered Jesus in the ear, and asked him whom he meant.

26 Jesus said in a low voice—He, to whom I shall give a morsel of the meat, after I have dipped it in the sauce, is the man—He then dipped a morsel in the sauce, and gave it to Judas Iscariot.

27 After he had received this he was fired with resentment[†], and instigated to the perpetration of his diabolical designs—Jesus said to him—What you intend to do, do it immediately.

28 But none of the rest of the company knew what it was he ordered Judas to *do*.

29 For some thought, because Judas was the purse-bearer, that Jesus had ordered him to purchase what was necessary for the [‡]ensuing days of the festival—or, that he had ordered him to give something to the poor.

30 The moment, therefore, after he had received the morsel of meat that Jesus

* He lay at supper on the same couch, and next to Jesus.

† Because he was conscious that he was the person, and that *Jesus* knew it. This transported him with rage, and hurried him into the *immediate* execution of his perfidy.

‡ The Passover was celebrated *seven* days. Exod. xii. 19.

gave him, he got up abruptly, and left the room — The night was now advancing.

31 After he had quitted the company, Jesus said with great emotion — Now is the son of man going to be dignified with the most illustrious honours — and God hath been eminently honoured by him.

32 And * since God hath been conspicuously honoured by his life and actions, God will, in return, crown him with the most distinguished honours — and these he will very * speedily confer.

33 For, my dear companions, my stay with you will be but of a very short continuance — You will anxiously seek me, and wish for my presence among you — but as I formerly said to the Jews, so I now say to you — † “ Into the regions which I visit, you shall not at this time be admitted.

34 A new precept I strictly enjoin upon you — Love one another — Those kind affections, which I have ever expressed towards you, do you mutually express to each other.

35 If you cultivate and

cherish that mutual love which I recommend to you, you will be universally distinguished and known for my disciples.

36 Simon Peter said to him — To what place, Sir! do you intend to remove? — To the place where I am going, said Jesus, you cannot follow me at this time — but in subsequent life you shall be enabled to follow me.

37 But why, resumed Peter, am not I permitted *now* to accompany you — I will most chearfully lay down my life for you.

38 Will you, replied Jesus chearfully lay down your life for me? — I assuredly declare to you, that before the cock crows, you will three times, in the most solemn manner assert that you never was my disciple.

CHAP. XIV.

1 **B**UT be not alarmed and dejected at these approaching scenes — Ye believe in the Being and providence of God, and ye believe in my divine mission and character.

2 In my Father's house

* *Et* with an *indicative*.

† He meant the *grave*.

* Alluding to his resurrection.

are many *apartments, fitted for the reception of holiness and virtue — If immortality was a fiction, I would honestly assure you it was—but I am going to prepare a place for you in those happy regions.

3 And † when I am gone and have prepared a place, I will return and receive you to be my inseparable companions in future blessedness—and in those happy seats, where I reside, you shall for ever dwell.

4 The place whither I am going you know, and the way that conducts to it you know.

5 Thomas saith to him—We know not, Sir! the place to which you are removing, and consequently how can we know the way that leads to it?

6 Jesus replied—I am the true way that leads to eternal life—none can gain access to the Father, but by me.

7 Did you know my original, you would have known my Father, from whom I derived it — but now you both know and see him.

8 Philip said to him — Favour us with a sight of the ineffable glory of the Father,

and we shall deem this conviction enough.

9 Jesus said to him—Have I been so long conversant among you without your knowing my original and descent? — Philip, be assured, that he, who hath seen me, hath in effect seen the Father—and how can you solicit me to show you the ineffable glory of the Father?

10 Are you not convinced from the whole of my life, that I and my Father are intimately united in the most endearing and indissoluble bonds of affection and concord? — For the doctrines I have delivered to you are not derived from mine own personal authority and wisdom — All my precepts and all my miracles have God for their author, and solely flow from the efficacious and permanent influence, imparted to me by the Deity.

11 If you refuse to credit me upon *my own* assertion that the Deity and myself are mutually connected by the most intimate ties of consent and love — yet suffer the operations I have performed to work this conviction in you.

12 Let me solemnly de-

* Alluding to the many apartments of the temple.

† The verb is in the first *Aorist*. See Chap. xvi. 7.

clare to you, That every disciple, who hath an undoubted persuasion of the truth of my religion, shall not only be empowered to perform the same miracles I have performed, but be enabled, after my departure, to exert ^b greater powers than any I have ever exhibited.

13 And whatever miracle you implore the^lsupreme Being to effect by an authority derived from him; if it tend to the glory of God and the confirmation of the gospel, it shall be effected.

14 Whenever you solicit, that any operation may be performed by my authority, I will empower you to perform it.

15 If you love me, show the genuineness of your love by a conscientious regard to the precepts of my religion.

16 If you maintain this virtuous fidelity to me, I will implore the Deity to befriend you—who will from his infinite goodness send you another comforter, to continue with you ^c as long as you live.

17 The heavenly messen-

ger I refer to, is the Holy Spirit, the teacher of truth — whose evidences a depraved world will not admit, having no virtuous dispositions to discern, and to be convinced by, his operations — But you will have a grateful and conscious persuasion of his powerful influence, for he will continue with you, and shed his energy upon your minds.

18 I will not leave you in a destitute and forlorn condition—I will soon return to console and assist you.

19 For tho' in a very short time I shall remove from this world, yet I will not remove from you—for as I rise to immortality, you shall also be raised to the same glorious inheritance.

20 After my resurrection, you will be fully convinced that I have been invested with the authority of God, that you are endowed with a power derived from me, and that I am the author of those operations which you will be enabled to display.

21 But remember that the sole test and proof of the genuineness of any person's love

^b For a proof of this prediction, see Acts v. 17. Chap. xix. 12. The Apostles converted more people in *one* day than *all* the miracles of Jesus had done.

^c This was addressed to the disciples only. *Εἰς τὸν αἰῶνα* therefore must necessarily have this sense.

to me, is a constant obedience to my instructions—He who thus expresses his love to me, will secure the favour and complacency of God — and such a virtuous disciple shall be the object also of my love, and I will recompense the sincerity of his affection to me by making the clearest discovery of myself to him.

22 Here the apostle Jude — a different person from Judas Iscariot — said to him — What induces you, Sir! to discover yourself to us, but not openly to the public?

23 Jesus said to him — If a person love me, he will express the sincerity of his love by an observance of my precepts — and such a virtuous person will my Father love, and we will both constantly aid and befriend him — and with such a mind we will ever maintain a pleasing intercourse.

24 He who hateth me, disregards and contemns my doctrines—tho' the doctrines you have heard me deliver are not mine, but God's who sent me.

25 These instructions have I freely delivered to you, during the short time that is allotted me to be personally present with you.

26 But the Comforter, the Holy Spirit, whom my Father will send to you, and invest with my authority, will communicate to you the most sublime and important truths, and enable you distinctly and clearly to understand all the instructions, which I personally taught you.

27 I bid you adieu, wishing you all divine and human happiness, not in the^a unmeaning, ceremonial manner the world repeats this salutation—Be not dejected, dispel your sorrows, let not the sad prospect overwhelm you in despair.

28 For I have faithfully told you, that tho' I leave you, I will soon return to you — Did you love me, you would be transported with joy, to think that I am going to the ever-blessed God, a Being so transcendently superior to me in dignity and greatness.

29 I have, at this time, made these express declarations of my speedy removal from you, in order that, when I am removed, they may serve as an additional confirmation that I am the Messiah.

30 I shall not have an opportunity of a long conversa-

^a Because his blessing would derive upon them every substantial felicity.

tion with you——for I shall soon be in the hands of my wicked persecutors, who yet will not be able to find any thing criminal in my life and conduct.

31 But by means of my apprehension, my innocence will be publicly attested, and my strict conformity, throughout the whole of life, to the will of my father, will be openly known and acknowledged—Come, let us immediately remove from this place.

CHAP. XV.

1 **M**Y religion represents a vine, of which my Father is the proprietor.

2 Every branch of this vine, that is unfruitful, he lops off, and every branch that bears grapes he carefully prunes and dresses, that it may produce fruit in more copious abundance.

3 And you have already received this culture by means of the doctrines in which I have instructed you.

4 Let nothing, therefore, separate that union, by which you and I are connected together——for as the branch cannot bear, but must necessarily wither and die, when severed from the original stock—in like manner will you be

deprived of all vital influences unless you continue indissolubly united to me.

5 For I am the vine, you are the branches——That branch that is firmly connected to me, and imbibes that genial nourishment which I supply, will produce fruit in the richest abundance—for if all communication be cut off betwixt us, you must languish and die.

6 If any branch doth not continue united to me, it withers, is cut down, and thrown out of the vineyard, where it is picked up, cast into the fire, and burnt.

7 But if you inseparably adhere to me, and imbibe the instructions I have communicated to you, you shall not meet with a repulse, whatever miraculous operation you implore me to effect in confirmation of your authority.

8 You will both honour God, and approve yourselves my genuine disciples, if, being thus cultivated, you produce fruit in rich and ample abundance.

9 Since God hath deigned to make you the objects of his love, and I have ever entertained the tenderest affection for you, do you in return maintain the same inviolate fidelity and love to me.

10 The only way to secure the continuance of my love to you is the constant practice of my commandments—as it is solely by an uniform obedience to the Divine commands that I have been distinguished by the complacency and love of my Father.

11 I have given you these instructions, with the pleasing hope, that I shall reap the most consummate joy in your obedience, and that your joy might also be complete, and perfect.

12 All my advice to you is virtually comprised in this one capital precept — Love one another with the sincerity, with which I have loved you.

13 It is impossible there can be an higher demonstration of love, than for a person cheerfully to submit to death for the sake of his friends :

14 yet *such* is the ardent and exalted friendship I have for you—provided you faithfully discharge the duties I have enjoined upon you.

15 I call you not *servants*—the servant is a stranger to the will of his master—but I esteem and honour you as my *friends*, since to you I have faithfully imparted all the important discoveries

which my Father communicated to me.

16 It was not you who chose me your associate, but I selected you to be my companions, and have commissioned you to publish my religion in the world, and collect a great and glorious harvest of converts to it — in confirmation of which, whatever miraculous power you earnestly beg the Almighty may be exerted by my authority, you shall be enabled to exert it.

17 Let me repeat it—All the rules of my religion are summarily contained in this one precept — Love one another.

18 If the world pursue you with implacable hatred, you know that I your master, before you, was persecuted with the same unrelenting rage.

19 Were your affections and desires solely affixed to this world, the world would caress you as its genuine children—but since your principles and views are elevated above this vain and perishing life, and I have separated you from secular affairs to be my companions, knowing the virtuous dispositions by which you were actuated ; no wonder that you are held in detestation

by that depraved world; whose pursuits you condemn and abhor.

20 Remember the observation I have so often repeated — That the servant must expect no better treatment than his master hath experienced — For if they have persecuted me, they will persecute you: if they have* watched my words with an insidious design to pick out something obnoxious, they will also watch your words with the same captious views.

21 All these injuries and sufferings they will inflict upon you for your attachment to my cause — for these persecutions will be excited against you by those who are entire strangers and enemies to religion.

22 Had I never made my appearance among them, and never published the great truths I was commissioned to reveal to them, they might have pleaded something in extenuation of their guilt; but now their vices are to the last degree aggravated and unjustifiable.

23 Every one, who hateth me, hath previously conceiv-

ed an aversion against my Father.

24 Had not I openly exhibited before them such miraculous operations as no other person ever performed, their vices, comparatively, would have admitted of some apology — but now tho' they have been witnesses of all those astonishing powers which I have exerted, yet they have conceived the most bitter and violent resentments against me, and have offered the most impious affront to that Being who enabled me to perform them.

25 But I may apply to their inveterate prejudices and rage against me the following expression in their sacred books — “ Their hatred of me is entirely without foundation.”

26 But when the Comforter comes, the Holy Spirit, the teacher of truth, whose powerful effusion the Father will grant you at my solicitation — he will stamp my doctrines with the most sacred and incontestable sanction.

27 And you also, who have been my constant companions

* *They* frequently hath this sense. See *Knatchbul* in loc.

* *They knew not him who sent me*, i. e. they have no regard for natural Religion.

from the commencement of my public ministry, are witnesses, what I have taught, and how I have lived.

CHAP. XVI.

1 **I** Have faithfully told you in what troubles you will be involved, that you may not be discouraged by them, and be induced to apostatize from my religion.

2 You will be excommunicated and excluded from an attendance on religious worship—The time is approaching, when you will be held in such universal abhorrence and detestation, that he, who imbrues his hands in your blood, will really believe that he immolates a most acceptable victim to God.

3 They will pursue you with this implacable rage and fury, because they hold in equal contempt the truths of natural religion with those which I have revealed.

4 I have without reserve freely delivered to you this prediction — that when you are involved in these evils, you may remember my words, and be confirmed in the truth of my religion — I judged it not proper at the first beginning of my ministry to

direct your view to these forbidding prospects.

5 But now I faithfully exhibit them before your eyes, since I am now arrived at the close of life, and am so shortly to return to my Father — Yet none of you asks me, To what mansions I am returning?

6 Instead of making this important enquiry, you suffer your hearts to be overwhelmed in sorrow and dejection at the gloomy prospects I have opened unto you.

7 But let me declare with the greatest sincerity and faithfulness——That my removal from you is greatly for your advantage—for unless I leave you, the Comforter will not come to you—but * when I am gone, I will assuredly send him to supply my absence.

8 When he comes, he will show to the world, in the strongest light, the aggravation of their guilt—the necessity of holiness—and the sentence that God hath passed upon them.

9 He will show the world the aggravation of their guilt — for rejecting, and disbelieving me, to be a divine messenger.

* Not, *if* I go, implying a doubt whether he would go at all. The verb is in the first *aorist*. See Chap. xiv. 3.

10 He will show the world the necessity of holiness—because I go to the Father, and shall be appointed by him the governour and judge of all mankind.

11 He will show men the sentence that God hath passed upon the world—because that idolatry, which hath so long reigned triumphant, shall be dethroned.

12 I could acquaint you with many particulars relating to the publication of my religion, but I am sensible you *now* could not bear the mention of them.

13 But, when the spirit of truth comes, he will initiate you into a perfect knowledge of the whole scheme and design of the gospel—for the discoveries he shall reveal to you, will not rest upon his own authority, but they will be communicated to him by the Supreme Father of all—The important truths, and predictions of future events, which have been imparted to him, he will impart to you.

14 This divine person will give a glorious attestation to the truth and excellency of my religion—for all the dictates and counsels which I

suggest to him, he will freely reveal to you.

15 The reason of my saying, That I shall suggest to him what discoveries he shall impart to you is, because the Father hath vested me with universal dominion, and hath constituted me the governour of all things.

16 In a very little time you will ^a not see me—in a very little time you will see me again ¹—for I am going to the Father, shortly to return.

17 Here the disciples said one to another—What can he mean by saying, In a little time he will relinquish us, and then in a little time he will revisit us?—and what doth he also intend by saying, That he is going to the Father?

18 We cannot, they said, comprehend the meaning of this very obscure language, or affix any clear ideas to his words.

19 Jesus being conscious that they were very desirous he should give them an explication of the terms he made use of, said to them—My expressions, it seems, have excited an anxious en-

^a Namely, he would be torn from them by death.

¹ After his resurrection.

quiry among you, what I meant by saying, That in a very short time you would lose me, but in a very short time I should reappear among you.

20 Let me solemnly assure you, That tho' at the time when I am violently torn from you, you will be overwhelmed in extreme sorrow and dejection, while the world is elated with the highest transport and exultation—yet your grief and despair shall soon be converted into ecstasies of joy.

21 As a woman, the time of whose pregnancy is completed, is in her difficult hour afflicted with the most excruciating pain—yet immediately after her delivery, being congratulated on the birth of a son, her heart bounds with transport, and all remembrance of her late anguish is totally swallowed up and lost in a flood of joy :

22 just so will you, who are now sunk in sorrow and despondency, when I^k revisit you, indulge the warmest emotions of the sublimest joy—and the pure transports, with which your hearts will then be dilated, all the power and rage of the world shall never be able to violate and diminish.

23 You will at that time have no occasion to require from me the solution of dubious and difficult questions—For be assured, that whatever assistance you implore the Supreme Father to bestow for the confirmation and promotion of my gospel, he will freely impart it to you.

24 Hitherto you have requested nothing of the Deity, as being my disciples—But ~~now~~ prefer your petitions to God in my name, and you shall not be repuffed, but be filled with compleat joy and felicity of mind.

25 Many of the discourses, which I have delivered to you, have been figurative and obscure—but the time is approaching, when I shall no longer involve my instructions in fiction and fable, but in the most plain and undisguised manner reveal to you all the truths of that scheme of religion, which infinite wisdom hath planned.

26 In that day you shall offer up your supplications to the Deity in my name—And be assured, that it is not needful for me to supplicate the Father to bestow upon you any blessing,

27 for you have rendered yourselves the objects of my

^k After my resurrection.

Father's love, because you have ever expressed such a warm and sincere affection for me, and are convinced that I was commissioned by him to instruct the world.

28 By him was I originally delegated——In compliance with his will I descended into the world—and now again am I leaving the world and returning to my Father.

29 His disciples said to him—You now deliver your sentiments plainly and undisguisedly, and the language, in which you convey them, is perfectly intelligible.

30 We are now convinced that you are perfectly acquainted with every thing that passeth in the human heart—and that your all-comprehensive knowledge anticipates any¹ questions that might be proposed to you—This knowledge is a demonstration to us, that you are honoured with a divine authority and commission.

31 Jesus said to them—Are you, at length, convinced that I am a divine messenger?

32 Be assured, however, that the hour will very speedily arrive, when every one of you will desert me with the

greatest precipitation, and abandon me to my fate——Yet I shall not be abandoned and left alone, for my Father will be present with me to support and aid me.

33 I have faithfully told you these things, that you might be perfectly satisfied, and have no doubts at all remaining concerning my mission and character——In the world you will conflict with many sorrows and distresses: but let not the prospect deject you—Remember that I have vanquished all the difficulties the world opposed to me.

CHAP. XVII.

1 **A**FTER Jesus had uttered these words, he devoutly raised his eyes to heaven, and said—Merciful Father! The hour is now arrived!—Be graciously pleased to honour thy son, that thy son may honour thee!

2 I thank thee that thou hast vouchsafed to put into his hands the reins of universal government, and hast empowered him to bestow a blessed and happy immortality upon all whom the love of virtue hath engaged to embrace his religion.

3 The sole condition which

¹ He had anticipated and answered several questions they intended to have proposed to him. See Verse 19.

entitles the virtuous to the possession of eternal life is to acknowledge and obey thee, the one supreme God, and Jesus the Messiah, whom thou hast sent.

4 I have answered the great and glorious ends of thy moral government on earth—I have faithfully discharged the arduous province which thy wisdom assigned me!

5 Be pleased, therefore, O God! to reinstate me in that dignity and glory which I enjoyed^a near thy person before this world was called into existence.

6 I have discovered thy perfections and will to those, whom a sincere regard to thee and to virtue powerfully engaged to forsake the example of a depraved world and adhere to me—Previous to their embracing my doctrines they were thy votaries—Thou didst, therefore, give them to me, and they have faithfully obeyed my instructions.

7 And they are now convinced, upon the strongest evidence, that all the powers and authority, which thou hast enabled me to exert and display, are originally derived from thee!

8 For the doctrines thou commandedst me to teach, I

have communicated to them—These have they freely embraced and obeyed, and are in the most indubitable manner persuaded that I came from thee, and was commissioned by thee to instruct mankind.

9 These my select and faithful associates I devoutly recommend to thy favour and blessing!—The world is not so much the immediate object of this my fervent address to thee—but I prefer this prayer to thee, O Father! humbly imploring thee to protect and befriend those whom a sincere love to thee and to virtue excited to embrace my religion.

10 For all my followers are thy votaries—and thy votaries are my converts—and their conspicuous virtue hath greatly redounded to my honour.

11 And now I am going to quit the world and return to thee—but these my beloved followers I leave in the world, exposed to all its sorrows and vicissitudes?—Merciful Father! preserve by thine almighty power and infinite goodness those, whom a sacred regard to thee powerfully induced to adhere to me—Grant that the same

union, which subsists between us, may be cemented among them !

12 When I was personally present with them I kept them inviolably attached to thy cause—Of that society, which was collected to me by thine appointment; I have lost only one member—a depraved and incorrigible creature—by means of whose perfidy the scripture, which predicted my sufferings and death, will be accomplished.

13 I am now, O God ! shortly to return to thee—and I say this in their presence; in order that their dejected spirits may be reinvigorated, and their breasts be filled with consolation.

14 I have instructed them in the truths thou didst commission me to reveal—but for embracing these truths and associating with me they have drawn upon them the irreconcilable hatred of the world—merely because their views and principles are not secular, but infinitely elevated above this vain and transitory life.

15 I do not beg that thou wouldst remove them out of the world—I only implore thee, that thou wouldst, of thine infinite mercy, preserve them from apostasy and vice.

16 Their governing prin-

ciples bespeak them not of this world, since they regard its prevailing interests, as I have done, with contempt.

17 Possess their minds with the sacred influence of true religion—the doctrines, which thou appointedst me to deliver to the world, are the only system of true religion.

18 As thou didst originally delegate me to be thy messenger to mankind; so have I deputed them to be my messengers to mankind.

19 And upon their account have I devoted myself fully to execute thy will, that they may be consecrated to the service and promotion of true religion.

20 But it is not for them only that I intercede with thee at this time—I implore thee graciously to succour and bless those, who shall, in future time by their testimony, be convinced of the truth of my religion.

21 I entreat thee, that all my followers may be formed into one harmonious society by the same endearing and intimate union that subsists betwixt us!—that from their social uninterrupted concord and love the world may be convinced that thou hast sent me.

22 The same glorious design which thou ordainedst
me

me to promote have I appointed them to execute— in order that by the greatness of this arduous province, in which they are all engaged, they might be as inseparably united to each other as we are.

23 Let the same union, that subsisteth betwixt us, cement them to me and to each other — that they may all be conjoined in one perfect and unanimous society — in order that the world may be convinced that thou hast invested me with a divine authority, and that thou indulgest for them the same affection and love with which thou wast pleased to distinguish me!

24 O merciful Father! I desire and implore thee that all those, whose virtuous dispositions shall lead them to embrace my gospel may be introduced into those happy seats where I reside, to share my felicity, and to see that illustrious dignity and honour to which thou hast exalted me — for before this world was called into existence, I was an object of thy love.

25 O God, most holy! the world is unacquainted with thy perfections and counsels — but thou hast favoured me with the clearest knowledge and perception of them — and these my beloved companions

are convinced that I am a messenger from thee.

26 To them have I revealed thy great and glorious designs — and will continue to make to them farther discoveries of thy will; in order that the love, with which thou hast distinguished me, may reign amongst them, and that they may be indissolubly united to me!

CHAP. XVIII.

1 **W**HEN Jesus had finished the foregoing address to God, he crossed the brook Cedron — and entered into a garden accompanied with his disciples.

2 The traitor Judas was well acquainted with this place, as Jesus and his companions had very often resorted hither.

3 Judas, therefore, taking with him an armed body of Roman soldiers, and some officers that belonged to the guards of the high priests and Pharisees, came directly to this place, with a great number of lamps and flambeaus.

4 Jesus, who had a perfect knowledge of all the sufferings in which he was going to be involved, went out of the garden, and said to them — Who is it you are in search of?

5 Jesus of Nazareth, they replied—Jesus then said to them—I am the person—The traitor Judas was at the head of them.

6 No sooner had he told them that he was the person, but that moment they were all violently struck back, and fell prostrate on the ground.

7 Jesus again asked them—Who is it you are in search of?—They said—Jesus of Nazareth.

8 I am then, said he, the object of your enquiries—But since your design is to seize me, suffer these my companions to depart unmolested.

9 So that his words, which we have recited above, were accomplished—“Of that select society, which was collected to me by thine appointment, I have not lost one member.”

10 But when Simon Peter now saw the violence they intended against his master, he instantly drew his sword, and aimed a blow at one of the high priest's servants, and cut off his right ear—The servant's name was Malchus.

11 Jesus seeing this action of Peter, said to him—Sheath thy sword—Ought not I with cheerfulness and composure to submit to that destiny,

which my heavenly Father hath assigned me!

12 Immediately then the Roman officer and his cohort, attended by the officers of the Jews, rushed upon Jesus, seized and bound him.

13 And they carried him before Annas—but he sent him to Caiaphas his son-in-law, who was, at that time, high priest.

14 It was this Caiaphas who told the Sanhedrim—

“That it was highly expedient that the life of one individual should be sacrificed to preserve the public welfare, rather than that the whole community should be fatally endangered.”

15 Simon Peter and another disciple followed at some distance this body of men that had apprehended Jesus—and that disciple, being not unknown to the high priest, went in with Jesus into the high priest's palace.

16 But Peter, not daring to enter in, stopped at the gate—this disciple, therefore, with whom the high priest was not unacquainted, spoke to the maid servant, who kept the door; and got Peter admitted.

17 This servant said to Peter, after his admission—

Are not you one of this man's disciples?—He answered that he never was.

18 The guards and domestics of the high priest had made a fire, as the weather was now very cold, and formed a circle round it—In this company Peter mixed, and stood along with them at the fire.

§—19 WHEN Jesus was brought before the high priest he interrogated him about his disciples, and what doctrines he had delivered.

20 Jesus said to him—My doctrines I have published openly to the world—I have always delivered my instructions in the synagogue or in the temple, in places of the greatest concourse—I never courted obscurity and solitude, in which to spread and propagate my doctrines.

21 Why do you interrogate me concerning the nature of my instructions?—Examine those who were my auditors what doctrines I publickly taught—they can give you a true and faithful account of what I delivered.

22 When Jesus had said this, one of the officers who stood by struck him, and said—Is this the manner in which you answer the high priest?

23 Jesus turned and said to him—If I have violated

truth, make it publickly appear that I have so—but if I have said nothing but what is strictly true, how unjust is it in you to strike me!

§—24 ANNAS, as I have mentioned above, had sent Jesus bound to Caiphas the high priest.

25 In whose palace, as Peter was at the fire warming himself; the company about him said to him—Are not you one of his followers?—He declared he never was.

26 After this, one of the high priest's servants, who was a near relation to him, whose ear Peter had struck off, said to him—Did not I see you with him in the garden?

27 Peter asserted in the most solemn terms, that he was not along with him there—no sooner had he pronounced the words, but the cock crowed.

§—28 From the palace of Caiphas they conducted Jesus, very early the next morning, to the Roman prætorium—but they themselves entered not within the prætorium, for fear of contracting pollution, as they were now celebrating the great paschal solemnity.

29 Pilate being informed that the Jews were waiting in a body, went out to them,

and said — What are the crimes you alledge against this prisoner?

30 They said to him — Had he not been a most notorious malefactor, we never would have brought him before your tribunal.

31 Pilate said to them — Do you judge him yourselves, and inflict what penalty your law prescribes — The Jews replied — We are not permitted to inflict capital punishment upon any one.

32 Herein was the prediction of Jesus exactly fulfilled, who expressly told his disciples, To what kind of death he would be condemned by the *Heathens*.

33 Pilate then went into the prætorium, and ordered Jesus to attend him — When alone, the procurator said to him — Do you assume the title of King of Judæa?

34 Jesus said to him — Do you ask me this from *your own* judgment — or have you received information from *others*, that I affected regal honours?

35 Pilate said to him — I am a stranger to the religious customs and opinions of the *Jews* — your own countrymen and the high priests have publicly brought you before my tribunal — What hast thou

done to merit this public impeachment?

36 Jesus said to him — My kingdom is not of this world — if my kingdom were of the same nature with other earthly kingdoms, my servants would have taken up arms and fought to rescue me from the hands of my enemies — But mine is not a secular kingdom.

37 Pilate said to him — Are you then no king? — Yes, replied Jesus, I am a king — for to erect a kingdom I was called into existence — to erect a kingdom I descended into this world — For I was sent to publish truth among mankind — Every friend to truth is my willing and obedient subject.

38 Pilate said to him — What do you mean by truth? — Having said this, not staying for an answer, he went out to the Jews who stood waiting, and said to them — I do not find any thing criminal in this person's conduct:

39 As it hath therefore been customary for me at the passover to release any one prisoner whose pardon you solicit — are you willing I should now acquit this person whom you call the king of the Jews?

40 At this they all raised one

one general confused clamour, repeating—Do not release him—Release Barabbas—This Barabbas was a notorious robber.

CHAP. XIX.

1 **P**ILATE then ordered Jesus to be scourged.

2 After this was inflicted, the Roman soldiers composing a wreath of thorns fixed it on his head for a crown, and invested him with a purple robe.

3 They then approached him with mock homage, crying—Hail, O thou illustrious sovereign of the Jews!—at the same time striking him with their hands.

4 After the soldiers had offered him these wanton insults, Pilate went out a second time to the Jews, and said to them—I bring this person before you, and publicly declare, that I am persuaded of his innocence.

5 Jesus then came forward upon the pavement, wearing the thorny crown, and arrayed in the mock purple vest—Pilate, turning to the assembly, said—Behold the man!

6 But when the high priests and their creatures saw him, they pierced the air with their cries, repeating with the most vehement vo-

ciferation—Crucify him! Crucify him!—Pilate said to them—If you are determined he shall suffer capital punishment, take him and crucify him yourselves—But I publicly protest, That I am persuaded he is innocent.

7 The Jews then said to him—Our law adjudges him to death for the impious blasphemy he hath been guilty of, in assuming the title of the son of God.

8 When Pilate heard this, he was more embarrassed than ever, how to act.

9 He therefore ordered Jesus to follow him into the prætorium, and asked him the place of his nativity—But Jesus made no reply.

10 The procurator then said to him—Do you refuse to answer my enquiries?—Do not you know that the sole power either of condemning or acquitting you is lodged in me?

11 The power and authority, answered Jesus, which you now exercise is, I am sensible, wholly derived from the Emperour—for which reason the high priest who delivered me into your hands, and exerts every effort to instigate you to pass the sentence of death upon me, is more to be blamed than you are.

12 * This answer made such an impression upon Pilate, that it determined him to endeavour to procure his release—But the Jews on the first mention of his intentions, raised the most violent and outrageous clamours, crying out—If you acquit this man, you for ever forfeit all regards and obedience to the Emperor—He, who assumes the title of sovereign, is a rebel to the Emperor.

13 When the procurator heard these assertions, he brought Jesus out of the prætorium, and sat on the tribunal, which was erected, on a raised stage, paved with marble—Such a structure is in Hebrew called *Gabbatha*, in Greek *Lithestroton*.

14 The day, in which this transaction happened, was the *Preparation*, and it was about nine o'clock in the morning—Pilate, being seated, said to

the Jews—Behold your sovereign!

15 But at this they all raised a loud and vehement clamour, shouting—Drag him to the cross! Drag him to the cross! We acknowledge no sovereign but Cæsar!

16 To their urgent importunity the procurator at last yielded, and passed upon him the sentence of crucifixion—The Roman soldiers then took him away.

17 Jesus bore the cross to the place of public execution, called in Hebrew *Golgotha*, which translated signifies, *The place of skulls*.

18 Here they crucified him * between two condemned malefactors.

19 Over his head Pilate wrote and fixed up this inscription—JESUS OF NAZARETH, THE KING OF THE JEWS.

20 At the place of execu-

* *Ex tunc* doth not signify *from this time*, as if Pilate had made no efforts before *this*, to save Jesus. But it signifies, *On this account, for this reason*. *Ex tunc* ὅν τὸν Ἀρμένιον ἐρωτά: Upon *this* he asks the Armenian. *Xenoph. Cyrop.* p. 142. *Ex tunc* ὅτε πάντες ἐπὶ τῷ πύργῳ: Upon *this* they all followed, p. 188. *Ex tunc* τὰ ἑκαὶ δέκα: Upon *this* he gives them pledges, p. 195. *Ex tunc* ἔπεμψε τὸν ἄλλον: Upon *this* he sends another, p. 198. *Hutch.*

* *Ἐπεσθὲν καὶ ὠρῶντος*. St. John hath been blamed for this phrase as being not pure Greek. Dr. Bentley in his proposals for publishing a Greek Testament hath changed it into *ἔπεσθον καὶ ὠρῶντος*, for which liberty he is justly censured by Dr. Middleton. *Ἐπεσθὲν καὶ ὠρῶντος* is often used by the politer writers. See *Xenophon. Cyrop.* p. 324. 347. 373. 375. 403. 406. 420. 459. *Edit. Hutch.* 8vo.

tion was very near the city, great numbers of the Jews read this inscription — It was written in Hebrew, Greek, and Roman characters.

21 With this inscription the high priests were disgusted—and waiting upon Pilate, they begged he would alter it; and not write in direct terms that he was the king of the Jews, but only that he himself *assumed* this title.

22 But Pilate peremptorily refused ——— telling them he would not alter a single letter of the inscription.

23 The four soldiers, who nailed him to the cross, after it was erected, divided his cloaths into four parts, and took each a part — but upon examining his tunic, it was excepted out of this division — for it was found to be knit from top to bottom without a seam.

24 Upon their perceiving this, they said one to another — Let us by no means tear this, but let us cast lots for it — A circumstance similar to one which the Psalmist mentions in the following passage — “They made a division of my apparel, and cast lots for it.”

25 There stood by the cross of Jesus his mother, his mother’s sister Mary the wife of Cleophas and Mary Magdalene.

26 When Jesus saw his mother, and [†] that disciple, whom he had ever distinguished with his love, standing by him, he said to his mother — Regard that person as your son !

27 He then said to that disciple — And do you regard her as your mother ! — This disciple accordingly from that day took her to his own [†] house, and treated her as a parent.

28 After this Jesus knowing that all the circumstances that attended his sufferings, had exactly corresponded to the scripture predictions, said, That he was thirsty.

29 Immediately upon this the soldiers on duty took a sponge, filled it with vinegar from a vessel they had there with them, and fixing it to a stalk of hyssop, put it to his mouth.

30 When Jesus had tasted the vinegar, he said — The prophecies are all accomplished — His head then sunk upon his bosom, and he breathed his last.

[†] St. John the writer of this history.

[†] Her husband Joseph was now dead.

31 The day, on which Jesus was crucified, was, as hath been remarked above, the *Preparation* — and the next day ensuing being the grand paschal sabbath, that this sacred solemnity might not be violated by the bodies of the criminals hanging on their crosses, the Jews went in a body to the procurator, and solicited it as a favour, that he would give orders, that their legs might be broken, and their bodies taken down.

32 Pilate therefore dispatched his orders to the soldiers on duty, who broke the legs of those two malefactors, who were crucified along with Jesus.

33 But when they came to Jesus, finding him already dead, they thought it unnecessary to break his legs.

34 But one of the soldiers pierced his side with a spear, and instantly there issued from the wound a mixture of blood and water.

35 Of this fact the writer of this history was an eye-witness, and publicly attests its truth — And being convinced himself of the veracity of what he asserts, records it with no other view but to convince others.

36 These two circumstances, the piercing his side, but not breaking his legs,

were similar to two others, recorded in the following passages of scripture — “A bone of it shall not be broken.”

37 “They shall look on him whom they have pierced with a lance.”

§—38 AFTER this Joseph of Arimathæa, a person, who was convinced that Jesus was the Messiah, but dared not publicly avow his sentiments for fear of the resentment of the Jews, waited upon Pilate, and begged he would give him the body of Jesus — The procurator granting his request, he went and took it down from the cross.

39 Nicodemus also, the same person, who formerly had a private interview with Jesus in the night, came to pay his pious respect to the deceased, and brought with him a large quantity of myrrh and aloes mixed, of immense value, to embalm his body.

40 These two took down the body of Jesus, and after they had wrapped it in the aromatic spices, they swathed it in linen rollers, according to the Jewish rite of sepulture.

41 Near to the place, where he was crucified, there was a garden, and in this garden a new monument, in which no corpse had yet been deposited.

42 In this tomb, as it lay convenient, and as it was the preparation,

preparation, they interred his remains.

CHAP. XX.

1 **T**H E first day of the week, very early in the morning, before the darkness of the night was dispelled, Mary Magdalene went to visit the tomb—but upon her approaching it, she found the stone, that covered its entrance, removed.

2 Struck with astonishment at this unexpected circumstance, she returned in the utmost precipitation to inform Simon Peter and * another disciple whom Jesus distinguished with his love—and in a great fright told them that the body of their master was most certainly stolen out of the tomb, and deposited we know not where.

3 Alarmed at this account Peter and the other disciples immediately hastened to the monument.

4 They both ran with all the speed they could exert—but the other disciple outstripped Peter, and arriving first at the sepulchre,

5 did not enter into it, but stooping down saw the linen rollers lying along.

6 After some time Peter

came up, and going within the tomb saw also the rollers lying along,

7 and the napkin, which was wrapped round his head, did not lie adjoining to the rollers, but lay at some distance from them, folded as it was at first.

8 After Peter had visited the inside of the tomb, the other disciple went down—and upon viewing every thing, really believed that the corpse was stolen away.

9 For they did not as yet understand those prophecies of scripture, which expressly predict his resurrection from the dead.

10 The two disciples being convinced that the body was gone, returned to their own homes.

§—11 **B**UT Mary still continued at the tomb, standing on the outside bathed in tears—But in this excess of grief, stooping down to view the inside of the monument,

12 she saw two angels in white robes, sitting one at the head, the other at the feet, where the body of Jesus had lately been deposited.

13 These heavenly messengers then said to her—Woman! why do you weep?—She said to them—because

some persons have stolen the body of my deceased lord, and I know not whither they have conveyed it.

14 When she had made this reply she turned back and saw Jesus standing by her—she did not however know that it was him.

15 Jesus said to her — Woman! what is the cause of your tears? — Who is it you are in search of? — She imagining him to be the gardener, said—Do, Sir! if it was you who conveyed the corpse away, tell me whither you have removed it, that I may pay it its due honours.

16 Jesus then called her by her name—she turned, looked at him, knew him—and in a transport said *Rabboni!* — which translated signifies, *My master!*

17 Jesus said to her — You need not embrace me with that excess of tenderness, as if I should immediately quit you — My continuance with you, before I ascend to my Father, will be for some time — But do you instantly go to my brethren, and tell them that I shall ascend to my Father and their Father, to my God and their God.

18 Transported with joy Mary Magdalene hastened to the disciples, and in an ecstasy of rapture told them that she had seen Jesus—and that he had sent her to deliver the above message.

§—19 In the evening of the same day, which was the first day of the week, the disciples were met together in a private apartment, and had strongly secured the doors for fear of the Jews—Here while they were engaged in anxious deliberation Jesus* entered the room, and standing in the midst of the company saluted them in his usual friendly and familiar manner.

20 He then showed them his hands, that had been pierced by the nails, and his side that had been wounded by the spear — The disciples, convinced it was their lord, were filled with unutterable joy.

21 Jesus saluted them again, wishing them all divine and human happiness, and telling them, that as his Father had sent him to instruct the world, so he in like manner now commissioned and appointed them to reform and teach mankind.

22 After he had said this,

* By removing the bolts by his miraculous power.

he breathed upon them, and said—Receive the effusion of the holy spirit.

23 You shall be endowed with full power to publish the gospel, and be qualified to declare to men infallibly on what terms their vices will be pardoned or punished.

§—24 BUT Thomas called Didymus, one of the twelve disciples, happened not to be one of the company, when Jesus now exhibited himself to them.

25 When the other disciples, therefore, saw Thomas afterwards, they told him that they had seen their lord—but he said to them—I will never believe it, unless I see and feel in his hands the mark of the nails; and unless I am convinced by feeling his side that was pierced by the spear.

26 Eight days after this, the disciples being again all assembled together, and Thomas now one of the company, Jesus by his miraculous power^a removing the bolts by which they had fastened the doors, came into the midst

of the room among them, and wished them all felicity.

27 He then turned and said to Thomas—View my hands—feel with thy finger the scar of the wounds—handle and explore my side—Be not incredulous, be disposed to receive conviction.

28 Thomas then cried out in amazement—my lord! my God!

29 Jesus said to him—You are convinced, Thomas, of the identity of my person, merely because you have had the testimony of your senses—be assured that those discover a better disposition, who tho' they have not ocular demonstration, yet are persuaded of my being a divine messenger from the evidences I have produced.

§—30 AND many other proofs, beside these I have recited, did Jesus after his resurrection exhibit before all his disciples, to convince them of the reality of his person.

31 But these I have recorded are abundantly sufficient to convince men that Jesus is the great Messiah,

^a Thus *Homer* describes *Mercury* shooting the bolts and opening the gates by an exertion of his divine power.

Τοις δ' εὖ ὕπνον ἔχουσ' διακτορῶν Ἀργεῖοντες
Πασιν' ἀφ' αὐτῶν δ' ὡς πύλας καὶ ἀπ' αὐτῶν ὀχλας,
Εἰ δ' ἀγέγυε Πριάμον. *Iliad.* Ω 445, 446.

and, in a most distinguished manner, the son of God — and are written with no other view but to convince men of the truth of his religion, and that being convinced, they may obtain that blessed immortality, which he is authorized to bestow.

CHAP. XXI.

1 JESUS afterwards discovered himself at the sea of Tiberias to his disciples in the following manner.

2 Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, the two sons of Zebedee, and two more of his disciples, happening to be all together,

3 Peter said to them — I intend to follow my former occupation, and shall now directly go a fishing — The rest of the company said to him — We will then go along with you — Accordingly they all immediately went on board a fishing vessel — but that night had no success.

4 The next morning Jesus stood on the shore — the disciples, however, did not know it was him.

5 Jesus called to them and asked them, if they had caught

any thing — Nothing at all, they replied.

6 He then said to them — Throw in the net to the right of your boat, and you will meet with success — They cast the net where he had directed, but were not able to draw it to land by reason of the prodigious number of fishes it inclosed.

7 The disciple, whom Jesus distinguished with his love, said to Peter — It must be our master! — Peter hearing this immediately girded his fisher's coat about him, and with eager impatience to see him flung himself into the water to * walk to shore.

8 But the rest of the disciples, who were but about sixty paces from shore, advanced forward, tho' but slowly, as the boat heavily dragged after it such a prodigious quantity of fish.

9 Upon their landing, they saw a fire burning, a fish broiling upon it, and some bread laid.

10 Jesus said to them — Bring some of the fishes you have now caught.

11 Peter went and dragged the net to shore, replete with one hundred fifty and three large fishes — Yet tho' there

* He knew it was shallow, and would not wait the slow motion of the boat, heavily dragging after it such a quantity of fish.

was such a prodigious number, the net was not broken.

12 Jesus said to them—Come and take some refreshment—By this time they were all so fully convinced that it was Jesus, that no one *now* asked him who he was.

13 Jesus then took bread and fish, and distributed among his disciples.

14 This was the third time that Jesus discovered himself, after his resurrection, to his disciples in a body.

15 After they had finished their repast, Jesus turned to Peter and said to him—Simon! do you love me with a more strong and intense affection than any of this company?—Peter replied—You are conscious, Sir! of the sincerity of my love to you—Jesus said to him, Feed my lambs.

16 Jesus said to him a second time—Simon! do you love me with an affection superiour to any of these?—You know, Sir! he answered, the fervency of my love for you—Jesus said to him, Feed my sheep.

17 Jesus said to him a third time—Simon! is your love for me more fervent than theirs?—Peter by his repeating the same question three times, thinking he question-

ed the sincerity of his regards for him, was greatly affected and said—I can appeal, Sir! to your consciousness of the human heart for the ardour of my love—Jesus said to him, Feed my sheep.

18 Be assured, added he, of the truth of what I am going to declare to you—When you was young, you exulted in your activity and liberty, and went unmolested wherever your inclination led you—But when you are old, this your liberty will be abridged, your hands be confined, and you be conducted at the pleasure of another.

19 In these words Jesus expressly predicted and described the particular circumstances of that death, which Peter was afterwards to suffer for the gospel—When Jesus had spoken this he ordered Peter to follow him.

20 Peter turning and seeing that disciple following him, whom Jesus loved with a distinguished affection, and who, at the paschal supper, reclined on his bosom, asked him to discover to him the person who was to betray him:

21 Peter seeing him, said to Jesus—Please, Sir! to inform me what future fortune awaits this person?

22 Jesus said to him—Suppose

pose it is my desire he should continue in life 'till the time of my^a coming, how doth it concern you?—Do you follow me.

23 The words which Jesus now spoke relative to this disciple, gave rise to an opinion, which the other apostles maintained — That this disciple would never die—Tho' Jesus never asserted any such thing—He only said, "If it was his desire that this apostle should continue in being 'till the time of his coming, what concern was it to Peter."

24 The disciple who attests these facts is the writer

of this history—who is himself convinced of the truth and veracity of what he hath recorded.

25 But were all the particular miracles, actions, and discourses of Jesus to be minutely and circumstantially recorded, for there were a great many more than those that have been published, the consequence would be, I am persuaded, that the world would never^a receive and embrace a religion, whose history was contained in such a vast number of large volumes as the life of Christ would then necessarily compose.

^a The destruction of Jerusalem.

^a *χρῆν* frequently signifies to receive, admit. "All cannot receive this saying *χρῆναι*. Matth. xix. 11. He that can receive it, let him receive it. *Ὁ δύναμις ὁ χρῆναι, χρῆναι*, Matth. xix. 12. Receive us, *χρῆνατε ἡμᾶς*. 2 Cor. vii. 2. *Τὸ τοιοῦτον ἀριστὸν ἔχει προδοτικόν*. Such a dinner doth not admit treachery. *Plutarch* Lycurg. p. 86. Edit. Steph. 8vo. Christians alone have received the truth. *Μόνους δὲ Χριστιανούς τῶν ἀληθῶν καὶ χρονοῦνται*. *Theophilus ad Autolyum*, p. 110. Paris 1636. As man could receive him. *Ὡς ἀνθρώπος αὐτὸν χρῆναι δύνατο*. *Irenæus* *Græc* 379. Able to receive the revelation of the word. *χρῆναι*. *Cl. Alex.* p. 79. Paris 1629.

T H E

ACTS OF THE APOSTLES.

CHAP. I.

1 **I**N the first Volume I gave you, O Theophilus, a minute detail of the miracles which Jesus performed, and of the doctrines which he taught.

2 The history of these transactions was brought down to the day of his assumption into heaven, after he had just delivered his last instructions to those apostles whom he had chosen by the direction of the holy spirit.

3 To these his select companions he frequently, after his *crucifixion*, exhibited himself *alive* — giving them, for the space of forty days, the amplest conviction of the identity of his person — repeatedly conversing with them in an open and undisguised manner — and discoursing to them of the nature of the Messiah's kingdom.

4 Being all collected to-

gether he charged them not to separate from Jerusalem, but to continue there in a body, and wait the accomplishment of that divine promise, of which he had given them the strongest assurances.

5 Telling them, that John baptized only with water, but that they would, in a few days, be baptized with the holy spirit.

6 The disciples, who were now all present, then asked him—Sir! do you intend at this time to break off the *Roman* yoke, and to invest *Israel* with universal dominion?

7 He answered—It is no part of your duty solicitously to pry into these periods and dispensations, the knowledge of which the most High hath solely reserved to himself as his great prerogative.

8 Let it suffice you to be assured, That you shall receive the powerful effusion of the holy spirit, and that you shall be enabled to propagate the

the transactions of which you have been witnesses, not only in Jerusalem, and in all Judæa and Samaria, but to the remotest limits of the world.

9 When he had said this, they saw him elevated from the earth—and a cloud interposing conveyed him from their sight.

10 Their eyes being intensely fixed on the sky after his removal from their view, behold! two heavenly messengers in an human form, and arrayed in dazzling whiteness, suddenly presented themselves,

11 and thus accosted them—O ye Galilæans! why do you stand gazing on heaven with such ardent and eager looks?—This Jesus, whom you have seen conveyed from you into the mansions of the blessed, shall one day descend in a manner similar to this, of which you have just been spectators.

12 When they heard this, they quitted the mount of Olives, which is very near the city, distant only a sabbath day's journey, and returned to Jerusalem.

13 The names of the apostles, who had now been witnesses of the ascension of Jesus, are these: Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Mat-

thew, James the son of Alphæus, Simon the Zealot, and Judas the brother of James.—These, upon their entrance into the city, immediately repaired to that apartment, in which they had before used to assemble.

14 Here this society continued in fervent prayer, and in the devout exercises of religion—being also accompanied by several pious women, and by the mother and relations of Jesus.

15 The number of persons here convened might amount to about one hundred and twenty—In the midst of these Peter stood up, and thus addressed himself to the assembly;

16 “Brethren! Such dreadful judgments, as David prophetically denounced against his enemies, must needs at last overtake such a wretch as Judas—who by an act of the blackest perfidy betrayed our divine master, and put himself at the head of those who apprehended him.

17 This abandoned creature, you know, was once a member of our society, and formerly obtained a share in the sacred office of the apostolate.

18 A field indeed was purchased with the hire of his iniquity—but this field was stained

stained with the traitor's blood—for in this field he hanged himself, but falling headlong from the tree, he burst asunder, and all his bowels instantly gushed out.

19 ^b (This dreadful fate of Judas was universally known in the city——so universally known, that from this circumstance, the field, in which this dire event happened, was afterwards called in the language of the country, *Akeldama*——which translated signifies the *bloody field*.)

20 To such enormous wickedness I may justly apply the following passages in the book of Psalms——“Let his habitation be desolate, “and let no one, for ever, “fix his residence in it”——“Let that office, with which he was invested, devolve upon another.”

21 It is highly necessary, therefore, that we elect into his place some one member of this society, who hath been an early and constant companion of our Lord Jesus

22 from the time that his public ministry commenced, which was when John bap-

tized him, to the day of his assumption from us into heaven—one who is able to join his testimony, to ours, of the truth of Christ's resurrection.”

23 Upon this proposal two persons were nominated, Joseph called Barsabas, surnamed Justus—and Matthias.

24 Upon these two being presented to the apostles, they devoutly preferred the following petition to God——“O thou, who hast the most perfect knowledge of the human heart, be pleased to indicate which of these two persons thine infinite wisdom judgeth to be most fit

25 to discharge this most arduous office, and to supply that ^c sacred place of the apostolate, which by the wickedness of Judas is now become vacant!

26 When they had addressed to heaven this prayer, they put the names of these two disciples to a ballot——which being drawn out the lot fell upon Matthias—who was accordingly, by the unanimous consent of all, invested with the rank and dignity of an apostle.

^b These are the words, not of *Peter*, but of the *Historian*.

^c *Διχαίρειν* the reading, which the *Alexandrian MS.* exhibits, is undoubtedly genuine. *Και* is the copulative between *λαβέν* and *προτεθῆναι*——and *απεσολῆς* is put in construction with *τοπος*.

CHAP. II.

1 **T**HIS company, according to mutual appointment, were all assembled together on the day of Pentecost, which was now arrived :

2 When suddenly there issued from the sky a vehement sound like the loud blast of a violent rushing wind, which broke over, and occupied, the whole house, in which they were convened.

3 They then saw a flame burst into the room, whose broken and divided particles flashed over the heads of the apostles in the form, as it were, of fiery tongues *.

4 They were all instantaneously filled with the holy spirit, and endowed with the faculty of conversing in different languages according as the spirit directed them to use this supernatural gift.

§—5 At this time Jerusalem was crowded with great numbers of devout Jews from every nation in the known world.

6 When the report, therefore, of this astonishing event was diffused in the city, vast crowds immediately flocked

to the place—But when different persons heard them fluently speak the languages of the respective countries in which they resided,

7 they were filled with the last astonishment and surprise, and said in amazement, one to another—Are not all these persons, who converse in such a vast variety of languages, illiterate Galileans * !

8 How is it therefore that they have acquired such a perfect skill in the peculiar languages of the several countries, in which we were born !

9 Those of us who are Parthians, Medes, and Persians; who reside in Mesopotamia, in Judæa, in Cappadocia, and in Pontus, or in the præconsular Asia :

10 Who live in Phrygia or Pamphylia, in Egypt, or in the country of Libya about Cyrenè, Romans, Jews by birth, or proselytes :

11 Inhabitants of Crete and Arabia—All of us hear them converse in the different languages of these our respective countries, and celebrate the wonderful works of God.

12 At an event so signal and astonishing they were in-

* This is Dr. Middleton's translation.

* This gift of tongues was ordained by divine providence to be bestowed at this time, to convince these people, who came from various countries, that they were endowed by a *divine* commission.

expressibly amazed and confounded saying, one to another—How is this to be accounted for! What doth it portend!

13 But others made the present scene the object of their banter and ridicule, and said—This is nothing at all but the fumes of sweet wine!

14 Peter then with the eleven apostles stood up, and raising his voice, thus addressed the collected multitude—

“O ye inhabitants of Judæa! and ye strangers, who have been induced by principles of religion to reside in this metropolis! Let me solicit your serious attention to the solemn and momentous truths I shall now deliver.

15 This scene, of which you have been witnesses, ariseth not, as some of you have insinuated, from intoxication—for consider, it is yet but nine o'clock in the morning.

16 But this great event, which you now see, hath been expressly predicted by the prophet Joel in the following passage:

17 “In the last period of the Jewish dispensation, saith God, I will pour the gifts of my divine spirit, in the most copious abundance, upon persons of all nations indiscriminately—To your sons and to your daughters I will freely communicate supernatural powers—your young men shall be favoured with prophetic visions, the aged with propetic dreams.

18 “In those times I will impartially shed the selectest influences of my spirit upon persons of both sexes, in the lowest stations and conditions of life, without distinction, who shall be enabled to exert the most amazing powers.

19 “In these times I will exhibit prodigious omens in the sky, and inauspicious prodigies on the earth, blood, and fire, and dusky vapours.

20 “Pillars of smok from burning cities shall shroud the sun in darkness and make the moon appear like blood—and then shall that

* γλευκος. Mustum. Γλευκος, αὐτοῦ τοῦ γυνε περιχρηται το αγγειον, γλευκο διαμενει πολυν χρονον: *Plutarch Nat. Quæst.* p. 1694 Edit. Steph. Γλευκος εἰς οἶνον περτε μαρτες. *Polyani Stratagem.* p. 272. Edit. *Cassauboni Lug.* 1589.

† The Jews neither eat or drink 'till after 9 o'clock in the morning, when the first public prayers were over. See *Universal History* Vol. x. p. 618. 8vo.

“ great and memorable ^a de-
struction ensue.

21 “ But from these dire
calamities the pious and
virtuous shall providential-
ly escape ^b.”

22 I entreat you, O Israel-
ites, to give a candid atten-
tion to what I am going to
declare—The late Jesus of
Nazareth, to whose name you
are no strangers, was a per-
son, whom the most High en-
dowed with the most distin-
guished powers—and he abund-
antly evinced his divine com-
mission among you by per-
forming those amazing ope-
rations, of which you were
spectators.

23 This illustrious pro-
phet, whom the Deity in the
counsels of his infinite wisdom
gave you from heaven to be
your instructor, you persec-
uted, you apprehended as
a malefactor, and, by an act
of the most atrocious and
complicated guilt, you cru-
cified and murdered.

24 This most eminent per-
sonage God restored to life—
bursting by his irresistible om-
nipotence the strong bonds
of death—for it was impossi-
ble that death could have any
power to detain him as its
captive.

25 This grand event hath
David prophetically describ-
ed in the following passage—
“ I am persuaded that the
Supreme is my constant
guardian and protector—I
am at all times surrounded
by his presence—No human
evil therefore, shall ever
shake the solid foundation
of my happiness.

26 “ The pleasing consci-
ousness of this fills my heart
with grateful transports
and my mouth with strains
of pious exultations—even
my body I commit to the
grave with the pleasing
hope of immortality,
27 “ persuaded that thou
wilt not for a long time
consign me to the mansions
of the grave, or suffer the
distinguished object of thy
affections to suffer the hor-
rors of putrefaction.

28 “ Thou hast given me
the transporting assurance
that thou wilt raise me to
the possession of a blessed im-
mortality, and wilt advance
me to the most consummate
and exalted felicity.”

29 Brethren! permit me
freely to declare to you, that
these words, which I have re-
cited, are by no means appli-
cable to our great Patriarch,

^a Of Jerusalem by the Romans.

^b The *christians*, mindful of our Lord's words, abandoned the city, be-
fore it was invested.

David—for he paid the common debt to nature—his body was interred, and hath long been reduced to corruption and dust, and his monument remains to this day.

30 But this illustrious monarch and prophet being conscious of the important promise, which God was pleased to confirm to him by the most solemn sanction, That the Messiah should descend from him,

31 and being favoured with a clear view of this grand future event, he prophetically spoke of the resurrection of the Messiah—expressly declaring in the words I have cited, That God would not for a long time consign the Messiah to the mansions of the grave, or permit his body to suffer corruption.

32 This Jesus, whom you have murdered, God raised from the grave—Of the truth of this fact we are all witnesses.

33 This Jesus being exalted to the most distinguished dignity, and having received from the Deity the gifts of the holy spirit, which he assured us he would communicate after his ascension, hath now shed them upon us in that copious effusion of which you are witnesses.

34 David after his decease

did not ascend into the celestial regions—he, therefore, in the following passage undoubtedly refers to the *ascension* of the Messiah — “The
“supreme Jehovah said to
“my Lord, Sit thou at my
“right hand,

35 “till I have totally sub-
“jected all thy foes to thy
“dominion.”

36 Let therefore the whole race of Israel be confidently assured of this, That that Jesus, whom you lately crucified, was the Messiah, and that God hath now constituted him universal governor.

37 Upon hearing this they were pierced with the most cutting anguish and remorse of conscience—and in great distress of mind coming about Peter, and about the other apostles, they cried out —
Brethren! what shall we do?

38 Repent, Peter said to them, repent with unfeigned contrition, and let every one of you be baptized into the profession that Jesus is the true Messiah—If you do this, your former sins will be expunged, and you also will be favoured with the gifts of the holy spirit.

39 For this supernatural donation, which you now see conferred upon *us*, is also to extend to *you* and to *yours*, and to all persons in the re-

most parts of the world, who shall comply with this divine invitation.

40 Many other arguments besides these he strenuously urged, in order to prevail with them to embrace the gospel—beseeching them, in the most importunate terms, to save themselves from the vices and infidelity of a depraved and profligate age.

41 The assembled multitude, with great willingness complied with his admonitions, and were baptized—That day there were made about three thousand converts to the gospel.

42 These all firmly adhered to the doctrine of the Apostles, maintained a mutual friendly intercourse with each other, and unanimously joined in the social exercises of prayer and devotion.

43 This signal transaction struck every person with solemn religious awe—The apostles also performed many

astonishing miracles as proofs of their divine commission.

§—44 ALL, who were now convinced of the truth of the gospel, formed themselves into a society, and agreed to have a community of goods.

45 So that those who had any estates, or possessions, sold them, and put the money in one common fund, for the assistance of such as were in indigent circumstances.

46 Every day they constantly attended the public worship of God in the temple—and¹ to their apartment they again retired to partake of one common meal, where the greatest mutual harmony, transport, and sincerity reigned:

47 with pious fervour celebrating the praises of God, and hitherto happy in the favour and esteem of the multitude—Not a day now passed, but the gospel gained some new converts.

¹ Κατ' οίκον never signifies *from house to house*, but universally, *in the house*. See the following instances—“Η σοι αἰσα πεποιται κατα οίκον. *Iliad*, Z. 56.” Πλυται τε γαρ κατ' οίκον, εἰ βουλει, μεγα. *Sophocles, Antigone*, ver. 1182. Πρὸ τ', εἰ τι σοι κατ' οίκον ἔστι προσφιλες. *Philæteus*, p. 483. Δαμα δὲ δεδαυ ἀροτρα, ποησαμεν κατὰ οίκον. *Hesiod*, Lib. ii. Ver. 50. Εἰς σολε κατ' οίκον περιπατεῖν. *Antoniæ*, Lib. i. §. 7. Κατ' οίκον ὑπηρεταὶ χρηταὶ πρὸ το δειπνῶν. *Plutarchi Lycurgus* p. 97. Εντυγαλιναν τοῖς βαρβαροῖς καὶ τοῖς σταυροῖς κατ' οίκον. *Id. Alexander*, p. 1266. Edit. Gr. Stephani. Μαινομεν κατὰ οἶκον—*Moschus. Idyll*. iv. 16. Γίγνη καὶ κατ' οἶκον πατήρ. *Isidori Æthiopic*. p. 484. Edit. Commelin.

CHAP. III.

1 ONE day after this, Peter and John went together to the temple at ^k three o'clock in the afternoon—the hour appointed for public prayer.

2 Here a miserable helpless cripple, lame from his birth, was every day carried, and laid down at one of the gates, which for its magnificence was called *the Beautiful*, to beg an alms of those who attended divine worship.

3 This unhappy object, seeing Peter and John going to enter the temple, supplicated their charity.

4 Peter upon this turned, and fixing his eyes intensely upon this unfortunate creature, said to him—Do you observe and attend to us.

5 This greatly engaged the man's attention, and filled him with pleasing hopes of their generosity.

6 Peter then said to him—I have neither silver nor gold to bestow—but the blessing I have to contribute, that I freely dispense—By a power communicated to me by Jesus of Nazareth the Mes-

siah, I command you to rise and walk!

7 He then took hold of his right hand, and raised him up—that instant his legs and feet were nerved with strength.

8 He sprung up with activity and vigour—he stood and walked with firmness—and went along with them into the temple, in a flood of tumultuous joy, bounding, leaping, and celebrating the goodness of God in strains of the most ardent gratitude.

9 His rapturous gestures and loud accents of praise to God turned upon him the attention of all the people, who were come to worship.

10 These were all perfectly convinced that it was him, who used every day to sit and beg at the *Beautiful* gate of the temple—but how this astonishing alteration was effected, was what filled them with the last amazement.

11 The cripple, who was now restored to the perfect use of his limbs, in an ecstasy of joy embracing and folding his benefactors in his arms, all the people collected about the apostles in Solomon's portico—struck with inexpressible

^k ΔΙς τὴν νύκτα πρὸς τὴν ἑξῆς καὶ περὶ ὅρα τῆς ὥρας, κ. τ. λ. "Twice every day, in the morning; and about three in the afternoon, the priests officiate at the altar, and abandon not the sacrifices, whatever distresses and calamities assail them." *Josephus Ant.* 14. C. 4. §. 3. *Hudson.*

astonishment at so wonderful a cure.

12 Peter seeing this vast concourse of people, that were now gathered about him, thus addressed them—
“O ye Israelites! Why should this miracle attract so much of your admiration! Why do you fix your eyes so intensely upon us, as if we had restored this cripple to the use of his limbs by any personal power that we could exert, or by any superior holiness that we have attained!

13 The God of your illustrious progenitors Abraham, Isaac and Jacob, hath now dignified and gloriously exalted his son Jesus, that divine prophet whom you persecuted with implacable rage, whom you publicly disavowed and abjured before Pilate's tribunal, tho' he was convinced of his innocence and laboured to acquit him.

14 This eminent prophet, whose life was irreproachable, and distinguished by the most exalted virtues, you publick-

ly renounced, and importuned the governour to gratify you with releasing even a murderer, rather than he should escape with life.

15 In the blood of the¹ first author and original donor of immortality, you have imbrued your hands—But be assured that God raised this glorious personage from the grave—Of the truth of this fact we are all witnesses.

16 It is *solely* owing to a power derived from him that this helpless cripple, whom you see before you, and whom you have long known, is now restored to perfect vigour—It is *solely*, I repeat it, a firm persuasion that he is the great Messiah that hath invigorated his limbs with strength, as you are all witnesses.

17 And now, Brethren, I flatter myself that you and your governours would never have wilfully incurred such guilt, had you *really* known the dignity of this person's character and mission.

18 The great God, how-

¹ Ἀρχηγός signifies the *first and primary author* of any thing. “The family of *Alcibiades* appears to be derived from *Erusacus* the son of *Ajax*, who was its *original author*, ἀρχηγός. *Plutarch Alcibiad.* p. 349. *Ed. Gr. Steph.* Inactivity and idleness are the *primary origin* and sole cause of sedition. ἀρχηγός καὶ μόνον αὐτοῖς. *Polybius*, p. 67. Ταύτην ἀρχηγὸν καὶ αὐτοῖς. κ. τ. λ. This is to be regarded as the *first origin* and cause, p. 126. *Aratus* is to be looked upon as the *first author* and conductor of the whole scheme. ἀρχηγός καὶ καθυγέμενος τῆς ὅλης ἐπιβολῆς, p. 127. *Ed. Hanov.* 1619. χρυσὴ καὶ ἀργύρεα ἀρχηγὰ, βιοφόροι, πάντα χαλεπταῖν. *Phocylides*, Ver. 40.

ever, in *this manner* hath been pleased to accomplish those predictions which he announced to the world by all the antient prophets, That the Messiah was to suffer.

19 Let me, therefore, beg you to repent with unfeigned contrition, and to acknowledge Jesus to be the Messiah; that the heinous crimes you have perpetrated may forever be blotted out, and that you may attain that eternal felicity, which God will bestow.

20 For this illustrious person hath the Deity appointed to be the judge of the world: and he will one day descend from heaven to execute this great commission.

21 But 'till this grand event, 'till the final renovation of all things, he will continue in the mansions of immortal glory—The interesting transactions of the period, in which you now live, hath God clearly indicated and pre-signified by all the prophets that ever flourished from the first commencement of the Jewish dispensation.

22 For example, our great Law-giver gave our forefathers this prophetic admonition—“A prophet similar
“to me shall the Lord your
“God, in future time, raise

“up among you—Do you
“diligently hear and obey
“all the instructions he shall
“deliver unto you.

23 “For be assured that
“every person who wilfully
“disobeys the injunctions of
“that illustrious prophet shall
“be involved in the most fatal destruction.”

24 And not only Moses, but every prophet from Samuel, in every succeeding age, hath expressly declared, and minutely described, the events of the present age.

25 You, Sirs! are that highly distinguished nation, to which God sent his prophets—You are principally interested in that covenant which God solemnly ratified with our pious ancestors; in which he assured Abraham in particular, That by *one* of his descendents the whole human race should be blessed with the most signal privileges.

26 And, finally, it is to You, that the great God, who hath raised his son from the dead, now vouchsafes to make the *first* offers of the gospel—most mercifully designing to reclaim you all from your wickedness, and to confer upon you the most ample and distinguished blessings.

CHAP. IV.

1 **W**HILE they were haranguing the collected multitude, the priests, the Sadducees and the officer of the temple guards suddenly appeared, and advanced up to them :

2 being fired with extreme rage and indignation at the apostles for the liberty they assumed of publicly instructing the people, and for pleading the authority of Jesus in propagating the doctrine of a future state,

3 they immediately seized them — dragged them away — and confined them in the public prison till the next day, it being now evening.

4 Many however of the audience were convinced that they acted by a divine commission, and embraced the Christian religion — The number of these converts amounted to above five thousand.

§ — 5 THE next day an assembly was convoked — and the members of the Sanhe-

drim, the principal magistrates, the scribes,

6 The high priests Annas and Caiaphas, and also John and Alexander, and all the illustrious personages, who were relations of the pontifical family, met in public council.

7 When the supreme court was convened and seated, they ordered the two prisoners before them, and thus interrogated them — Tell us whence you derived the miraculous power you have lately exerted — and what authority you have for acting in the manner you have done ?

8 To these questions Peter, being instantly filled with the divine afflatus, thus replied — “ Ye illustrious Senators and magistrates of Israel !

9 Since we are now thus publicly called upon to inform you, from what source that beneficial power was derived, which was yesterday exerted on the helpless cripple ;

10 be it known to this august assembly and to the

* From this and several other passages of scripture, *John* xviii. 12. *Acts* v. 24. 26. it appears that the Jews had a body of soldiers that guarded the temple to prevent any disturbance during the ministrations of such an immense number of priests and levites. Over these guards one person had the supreme command. *Josephus* mentions such an officer. *Τὸν ἐπαύριον Ἀναγὼρ. Ant. Lib. 20. §. 2. Ἀποστέλλει εἰς τὴν ἑλίσσιν ἀπορ ἐπαύριον.* B. J. 2. C. 17. §. 2. *Hudson.*

* They sat in a semicircle.

whole community of Israel, That *this* person, who now stands before you all, was miraculously restored to perfect vigour by a power derived from that Jesus of Nazareth, whom you lately crucified, but whom God raised from the dead.

11 *This* Jesus is the stone which you the pretended builders of the church of God rejected — but who is now become the grand corner stone to unite and consolidate the divine edifice.

12 He is the *sole* author of that amazing operation that hath been now displayed — To him alone it is to be ascribed — By no other being in the whole universe of nature can such miraculous effects be produced.”

13 The whole Sanhedrim were astonished at the undaunted fortitude of these two apostles—knowing them to be persons, who had been destitute of a liberal education, and in a private and obscure station of life—They knew, however, that they had been the disciples and companions of Jesus.

14 The sight of the man* too, who was now before them in perfect health and vi-

gour, precluded all objections, and effectually silenced them.

15 The two prisoners, after this, being ordered out of court, the members of the council mutually conferred together.

16 What conduct, they said, shall we observe towards these men? — It is absolutely impossible for us either to stifle, or to deny, the signal miracle they have performed upon this man — The whole city is full of it, and every one is convinced of its truth.

17 Let us, in order to crush this cause in its infancy, now denounce the severest menaces against these persons, and strictly prohibit them from ever publicly propagating these doctrines for the future.

18 Accordingly they commanded them to be called in — and laid upon them the most solemn and rigid injunctions not to promulgate, any more, the doctrines of Jesus; or ever again attempt to make converts to them.

19 To this threatening, Peter and John thus replied — We leave it to the decision of your consciences, Whether it is fit we should obey *you* or *God*.

* See the *Alexand. MS.*

20 For it is impossible for us to stifle those truths, of which we are persuaded upon the strongest evidence.

21 The court, after adding farther menaces and interdictions, dismissed them—finding it a thing both unjustifiable and unpopular to inflict any punishment upon them—for all the people acknowledged the hand of God in this miracle, and were struck with pious gratitude and admiration:

22 for the person on whom it was performed was above forty years old, and universally known.

§—23 THE two apostles, being thus dismissed, went immediately to their fellow Christians, and gave them a minute detail of the whole transaction.

24 When the company had heard their account, they unanimously offered the following fervent prayer to God—“O Lord! Thou art the one supreme God, the creator and governor of universal nature!

25 We have seen these words accomplished, which thy spirit directed David, thine anointed son, to deliver—“What is it hath excited
“ the rage of the *Heathen*!

“ What is it hath induced
“ the *Jewish* nation to pursue such iniquitous measures!

26 “ The governours of the earth, and the most illustrious personages, are all convened and confederated together against God and against the Messiah!”

27 This prediction we have seen fulfilled—for *Herod* with the *Jews*—and *Pilate* with the *Heathens*, conspired, in this city, against thine holy messenger Jesus—whom thou didst invest with a divine commission,

28 in order to execute the designs and counsels of thine infinite wisdom:

29 be pleased, O God, to avert the threatnings that have been denounced against thy servants, and suffer them not to be intimidated by them, from publishing the truths of thy gospel with intrepid fortitude:

30 grant, that the doctrines they teach may be farther sealed and confirmed by thy divine sanction—and that by the authority of thy holy messenger Jesus, miraculous operations may still continue to be effected!

31 After they had concluded these devout requests,

the place in which they were assembled was violently shaken—upon which there ensued a *second* effusion of the holy spirit upon all the company — and they were enabled to preach the Christian religion with undaunted freedom.

§—32 THE body of these Christian professors was actuated by one mind, was informed by one soul — none of them had any private property distinct from the rest—there was an equal partition and community of interests among them.

33 The apostles also, with firm and invincible resolution, publicly declared their testimony to the truth of Christ's resurrection — and were all endowed with ample and distinguished gifts.

34 In this society there was no indigent and necessitous person—for those, who had estates, or houses, sold them, and brought the mo-

ney accruing from the sale, to the apostles,

35 that being deposited in a common fund, distribution might be made to individuals according to their respective exigencies.

36 Among others, Joses, a levite, a native of Cyprus, whom the apostles surnamed *Barnabas* — which translated signifies the *son of exhortation*,

37 having an estate, sold it, and gave the apostles the money to augment the common fund.

CHAP. V.

1 TWO persons also of this society, Ananias and his wife Sapphira sold an estate they had :

2 but they mutually agreed to *secrete* some part of the money—and accordingly delivered in the *rest* of it to the Apostles as the *whole* original sum.

3 Upon this, Peter said to

† Ενοσιματα, This word signifies to *secrete*, *intercept*, *deduct* part of a thing in a clandestine manner. “ *Aristides* being chosen superintendent of the public revenues, shewed that those who had been lately in the same office had *privately intercepted* a great deal of the money; *πoλλὰ εννοσημασμενα*. *Plutarch*. *Aristides*, p. 587. He persuaded the populace not to grant him a triumph, as having *privately intercepted* much of the public money: *πολλὰ εννοσημασμενα*. *Lucan*. 949. *Pompey* showed the magistrates that *Alexander* one of his freedmen had *secreted* the money. *Pompeii Vita*, p. 1134. For he being desirous to *secrete to himself* the greatest part of the money; *πλεονεξία των χρηματων εννοσημασας*. *Ibid*. p. 1213. *Edit*. *Gr. Stephani*.

him—Ananias! How couldst thou ever harbour such diabolical wickedness in thine heart as to imagine thou wert able to cheat and deceive the holy spirit by acting in this fraudulent manner!

4 When the estate was unsold, was not the disposal of it in your own power?—and after you had sold it, was you not still at your liberty?—What could induce you to act so wicked a part! You have dared to impose, not upon men, but upon the great God himself.

5 When Ananias heard these words, he was instantly struck down upon the ground by a divine power, and expired—This shocking circumstance filled all who heard of it with solemn and religious awe.

6 Some young persons, then, who were present, swathed the corpse in linen rollers, according to the Jewish custom, and carrying it out of the city interred it.

7 About three hours after, his wife, ignorant of her husband's fate, entered the room.

8 Peter directly turned to her and said—Tell me the truth—Did you really sell your estate for just the money you delivered in to us?—She answered in the affirmative.

9 What could lead you to confederate together in contriving such a fraud against the spirit of God, and to hope to escape undetected?—I hear the sound of their feet at the door who have carried your husband to his grave, and the same office they will perform for you:

10 the words were no sooner pronounced, but she instantly fell dead at his feet—The young persons came in, found her eyes closed in death, carried the dead body out of the city, and deposited it in the same grave with her husband.

11 This awful event struck the whole assembly with solemn dread, and every one,

Ψευδαὶ σε τὸ πνεῦμα τὸ ἅγιον. This verb with an accusative signifies to *belie*, *impose upon*: “O Dercyllidas! this person *imposes upon* you: *Ψευδαὶται δὲ οὐκ ἔστιν.* Xenophon Hellen. p. 86. Edit. 8vo. Gr. Basil. It witnesseth for Greece, that she doth not *belie* that power and opulence she is once said to possess: *οὐκ ἔψευδαὶ τὴν λεγομένην δύναμιν.* Plutarch Pericles, p. 288. *Aristides* did not *belie* his former reputation: *οὐκ ἔψευσατο τὴν δόξαν.* Aristides, p. 588. He *deceived* Tiribazus: *Τιριβαζὸν ἔψευσατο.* Plutarch Artaxerx. p. 1874. Edit. Gr. Steph. 8vo. —*Ψευδομας* with a dative is to tell a falsehood to a person: as in Ver. 4. *οὐκ ἔψαυον ἐν ἑσπέρῃς ἀλλὰ ἐν ὅπῃ:* viz. not the *holy spirit*, but the *supreme God*.

who heard of their tragic end.

§—12 THE Christian converts, at this time, used, by mutual appointment, to meet in Solomon's portico.

13 But to their society none of the insincere dared to join themselves — The Christian professors were, at present, happy in the esteem and regards of the common people,

14. a great many persons, of both sexes, being convinced of the truth of the gospel, and the number of the Christians every day augmenting:

15 for by the apostles, many signal and astonishing miracles were publicly performed before all the people — for instance, persons brought out their sick and diseased on beds and couches into the open streets, and if even the shadow of Peter, as he walked along, did but only pass over them, they were instantly restored to perfect health.

16 Great numbers also from the adjacent towns flocked to Jerusalem, bringing with them their friends, who were either disordered in their intellects, or laboured under other diseases — who were all miraculously cured.

17 These actions filled the high priest and his friends, who were Sadducees, with

extreme rage and indignation.

18 Accordingly they seized the apostles, dragged them away, and confined them in the public prison.

19 But an angel of the Lord, in the night, opened the prison doors — and bringing them out, thus accosted them:

20 Go you instantly into the temple, and preach to the people the doctrine of immortality.

21 Accordingly, soon as the morning dawned, they repaired to the temple and taught the people — In the morning the high priest and his friends convoked the general assembly and Senate of Israel — and dispatched an order to the keepers of the jail to bring the prisoners before the court.

22 But when the officers entered the prison, they found no person within — Accordingly they went into court, and reported this astonishing circumstance:

23 The doors of the prison, they said, we found fast locked and secured, and the keepers on duty — but when we entered the jail we found it empty.

24 This account alarmed the high priest, the clergy, and the officer of the temple guards

guards—and greatly perplexed and embarrassed them how to account for it.

25 In the mean time, there came a person into the court, and informed them, That the men, whom they had the day before put under confinement, were in the temple, publickly instructing the people.

26 Upon hearing this the officer went with his company to the temple, and brought them away—but durst not use violence, for fear the people should overwhelm them with stones.

27 The soldiers immediately conducted the apostles into the court, and placed them before the Sanhedrim—Whom the high priest thus addressed :

28 Did not we strictly charge you on your peril not to propagate your doctrines—and yet, in contempt of our authority you have filled the whole city with your principles—and have the effrontery to charge us with the murder of your leader.

29 Peter, and the other apostles replied — “ It is our duty to obey God rather than man.

30 The great God, whom

our ancestors worshipped, hath raised that Jesus from the dead, whom *you* crucified and murdered.

31 This illustrious personage hath God now exalted to the most distinguished dignity, and hath constituted him the saviour and governour of mankind — hereby most mercifully consulting the reformation, the forgiveness, and the eternal salvation of Israel.

32 Of the truth of these important doctrines we here are witnesses—and their truth the holy spirit also of God, which is shed upon the obedient and well-disposed, hath stamped with his sanction.”

33 These assertions inflamed their rage and indignation to such a degree, that they immediately consulted together to put them to death.

34 In the midst of these deliberations rose up an illustrious senator, Gamaliel, a Pharisee, an eminent doctor of the law, and a person held in universal veneration—He desired that the apostles might, for a few minutes, be ordered out of court :

35 This done, he thus addressed himself to the council

* O Athenians ! says the excellent *Socrates*, I love you with the warmest affection ; but I will obey God rather than you : *πεισσομαι δε το θεο μλλον η υμιν*. *Plato's Apolog.* p. 90. Edit. 2d. Forster. Oxon.

— “ I beg, my fellow-citizens, you would be cautious in entering into any violent measures with regard to these persons.

36 Suffer me to remind you of ‘ Theudas—You know some time ago this impostor by his arrogant pretensions to be some extraordinary person, collected and attached to him a number of men, amounting to about four hundred—You are acquainted with his tragic fate, how he was slain, how his men were dispersed, and his whole system dissolved and brought to nothing.

37 After him rose ‘ Judas the Galilean at the time of the assessment, and alienated a very considerable number of persons from their allegiance to the Romans—I need not tell

you of his miserable end also, and of the total dispersion of all his associates.

38 When I reflect on the fate of these two persons, it prompts me to advise you by all means not to molest these people, but to let them enjoy their principles undisturbed — For be assured, If this scheme be a mere human contrivance, it will dwindle and come to nothing ;

39 but if it is supported on a divine authority, all the power you can exert, will never be able to subvert it— Be cautious, therefore, lest you be found at last to have opposed the sacred will of heaven.”

40 He ended, and his advice was received with universal approbation — Accord-

* What St. Luke here mentions concerning *Theudas* is confirmed by *Josephus*. “ *ὅτι δὲ τῆς Ἰουδαίας ἐκτετακένοντο, γόνε τις αὐτῶν Θεῦδας, &c.* While *Phadus* was procurator of *Judea*, one *Theudas*, an impostor, persuades a great number of people to take their effects and attend him to the river *Jordan* : for he publicly declared himself a prophet, said he could divide the waters of the river by his authoritative mandate, and give them all an easy passage over. By these assertions he led many into a deception. *Fadus* however did not permit them to proceed in their madness. He dispatched a troop of horse after them, who falling unexpectedly upon them, killed and took great numbers. *Theudas* fell into their hands, they cut off his head, and brought it to Jerusalem. This event happened at the time when *Cuspius Fadus* was procurator of *Judea*.” *Josephus* Antiq. L. 20. C. 4. § 1. Hudson.

* *Josephus* often mentions this person’s calling him, as St. Luke here doth, *Judas the Galilean*, p. 974. 3. p. 1060. 8. and in one place *Judas Gaulanites*. Antiq. Lib. 18. C. 1. p. 792. He also confirms our historian’s account by expressly declaring that he raised an insurrection in the time of the assessment of *Judea*. “ *Ἰουδα τὴν περὶ αὐτῶν Ἰουδαίων οὐκ ἄλγος μὴ ποιεῖν τὰς ἀπογραφὰς, ὅτι Κυρηνεὶς τιμῆτος ἦν τῆς Ἰουδαίας ἐπιμετῶν.* B. J. Lib. 7. p. 1313. Hudson.

ingly, after they had again ordered them into court, had scourged them, and repeatedly charged them for the future not to disseminate the doctrines of Jesus, they dismissed them.

41 The apostles went away from the Sanhedrim in great transport, That they were deemed worthy to suffer these indignities for their profession of the Christian religion.

42 And every day, both in the temple, and in their own apartment, they instructed the people, and proclaimed the joyful news that Jesus was the Messiah.

CHAP. VI.

IN the mean time, while the number of converts to Christianity was greatly augmenting, the *Hellenistic* Jews complained of the *Hebrews* for neglecting their necessitous widows in the daily distributions of the charitable fund.

2 The twelve apostles upon this convening the whole society of the Christians, thus addressed them—"Brethren! It is highly improper that the important office, in which we apostles are engaged of promulgating the gospel, should be interrupted by an attention

to the management of this fund.

3 We therefore advise you to the election of seven persons of unexceptionable characters, of known abilities, and who have been favoured with the divine afflatus, to superintend this trust.

4 We apostles would wholly devote ourselves to the exercises of devotion, and to the publication of the Christian doctrines."

5 This proposal was received by the assembly with universal approbation—and they immediately elected the following persons—Stephen, a man of distinguished fidelity, and eminently endowed with the gifts of the holy spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas a native of Antioch, who had been a proselyte to the Jewish religion.

6 The assembly, after having made choice of these persons, presented them to the apostles—who after recommending them to the blessing of God by their prayers, laid their hands upon them.

7 Christianity now made a very great progress, and its converts in Jerusalem were now augmented to a very considerable body—A great number also of the Jewish clergy

clergy were convinced of its truth and embraced it.

§—8 In the mean time, Stephen being endowed with distinguished powers, publicly performed, in the presence of vast multitudes, many great and astonishing miracles.

9 Upon this, several foreign Jews from ^a Libertum, Cyrenè, Alexandria, Cilicia, and Asia minor, entered into a public dispute with him.

10 But these adversaries were baffled and confounded by that superior wisdom and those distinguished spiritual gifts, which he possessed.

11 Exasperated at his victory, they went and suborned persons to swear that they had heard him speak blasphemy against Moses and against God.

12 They also inflamed the populace, the magistrates, and the scribes against him—They then seized him, drag-

ged him away, and brought him before the Sanhedrim.

13 Here the false witnesses, whom they had procured, stood up, and said—This person is continually uttering the most reproachful and invidious expressions both against this ^a sacred place, and against the law of Moses.

14 We have heard him assert, That this Jesus of Nazareth would reduce this grand and sacred structure to a heap of ruins, and abrogate all those religious institutions, which our illustrious lawgiver hath transmitted to us.

15 An extraordinary radiance, which was now observed to dart from Stephen's countenance, attracted the eyes of the whole Sanhedrim upon him, as if he had been an angel deputed from God.

CHAP. vii. 1 The high priest then turned to him and said—What have you to offer in vindication of yourself

^a ΧΑΡΙΤΩ, and not ΠΙΣΤΕΙ, is the true reading. See Dr. Mill.

^b Libertum was a city and district in Cyrenè. See Dr. LARDNER'S Appendix to his account of *demoniacs*.

^c Both *Philo* and *Josephus* are replete with instances of the prodigious veneration the Jews had for their temple. The following passage in *Philo* is remarkable. “Εν αὐτῇ τὰ πᾶσι ἀντιμθεῖα, &c. One thing instead of all others we desire, that no innovations be introduced into the temple, but that it may be preserved such as we received it from our progenitors. If all our entreaties cannot obtain this, we freely deliver up ourselves to destruction, that we may not live to see a calamity more dreadful than death.” *Philo de leg.* p. 1025. E.

against the crimes, that are now alledged against you.

2 Stephen then thus addressed himself to the assembly—"Brethren and fathers! I beg you would hear me with attention and candour—While our great progenitor Abraham lived in Mesopotamia, before his residence in Charran, the Supreme and ever-blessed Jehovah appeared,

3 and thus spoke to him—Quit thy native country, and all thy relatives; and remove to a region that I will point out to thee.

4 Immediately, in compliance with the divine command, he relinquished the country of the Chaldeans and resided in Charran—From this place too, after his father's decease, he removed, in obedience to the divine direction, into this country, which you now inhabit.

5 God, however, did not give him any present possession in it, not even so much as a foot of land—he only promised that he would give it to his descendents, and this at a time when Abraham had no prospect of ever being blessed with children.

6 To him God presignified the future fate of his descendents—Thy posterity shall sojourn in a foreign coun-

try, where they shall endure all the evils of servitude, and a series of the most cruel sufferings for the space of four hundred years.

7 But upon that nation, which shall oppress them with this insolence and inhumanity, I will inflict many dire calamities—after this they shall be removed and serve me in the country, in which thou now resideest.

8 In solemn ratification of the truth of this prediction God enjoined upon him the rite of circumcision—Accordingly Isaac was circumcised the eighth day after his birth—and from Isaac it was transmitted to Jacob—from Jacob to the twelve patriarchs.

9 But the patriarchs, instigated by envy, sold Joseph into Egypt—but there he was eminently distinguished by the care and guardianship of heaven:

10 For he was providentially extricated from all his difficulties and sorrows—that wisdom, with which he was endowed, conciliated to him the favour and confidence of Pharaoh the sovereign of Egypt, by whom he was constituted not only the governor of his domestic affairs, but of all his dominions.

11 In process of time that dire famine he predicted invaded

vaded Egypt, and involved Canaan too in the last distress—for our ancestors now found their stores totally exhausted.

12 In these melancholy circumstances Jacob receiving information what an immense stock of corn had been accumulated in Egypt, immediately dispatched our ancestors thither.

13 Upon their second coming to buy provisions Joseph discovered himself to his brothers—and made Pharaoh acquainted with his family.

14 Joseph then sent for his father Jacob and all his near relations—amounting to seventy five persons.

15 Jacob accordingly removed into Egypt—where he, and our ancestors, paid the debt to nature.

16 But their remains were removed to Sychem, and deposited in that monument which Jacob purchased of the sons of Emmor the father of Sychem.

17 When the time, which God had fixed for the accomplishment of his prediction was now drawing near, and the race of Israel had now increased into an immense body:

18 after a series of years a monarch of another family ascended the throne of Egypt, who knew nothing of Joseph's services.

19 This sovereign put in practice the most insidious arts against our race, inflicting every species of cruelty and oppression upon our forefathers, and obliging them even to expose their male children—designing to destroy their very existence as a people.

20 In this unhappy period Moses was born—an infant * divinely beautiful—whose uncommonly fair and engaging form determined his parents to educate him privately at home—where they concealed him three months.

21 Being however at last obliged to expose him, the daughter of Pharaoh saw him—was moved with tenderness—took up the helpless infant—brought him home, educated—and adopted him for her son.

22 By this means Moses obtained a liberal education, and was carefully instructed in all the erudition of the

* *Ἀσέβητος θεῶν.* Of God is the Jewish Superlative. The trump of God, 1 Thess. iv. 16. *Ὁπλὰ θεῶν* divinely potent, 2 Cor. x. 4. See note on Luke ii. 40. The superior beauty of Moses is attested by *Justin*, L. 36. C. 2. and *Josephus* Antiq. L. 2. C. 5.

Ægyptians — in which he made great improvement, and soon became eminently distinguished for his genius and his achievements.

23 When he was forty years of age, he formed a resolution to inspect the state of his suffering brethren the Israelites.

24 Passing therefore among them, he happened to see one of them most injuriously and cruelly abused — Instantly he rushed to assist and protect him — but, in vindicating the cause of the distressed, killed the Ægyptian.

25 He by *this* action flattered himself that his brethren would be conscious that by *his* hand God would re-establish them in liberty and happiness — But they were not excited by it to consider him as their future deliverer.

26 Upon his visiting them the next day, he found two Israelites fighting with each other — These he tried to reconcile, and thus expostulated with them — *Sirs! consider you are brothers! — How can you abuse one another in this cruel shameful manner!*

27 He, who was the aggressor, hearing this language, pushed him away, saying at the same time to him — How came you to be

constituted a governor and judge over us?

28 Do you intend to murder me, in the manner you murdered the Egyptian yesterday?

29 Alarmed at this unexpected reply, Moses instantly quitted Egypt, and fled with the utmost precipitation into Midian — where he resided, married, and had two sons.

30 Forty years after his departure hither, as he was one day in the desert of mount Sinai, all on a sudden he saw flames of fire dart from a bush — which signified the presence of an angel of God.

31 Moses seeing this wonderful phenomenon approached to explore it — when he heard the following words solemnly articulated :

32 I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob — Moses now shook with horror, and durst not lift up his eyes towards the place.

33 The heavenly voice then added — Loose thy sandals — the place which thou treadest is sacred ground.

34 I have seen with infinite concern the cruel sufferings of my people in Egypt

Egypt — their groans have pierced my ears — I am now descended to vindicate them into liberty—and I have appointed thee their deliverer.

35 So that this very person, whom they rejected, contemptuously telling him, Who made you our governor and judge! — even this very person the supreme God by his angel, who now appeared, invested with a divine authority and constituted their leader and deliverer.

36 Accordingly he was their conductor, and exhibited before them the most astonishing miracles in Egypt, in the Red Sea, and in the deserts of Arabia, during a period of forty years.

37 This illustrious personage gave this admonition to the Israelites—A prophet, similar to me, shall the Lord your God raise up among you—Hear and obey his instructions.

38 This excellent prophet was the most distinguished person in the vast assembly of Israel — with him on mount Sinai, in the presence of the whole collected body of our ancestors, an angel deigned *solely* to converse — with him were the oracles of truth *solely*

ly entrusted to interpret and publish them to us.

39 Yet this illustrious person, with all the illustrious evidences he exhibited, our progenitors contemptuously repulsed and obstinately disobeyed, and preferred the slavery and idolatry of Egypt to his guidance :

40 collecting in a tumultuous manner about Aaron and clamouring — make us Gods, under whose auspices we may return to the country we have relinquished — As for this Moses, at whose persuasion we all marched out of Egypt, we know not what is now become of him.

41 They then made an idol in the figure of a calf, offered sacrifice to it, and the statue they had formed universally transported them with the most extravagant joy.

42 This their propensity to idolatry alienated from them the divine regards, and he left them to the lead of their depraved imagination — to pay their religious worship to the heavenly luminaries, as one of the prophets testifies in the following passage — “ O ye Israelites ! when you were in the wilderness did you ever, with ge-

nuine inviolable sincerity, offer me religious sacrifices and oblations for the space of forty years?

43 So far from this, that you even *then* carried about with you the shrine of Moloch, and your deity Rephan in the form of a ^{*} star — You carried with you carved images of these fictitious Gods, to which you paid your adoration — But for this flagrant idolatry and wickedness you shall be dragged captives into a remote country, situated beyond Babylon.

44 In the wilderness too the symbol of the divine presence resided with our forefathers in that tabernacle, which the Being, who deigned to converse with Moses, commanded him to rear, and to form after the ^{*} model that was shown to him.

45 This tabernacle the subsequent generation brought with them into Palestine, when under the auspices of Joshua they entered it and extirpated the natives — It continued to the time of king David.

46 This illustrious mo-

narch, having been eminently distinguished by divine providence, intended to have built a magnificent temple for the service and worship of God.

47 But the execution of this grand design was reserved to Solomon.

48 Not that the infinitely supreme and ever blessed God resideth in structures reared by mortal hands, as the prophet hath very justly observed —

49 “Heaven is my throne, earth is my footstool — can any earthly building confine my presence! can any edifice circumscribe my immensity!

50 Was not universal nature called into existence by my omnipotence!”

51 O ye obstinate and incorrigible nation! your hearts are totally callous and insensible — for you reject all the striking and repeated evidences which the spirit of God exhibits before you — You act over the vices which your ancestors perpetrated before you.

52 For which of the ancient prophets did they not

^{*} The Egyptians and Phoenicians used to assign to their Deities particular *stars*. See *Universal History*, Vol. xvii. p. 264. 8vo.

^{*} *Tutor*. “He offered great rewards to those artisans who were employed in fabricating arms, and he gave them a *model* of each kind of armour.” Διδωκε δὲ καὶ τὰς ἀλλὰς το γυνὸν ἐκαστὴ τυποῖ. *Diod. Siculi Hist.*, Vol. i. p. 675. *Wassling*.

persecute, did they not assassinate, who predicted the future coming of that most excellent and righteous person, whom you lately betrayed and murdered!

53 The law was solemnly promulgated amidst a numerous ^b retinue of attending angels — yet you have paid no regard to its sacred injunctions."

§—54 THESE words stung the audience with fury and revenge, and transported them with rage to that degree, that they gnashed their teeth upon him.

55 In the midst of this tumult Stephen, by an impulse of the holy spirit, raised his eyes to heaven, and descried the glorious symbol of the divine presence, and Jesus standing at the right hand of God.

56 On the sight of this glorious spectacle he cried out in transport — I now see heaven opened, and the son of man sitting at God's right hand!

57 Upon hearing this they all raised a confused clamour — stopped their ears, and rushed furiously upon him.

58 They then dragged him out of the city to stone him, and the witnesses stripped off their upper garments, and committed them to the custody of a young person, whose name was Saul.

59 While they were overwhelming him with stones, Stephen devoutly uttered this ejaculation—Lord Jesus! receive my spirit!

60 He then kneeled down and fervently uttered this prayer—O Lord! impute not to them the guilt of this murder!—After he had spoken these words, he breathed his last.

CHAP. VIII.

1 **T**O this murder Saul had given a cheerful suffrage — Immediately upon this there was raised a violent persecution against the Christians who were in Jerusalem — who all, except the apostles, abandoned it, and dispersed into different parts of Judæa and Samaria.

2 The body of Stephen was taken up and interred by several devout persons, who deplored his death with

^b *Εἰς στρατόν* among ranks. This is a military term. See Grotius in loc. *Εἰς* with an accusative frequently signifies among. But first this gospel must be preached among all nations. *Εἰς πάντα τὰ ἔθνη*. Mark xiii. 10. They scattered all wickedness among men: *εἰς ἀσπάρτους*. Justin. Martyr. *Apolog.* 2. p. 12. Edit. Oxon.

great and unfeigned lamentation.

3 In the mean time Saul pursued the christians with implacable fury—forcibly entering private houses, and dragging persons of both sexes, without distinction, to prison.

§—4 THE christians, who were thus dispersed in various parts, disseminated their principles, where ever they came.

5 Philip, particularly, came to a town belonging to the Samaritans, and preached to its inhabitants, That the late Jesus was the great Messiah.

6 His doctrine met with universal reception from the people—hearing and seeing them confirmed by many astonishing operations, which he publicly performed :

7 for many persons, who were greatly disordered in their intellects, were instantly restored by him to the use of reason—and great numbers of those, who were paralytic

and lame were perfectly cured.

8 His doctrines and his beneficent miracles caused universal joy in that town.

9 There had been in the same town, for some time, a man whose name was Simon, who publicly pretended to be a very extraordinary person, and who had amazed the whole nation of the Samaritans by his magic arts.

10 The juggle and artifice of this impostor had secured him universal veneration from high and low indiscriminately—who believed him invested with extraordinary divine powers.

11 He was therefore held in prodigious reverence—for he had for a considerable time astonished them by the delusive tricks he had exhibited among them.

12 But when the people were now convinced of the truth of the christian religion, and chearfully embracing the doctrines that Philip taught

• *ΕΛΥΜΑΙΝΕΤΕ*. This word is expressive of the greatest violence and ferocity. “ Such was their insatiable desire of plunder, that they rushed forward, committing the most dreadful ravages and devastations in their country : *κακόποιοι αὐτῆς καὶ ἄλμωστοι*. Polybius, p. 276. To take and destroy our enemies castles, harbours, towns, men, ships, crops, in order to weaken our adversaries, and strengthen ourselves, is justifiable, and agreeable to the laws of war : but wantonly to destroy things that neither diminish the power of our enemy nor augment our own, and to expend our rage (*ελυμαίνεσθαι*) on temples, and statues—ought it not to be pronounced the most absurd and brutal madness ? Polybius, Lib. v. p. 360. Edit. Hanov. 1619.

concerning the gospel dispensation and the Messiah, were all, both men and women, baptized by him,

13 this Simon too avowed his belief of christianity and was baptized — From which time he was continually along with Philip, testifying the utmost astonishment at the miraculous powers he saw him exert.

14 When the apostles at Jerusalem were informed of the reception that Samaria had given to the christian revelation, they sent Peter and John to them.

15 The two apostles, on their arrival, fervently begged of God that the Samaritan converts might receive the effusion of the holy spirit.

16 For none of them had yet been endowed with spiritual gifts—they had only been baptized upon their professing their sincere belief in the truth of the gospel.

17 After they had preferred this address to heaven, they laid their hands upon them—after which the miraculous influences of the holy spirit were imparted to them.

18 When Simon saw that by the imposition of the hands of the apostles the gifts of the holy spirit were conferred, he

took them aside, and offered them a sum of money,

19 Saying at the same time — Communicate, I beseech you, the power you possess, to me too, and enable me to confer the holy spirit upon whomsoever I shall lay my hands.

20 Peter said to him—May thy money perish with thee! for being capable of forming so base and groveling a thought, as to hope to be able to purchase these divine gifts with money!

21 By such a proposal thou discoverest that thou hast no real cordial interest in this important concern — The omniscient God knoweth that thy heart is not sincere.

22 Repent, therefore, of thy wickedness with unfeigned contrition and remorse, and earnestly implore God to pardon thy conscious insincerity and dissimulation.

23 For I am convinced you are an abandoned creature, and are now in a most dreadful and deplorable condition.

24 Simon replied — I beg you would intercede for me in your prayers to God, that the dreadful judgments, you have mentioned, may be averted from me.

25 After this the apostles returned

returned to Jerusalem, after having preached, and by their testimony confirmed the christian doctrine not only in that town, but in several other villages of the Samaritans.

§—26 AFTER the two apostles had left Samaria, an angel of God appeared and thus spoke to Philip — Go immediately southward to the road that leads from Jerusalem to Gaza, which is now uninhabited.

27 Instantly he obeyed the heavenly admonition — and upon his arrival behold an Æthiopian eunuch, one of the most eminent personages at the court of ^a Candacè queen of the Æthiopians, and by her constituted the supreme governor of the treasury, had been at the capital to pay his religious adorations,

28 and was now returning in his chariot, and reading aloud as he travelled the prophecy of Isaiah.

29 Philip was then prompted by a divine impulse to advance up to the chariot.

30 Running to the side of it, therefore, he heard dis-

tinctly the words of the prophet Isaiah — Upon which he said — Do you understand the meaning of the passage you are reading?

31 The eunuch replied — How is it possible for me to understand such obscure prophecies, unless I had some intelligent person to explain them to me? — He then invited Philip into the chariot to interpret the words.

32 The portion of scripture which he had been reading was this — “He was led as a sheep to the slaughter, and as a lamb before its shear-er is dumb, so he uttered not one repining, one murmuring word.

33 In the state of his humiliation he met with the most unjust treatment, with the most injurious indignities—No words can fully represent the abandoned profligacy of the age in which he lived—for in the blood of this divine person they embued their hands.”

34 The eunuch then said to Philip—I shall be greatly obliged to you if you can elucidate this passage—Doth

^a Strabo mentions Candacè, who, in his time, he says, was queen of the Æthiopians, and a lady of great spirit: Κανδακῆς, ἡ καὶ αὐτὴ νεῖτε τὰν Αἰθιοπῶν, ἐνδρική τις γυνή. Strabo, Lib. xvii. p. 820. Edit. Paris, 1620. Ηγεμένη οὖτοι Κανδακῆς: Dion. p. 526. Edit. Hænev. 1606. Regnare fœminam Candacem: quod nomen multis jam annis ad reginas transiit. Plinius, Lib. vi. c. 29.

the prophet here speak of himself, or of some other person?

35 Philip then, beginning with the explication of this passage, proceeded to exhibit before him all the evidences of the christian religion.

36 The eunuch being convinced of its truth and divinity, it happened as they were travelling on, engaged in mutual conference, that they came to some water—upon which the eunuch said to Philip—See! here is water—have you any objection to baptizing me?

37 If you are a sincere believer in the truth of christianity, replied Philip, you may—He answered—I am upon the best evidence convinced that Jesus is the Messiah and the son of God.

38 He then ordered the chariot to stop—upon which they both went down into the water, and Philip baptized him.

39 But no sooner were they come up out of the water, but the holy spirit was shed upon the eunuch—and an angel of God suddenly conveyed Philip away out of the eunuch's sight—This dignified personage afterwards pursued his journey with an heart

expanded with the highest transports.

40 But the first place in which Philip was seen was Azotus—through which he passed, and promulgated the christian doctrines in all the towns he travelled through, 'till he arrived at Cæsarea.

CHAP. IX.

1 **I**N the mean time Saul, who had for some time been uttering the most furious menaces against the christians, and still vowed destruction to the whole name, waited upon the high priest,

2 and begged he would grant him letters of licence to the synagogues in Damascus, to impower him to seize, fetter, and conduct to Jerusalem, any persons, of either sex, whom he found infected with those principles.

3 With this commission he left the city—But when he was now advanced within a little distance from Damascus, all on a sudden a flood of light from the sky poured its effulgent splendors around him.

4 By its immense and irresistible effusion he was instantly struck to the ground—where as he lay prostrate he heard the following words

solemnly uttered—Saul! Saul! why dost thou persecute me!

5 Lord! who art thou, he replied—I am, answered the heavenly vision, that Jesus, whom thou art persecuting—but it is madness for thee to contend with a superior power!

6 Saul now in an ecstasy of terror and stupefaction said—Lord! What wouldest thou have me to do?—The celestial form then said—Rise and go into the city—thou shalt there be acquainted with the province I have assigned thee.

7 During this amazing scene the other persons, who were in his company, stood fixed and speechless with horror and consternation—they distinctly heard the voice, but saw not the person by whom it was uttered.

8 Saul then rose from the earth—opened his eyes, but found the dazzling splendor had totally deprived him of sight—His fellow travelers led him by the hand, and conducted him into Damascus.

9 Here he continued dark for three days, and in that time neither eat or drank any thing.

10 There was then in Damascus a christian whose name

was Ananias. This person was favoured with a divine vision, in which our Lord called him by name—to whom he answered—Lord! I am ready to perform whatever you are pleased to enjoin me.

11 Jesus then said to him—Go immediately into the street called Eutheia, and enquire at the house of Jude for a person called Saul, a native of Tarsus—for behold he is now praying!

12 He too hath had a vision, in which there was represented a man called Ananias, approaching him, and by the imposition of his hands instantly restoring him to the use of his sight.

13 Ananias replied—Lord! I have been informed by many persons of the various and dreadful miseries that this very person hath inflicted upon the professors of thy gospel in Jerusalem.

14 And in this city he hath now received an unlimited authority from the high priests to apprehend and confine all who adhere to thy cause.

15 The Lord then said to him—Hesitate not to go to him, for he is my select and distinguished instrument, by means of whom the truth of my gospel shall be diffused among the *Heathens* and among the

the *Jews*, and published before the most dignified and august personages.

16 For I will explicitly reveal and exhibit before him that series of labours and sufferings which I have appointed him to support for the christian cause.

17 Immediately Ananias complied with the heavenly admonition, and went into the house where he lodged—he then laid his hands upon him and said—Brother Saul! that Jesus, who appeared to you on your road hither hath deputed me to you, miraculously to restore you to your sight—after which you shall be favoured with the divine afflatus.

18 That moment there fell from his eyes something like the scales of fish; and he instantaneously recovered his sight—he then rose and was baptized.

19 After this he took refreshment, and being soon reinstated in his former health and vigour, spent some days with the christians in Damascus.

20 Immediately after he recovered, he went into the synagogues, and publickly declared his conviction, That Jesus was the Messiah and a most illustrious messenger from God.

21 A conduct and declaration so unexpected filled all the audience with the last astonishment—one said to another, Is not this the very person who so strenuously attempted to exterminate the christian cause from Jerusalem? — Did he not come hither vested with full powers from the high priests to apprehend those who had embraced this religion and carry them in chains to Jerusalem?

22 But Saul exerted all his powers in proving the truth of the principles he had now espoused, and refuted the Jews of Damascus, who opposed him—most zealously demonstrating by many arguments that Jesus was the true Messiah.

23 The Jews being highly exasperated at his conduct, some time after confederated together to murder him.

24 Accordingly they watched the gates of the city day and night to assassinate him—But he having received information of their bloody designs against his life,

25 the christians privately took him, and let him down in a basket through an aperture in the city wall.

26 Upon his arrival in Jerusalem he immediately offered to join himself as a member

ber to the society of christians there—but they shunned and feared him, being diffident of his sincerity.

27 But Barnabas took him and introduced him to the apostles — giving them, at the same time, a minute detail of the vision he had seen in his late journey, what Jesus then said to him, and with what an undaunted resolution he had publickly advanced, and defended in Damascus the truth of the christian doctrines.

28 Upon this he was unanimously admitted into their community—and all the time he was in Jerusalem he promulgated the principles of the gospel with the most generous freedom and intrepidity.

29 He addressed his arguments to the Hellenistic Jews, and laboured in a disputation he had with them to convince them of their truth — They were incensed and formed a design to murder him.

30 The christians, receiving information of their confederacy against his life, es-

corted him to Cæsarea, and then sent him to Tarsus.

§—31 At this time all the societies of christians that were formed in all the various parts of Judæa, Galilee, and Samaria, enjoyed an happy and undisturbed tranquillity—and the number of these societies, whose constituent members were happy in the effusion of the holy spirit, and adorned their profession by a life of strict piety and holiness, was continually augmenting.

32 Peter taking a journey with a design to visit these respective societies in their order, came, among others, to a congregation of christians at Lydda.

33 There was then in this town a man whose name was Æneas, who had been confined to his bed eight years by the palsy.

34 To this person Peter went and thus spoke — Æneas! Jesus the Messiah freeth you from your disorder—Rise, be you restored to your former strength—that moment he got up in perfect health and vigour.

¹ *Caligula*, who now filled the imperial throne, gave great disturbance to the whole Jewish community by ordering *Petronius* to march an army to Jerusalem, and erect his statues in the temple. The miseries, that now threatened the Jews, put a stop to the persecutions of the Christians. H. J. Lib. ii. c. 61.

35 The sight of this person, reinstated in his former health, convinced all the inhabitants of Lydda and Sharon, who unanimously embraced the christian religion.

§—36 At Joppè also there was a woman who had espoused the principles of the gospel, whose name was Tabitha, in *Greek*, Dorcas—She was a person of a truly beneficent and liberal disposition.

37 During Peter's stay at Lydda she fell sick and died—Her friends after having washed the corpse laid it in an upper room.

38 The christians in Joppè, which was near Lydda, having received information that Peter was there, immediately dispatched two messengers to him—entreating he would come to them without delay.

39 On receiving this message Peter went along with them—On his arrival in the place they took him into the upper room where the corpse lay—round which all the indigent widows stood bathed in tears, and deploring the irreparable loss they had sustained—showing Peter a great variety of garments that Dorcas had made, while she was living, to cloath poor necessitous objects.

40 Peter ordered them all to quit the apartment—upon which he kneeled down and prayed—After this devout address to God he turned to the dead body, and said—Tabitha! rise—That moment she opened her eyes, looked at Peter, and sat up.

41 He then gave her his hand, and helped her up—Peter called the christians and the mourning widows, and presented her to them in perfect health.

42 The fame of this miracle was soon diffused through all Joppè, and induced great numbers to embrace the christian revelation.

43 Peter after this continued a considerable time at Joppè, and lodged with one Simon a tanner.

CHAP. X.

1 **T**HERE was at that time in Cæsarea a Roman officer, whose name was Cornelius, a centurion of the Italian cohort.

2 This gentleman and his whole family were eminent for religious piety—he was also extremely liberal and beneficent to the poor, and constantly regular in his daily devotions.

§ *Χιτῶνας καὶ ὑπερῷα, under and upper garments.*

3 One day, about three o'clock in the afternoon, as he was engaged in the private exercises of fervent prayer to God, he saw a celestial messenger enter his apartment, and call him by his name.

4 Cornelius instantly fixing his eyes upon him, and shuddering with terror said to the heavenly form—Lord! What means thy presence!—The angel replied—Cornelius! thy fervent prayers and thy charitable actions have ascended to the Deity as the most pleasing and grateful oblation.

5 God hath, therefore, deputed me to bid thee immediately to dispatch a messenger to Joppè, and send for one Simon surnamed Peter.

6 He lodges with one Simon a tanner, whose house is situated by the sea side—This person will instruct thee in thy duty.

7 The celestial messenger, having uttered these words, disappeared—Cornelius then immediately called two of his domestics and a religious soldier who waited on him.

8 And after he had related to them the particulars of this transaction, he dispatched them to Joppè.

9 The next day as the messengers were upon the road, and had now advanced within a little way of the town, Peter retired about noon to the top of the house, to offer his devotions to God.

10 At the time he ascended he felt the keen sensations of hunger—but while the family was preparing refreshment, he fell into a trance.

11 And in a divine vision he had the following scene exhibited to him—He saw the sky suddenly part, and from the aperture he beheld a kind of receptacle, like a large sheet^a, tied at the four corners, descend towards him—and gradually let down 'till it rested on the ground.

12 This contained all kinds of quadrupeds on the face of the earth, and every species of wild beasts, reptiles, and fowls.

13 After this was descended and placed at his feet—he heard the following words pronounced—Peter! kill and

^a *ὀθονη*. This word signifies any large wrapper of cloath, generally linnen. It is used for the loose linnen robe the *Vestal* virgins wore. "The high priest punishes the offender some times *stripped of her upper garment* (*γυμνῆς*) *ὀθονῆς ἐν πολλῇσι ὡ παρασκευαμένης*. *Plutarch Numa*, p. 122. Edit. Gr. Steph. It is used by *Homer*. *Τὼ δ' αὖ μὲν λεπτὰς ὀθονὰς ἔχον*—Il. Σ. 595.

eat of any of these creatures indiscriminately.

14 By no means Lord! replied Peter, I have ever conscientiously refrained from every species of food which is unclean.

15 The heavenly voice then resumed—What God hath deemed pure, dare not thou to pronounce impure.

16 This was repeated three times—after which the whole apparatus was conveyed up into heaven.

17 While Peter was revolving this amazing scene in his mind, and anxiously ruminating what it could import, the messengers of Cornelius were below,

18 enquiring if one Simon surnamed Peter lodged there.

19 While Peter was solicitously reflecting on the particulars of this vision, he was by an immediate suggestion of the spirit informed that there were three men enquiring for him:

20 commanding him to descend immediately and go along with them without any scruple—assuring him that they were sent to him by his direction.

21 Peter then went down and said to the messengers—

I am the person you enquire for—What cause hath brought you hither?

22 We were dispatched to you, they replied, by Cornelius, a centurion, a man of distinguished virtue, a devout worshipper of God; and universally esteemed by the Jews, who hath been directed by an angel of God to send for you to his house and to receive instructions from you.

23 Peter invited the messengers into the house—where they lodged that night—The next morning he and some of the christians at Joppè, set out for Cæsarea;

24 where they arrived the day after—Cornelius in the mean time had convened his relations and his most intimate friends at his house, and was impatiently waiting their return—¹ When Peter was now advanced within a little distance from Cæsarea, one of the servants ran before to acquaint the officer of his arrival.

25 The centurion receiving this information immediately hastened to meet him, and prostrated himself at his feet.

26 But Peter raised him,

¹ This addition is in the best MSS. and is the genuine reading, as appears from ver. 27.

saying—Pay not this homage to me—I am but a frail mortal like yourself.

27 They then both together entered the house, engaged in mutual conversation—where Peter found a large company assembled,

28 to whom he then addressed himself—“I need not acquaint you that it is deemed unlawful for a Jew to form connections and contract intimacies with foreigners—but the great God hath lately admonished me to think no rational being of any nation polluted or defiled.

29 Accordingly I complied with this invitation without the least hesitation—I beg, therefore, to know the reason that induced you to send for me.

30 Cornelius then said—“Four days ago I imposed upon myself a religious fast, which I kept ‘till about this time of the day—but as I was engaged in the private exercise of prayer about three o’clock in the afternoon, a celestial messenger in an human form and in a robe of ineffable splendor stood before me,

31 and thus spoke—Cornelius! thy prayer is accept-

ed, and the benevolence of thy soul is grateful to God.

32 The Deity, therefore, hath deputed me to bid thee immediately to dispatch a messenger to Joppè and send for one Simon who is surnamed Peter, who lodges with one Simon a tanner, whose house is situated by the sea side—This person will instruct thee in thy future duty.

33 I then instantly dispatched a message to you, and am greatly indebted to you for your ready compliance with my invitation—We all of us therefore, who are now^{*} before you, are assembled to receive the instructions God hath commissioned you to deliver to us.

34 Peter then with great solemnity thus addressed himself to the company—“I am indeed now convinced that the Deity is no respecter of persons:

35 But that in every nation of the world the sincerely pious and virtuous are indiscriminately the objects of his love.

36 You must needs have heard of those doctrines which God lately delegated his son Jesus the Messiah to publish among the Jews, and by the

^{*} See MSS.

glorious revelation of which, he graciously intended their virtue and happiness —

This illustrious messenger is now constituted by the Deity the universal governor of mankind.

37 You know that these doctrines, which after John's public baptism *first* began to be published in Galilee; were from thence, as from a center, soon diffused through the whole extent of Judæa.

38 The person who delivered these sublime and heavenly truths was Jesus of Nazareth—whom God invested with the most signal powers—who during the whole course of his public ministry constantly went about doing beneficent actions, and miraculously freeing mankind from the most dreadful and inveterate disorders—exhibiting the most strong and striking evidences that his mission was from God.

39 We his apostles were spectators of the actions he performed both in Judæa and in the metropolis—You can be no strangers to the fate of this divine person, whom the Jews crucified and murdered.

40 But on the third day after his crucifixion God rais-

ed him from the grave, and permitted him to exhibit himself alive

41 not indeed publicly to the world, but to *us* his constant associates and the companions of his life—whom God in his infinite wisdom appointed to publish and attest the facts, on which the truth of this dispensation is supported—With him, *after* his resurrection from the dead, we freely and familiarly conversed.

42 And he commanded us to proclaim to the world, and in the most solemn manner to assure mankind, That he is constituted by the Deity the supreme judge both of the living and of the dead.

43 In him the various predictions of the antient prophets all center—and attest this great truth, That every one who believes and obeys his religion shall thro' his mediation obtain a total remission of all their former crimes."

44 While he was yet speaking, the holy spirit fell in copious effusion upon all the audience.

45 At this circumstance the *Jewish* converts, who had attended Peter in this journey, were lost in an ecstasy of

! *Figure.* Peace in the Hebrew idiom denotes *happiness*, and very frequently occurs in this sense in the N. T.

astonishment—That the holy spirit should be *equally* imparted to the Heathens!

46 being amazed beyond description to hear them speaking a variety of languages and celebrating the power of God—Peter then said to those who thus testified their surprize,

47 Can any person be so scrupulous as to exclude those from baptism, who have been favoured with the gifts of the holy spirit equally with ourselves?

48 He then ordered them to be initiated into the christian faith by baptism—After the performance of this rite they begged he would spend a few days with them.

CHAP. XI.

1 **T**HE fame of this event soon reached the other apostles and the christians who were in Judæa, that even the *Heathens* had embraced the gospel.

2 Upon Peter's arrival, therefore, in Jerusalem, the *Jewish* christians warmly expostulated with him,

3 Saying—You have been familiarly conversing with uncircumcised Heathens and associating with them.

4 Peter, finding them offended with his conduct, re-

counted to them a circumstantial detail of the whole transaction—saying—

5 “As I was one day offering up my *private* devotions in Joppè, suddenly all my faculties were suspended, and I sunk into a trance—in which the following scene was exhibited before me—I saw from the clouds, that suddenly severed, something like a large sheet, tied at the four corners, descend towards me till it reclined on the earth at my feet.

6 This attracting all my attention as I intensely viewed it, I found its contents were all kinds of quadrupeds on the face of the earth, and every species of wild beasts, reptiles, and fowls.

7 I then heard the following words articulated—Peter! kill and eat of any of these creatures before thee indiscriminately.

8 By no means, Lord! I replied—for I have ever conscientiously refrained from every species of food which is unclean.

9 The heavenly voice then resumed—What God hath deemed pure, dare not thou to pronounce impure.

10 This was repeated three times—after which the whole apparatus was conveyed up into heaven.

11 Immediately after this visionary scene disappeared, three persons, who were deputed to me from Cæsarea, were making enquiry for me at the house where I lodged.

12 That instant I was directed by an immediate impulse of the spirit to go along with them, without any scruple—accordingly I was attended by these six fellow christians who are now with me, and we entered the officer's house.

13 He then informed us how an angel had appeared to him in his own house and directed him to dispatch a message to Joppè, and send for a person whose name was Simon.

14 Adding — this person will give you instructions, by a compliance with which you and your family will attain everlasting felicity.

15 Behold, therefore, in the midst of my discourse to them the holy spirit was shed upon them in copious effusion, exactly in the manner it was imparted to us at first.

16 This circumstance made me recollect the following expression of our Lord—"John baptized only with water, but you shall be baptized with the holy spirit."

17 Since, therefore, God hath been pleased to impart to *them* the same spiritual

gifts as he communicated to *us* who believed the divine mission and doctrines of his son Jesus — was it for me to limit, and prescribe to, his infallible wisdom."

18 This account entirely dispelled all their inquietude, and they unanimously offered their fervent gratitude to God, saying in a flood of transport—And hath God indeed, of his infinite benignity, extended even to the Heathens the offer of a blessed immortality upon sincere repentance and reformation of life!

§—19 *THE* christians, who were dispersed from Jerusalem by the persecution that was raised against them after Stephen's martyrdom, migrated to Phœnicia, to Cyprus, and to Antioch—but they preached the gospel to *none*, except *Jews*,

20 but there were some of *these* who were natives of Cyprus and Cyrenè, who coming to Antioch attempted to make converts among the Greeks by preaching to them the christian doctrines.

21 And this their attempt God was pleased to bless and succeed — for prodigious numbers were convinced of the truth of christianity and embraced it.

22 The fame of these numerous

merous conversions reaching the assembly of christians at Jerusalem, they deputed Barnabas to go to Antioch.

23 Upon his arrival, when he saw the happy state of things, and the wonderful success the gospel had providentially met with, he was transported with joy, and importunately exhorted all the converts to adhere immovably to the christian principles.

24 This Barnabas was a person of distinguished goodness, a warm advocate for christianity, and eminently favoured with spiritual gifts — His amiable character and endowments, therefore, were the means of very considerable numbers adopting the doctrines of the gospel.

25 Here happening to be

informed that Saul was at Tarsus he purposely went thither in search of him — when he had met with him he brought him to Antioch.

26 In this city they continued an whole year—forming the converts into a society, and instructing a very considerable body in the doctrines of the gospel—and these two, while in Antioch, first gave the professors of the gospel, by a ^m divine direction, the denomination of Christians.

§—27 In the mean time while Saul and Barnabas were thus employed, some persons, whom God had seen fit to endow with prophetic gifts, came down to Antioch.

28 One of these, whose name was Agabus, rose up in the assembly, and by a divine impulse predicted a dreadful famine, by which

^m *Χρηματισται*. This word, in all the places in which it occurs in the N. T. signifies to *inform, denuminate, declare, by a divine direction*. Consult Matth. ii. 12. 22. Luke ii. 26. Acts x. 22. Rom. vii. 3. Heb. viii. 5. Chap. xi. 7. Chap. xii. 25. In the Greek classics it signifies to *deliver the oracular response*, and very frequently to *speak authoritatively*, as princes, generals, magistrates, to *private persons*. “When the senate waited upon *Cæsar*, he *spoke* to them as private persons, *χρηματιστικῶς*. *Plutarch Cæsar*. p. 1350. *Cleopatra* appeared in public clad in the stole of *Isis*, and *solemnly* called herself *young Isis*, *εχρηματιστεῖ*. *Plutarch Antony*, p. 1723. *Edit. Gr. Stephen*. 8vo. *Antigonus* delivering his sentiments concerning what was future, *χρηματισσας*. *Polybius*, p. 130. *Annibal spoke* with the ambassadors, *εχρηματιστεῖ*, *ib.* p. 218. King *Philip* having *spoke* with the *Æthians*, *χρηματισσας*, p. 297. He blamed him for assuming the diadem and *calling* himself king, *καταλεξα χρηματιστεῖ*, p. 401. He assumed the crown and *dared* to *style* himself king. *Polybius*, p. 401. *Edit. Hanov.* 1619.

the whole extent of ^a Judæa would be miserably harassed—Accordingly, this famine invaded Judæa in the time of the emperor Claudius.

29 In consequence of this prediction those of the christians who were in affluent circumstances mutually agreed to raise a contribution for the support of their fellow christians in Judæa.

30 This generous scheme they carried into execution—and sent the money, that was collected, by Barnabas and Saul, to be deposited in the hands of the senior christians.

CHAP. XII.

1 **A**BOUT this time king Herod Agrippa raised a persecution against the christians, and apprehended and distressed several of their society.

2 James the brother of John he seized and beheaded.

3 And seeing that these violent measures against the christians rendered him extremely popular among the Jews, he caused Peter also to be apprehended during the festival of unleavened bread.

4 This apostle, therefore,

was by his order confined in the public prison, and strictly committed to the custody of no less than sixteen soldiers—

He intended, after the paschal solemnity was over, to convene a general assembly of the people, to bring him out before them and publicly execute him.

5 In this manner Peter lay confined and guarded—for whose deliverance and safety the christians interceded with God by unremitting and most fervent supplications.

6 But when the time approached in which Herod intended to gratify the Jews with his execution, in the night which preceded the day he had fixed for it, as Peter was sleeping in soft composure between two soldiers to whom he was respectively chained by two shackles, and the jail-keepers were on duty at the prison gate—

7 lo! an angel of God suddenly appeared! and an immense light darted its splendors around his cell—The heavenly messenger then awoke him, saying—Rise this moment!—That instant the shackles dropped from his hands.

^a *ΟΙΧΜΕΝΗ* is twice used to signify only the *land of Judæa*; here, and Luke xxi. 26. *Josephus* mentions the famine here predicted, as oppressing *Judæa* in the reign of Claudius. Ant. 2. c. 2. § 6. and c. 4 § 2.

8 The angel then added—
Gird the cloaths, in which
you lie, about you, and tie
on your sandals—This done,
he said, Put on your upper
garment, and follow me.

9 He followed him—but
was not conscious that this
was a real transaction—he
imagined it only a visionary
scene exhibited to him in a
dream.

10 After passing the first
and second watch they arriv-
ed at the great iron gate
which fronts the public street
—this spontaneously opened
to receive them—they passed
through, and went together
the length of one street—af-
ter which the angel suddenly
vanished.

11 Peter, being now con-
scious that the scene was real,
said in pious astonishment—
Now I am indeed convinced
that God hath been pleased to
depute an angel to extricate
me from Herod's power, and
to frustrate all the eager ex-
pectation and sanguinary de-
signs of the Jews.

12 He then went directly
to the house of Mary the mo-
ther of John surnamed Mark
—where a considerable num-
ber of the christians had ap-
pointed to meet, and were
then praying.

13 Knocking at the gate a
servant maid, called Rhoda,

went to the door to enquire
the person's name.

14 She knowing his voice,
in a flood of transport did not
stay to open the door, but
flew to the company, and
told them that Peter was stand-
ing at the gate.

15 It is madness to assert
any such thing, they said—
She peremptorily declared
and persisted in it, that she
was sure it was him—they
then said it must be a messen-
ger from him.

16 Peter in the mean time
continued knocking—but
when they opened the door,
and saw it was him, they
were lost in an ecstasy of a-
stonishment.

17 He made a motion to
them with his hand to be
silent—and after informing
them how an angel of God
had delivered him out of pri-
son, ordered them to acquaint
James and the other christians
with this miraculous event—
Having said this he went a-
way, and retired to another
place.

18 The next morning there
was a great hubbub and con-
fusion among the soldiers
who were appointed his
guards, what was become of
Peter.

19 Herod, after making
a diligent but fruitless search
for him, called up the keep-

ers of the prison, and ordered them all to be executed—After this he quitted Judæa and fixed his residence at Cæsarea.

20 The reason of his removal to this city was the violent resentments he had now conceived against the Tyrians and Sidonians—But these two opulent states, having afterwards procured his chamberlain Blastus to undertake their cause, waited upon him in a supplicant manner and solicited peace; being induced to this step by a consciousness that their territories derived the supports of life from the king's dominions.

§—21 THIS Herod Agrippa on occasion of a grand solemn festival arrayed himself in a royal and most magnificent dress—and mounting a throne erected for him made a speech to the assembled multitude.

22 This he had no sooner concluded, but the populace raised an universal acclamation—repeating—“It is the voice of a God and not of a mortal.”

23 * That moment the angel of God smote him with a dreadful and incurable disease for that impious arrogance and pride with which his heart was now inflated—He was devoured alive with worms, and died in the most excruciating torments.

24 After his decease christianity flourished—and the number of converts was continually augmenting.

§—25 BARNABAS and Saul after having faithfully discharged the trust that was reposed in them with regard to the charitable collection for the support of the christians in Judæa—when they had paid it into the hands of the senior christians, quitted Jerusalem—taking with them

* The shocking death of this insolent creature is minutely described in all its circumstances by *Josephus*. See *Antiq.* L. 19. c. 8. § 2. *Edit. Hudson.* His arrogance and his end remind one of the unhappy exit of *Cræsus*, “Divine vengeance, saith *Herodotus*, overtook *Cræsus*, because he proudly imagined himself to have reached the highest summit of human grandeur and felicity: For the pinnacle of mortal glory, which many pile so high, God subverts from its lowest foundations. *Herodot.* Gr. & Lat. Vol. i. p. 70. *Edit. Glasg.* 1761.

† His grandfather *Herod* died in the same shocking manner. He was excruciated with dire pains in his bowels and an ulcer which bred worms. *Joseph Ant.* L. 17. c. 6. § 5. *Hudson.* *Phœbetima* also, in *Herodotus*, was devoured alive with worms. ζῶσα εὐλεσθαι ἐξ ἐλκῶς. *Herod.* Vol. iv. p. 358. *Glasg.*

John surnamed Mark to be the companion of their labours.

CHAP. xiii. 1 In the society of Christians that was established at Antioch, whither Saul and Barnabas now returned, there were some persons who were endowed with prophetic gifts, and others, who were qualified to be public instructors—Those who were thus eminently distinguished with these spiritual powers were Barnabas, Simeon called also Niger, Lucius a native of Cyrenè, Manahen, who had been educated along with Herod the tetrarch, and Saul.

2 As these were one day engaged in the exercises of devotion, and observing a religious fast, they were directed by an immediate impulse of the holy spirit to select from among them Barnabas and Saul, and solemnly dedicate them to that important service, for the discharge of which God had particularly appointed them.

3 Immediately they obeyed the divine call—and after they had fasted, prayed, and laid their hands upon them, they dismissed them to preach the gospel.

4 These two, who were thus expressly segregated out

of the society and deputed by the holy spirit to propagate christianity, went first to Seleucia—and from this city crossed over to the isle of Cyprus.

5 On their arrival they preached in the Jewish synagogues at Salamis the doctrines of the gospel.

6 They then, attended by their associate John, traversed the isle as far as Paphos—where they met with a Jewish impostor called Barjesus, who boasted his skill in magic arts.

7 This impostor was along with Sergius Paulus the proconsul, a rational and intelligent person, who sent an invitation to Barnabas and Saul, and desired they would favor him with an account of their principles.

8 But Elymas, whose name in *Greek* signifies Magician, publicly opposed them—studying to divert the proconsul from his intention to embrace the christian religion.

9 But Saul, who assumed also the name of Paul, fixing his eyes intensely upon the impostor, and being instantly seized with the divine afflatus,

10 said to him—O thou profligate and abandoned creature! whose heart, I am conscious, is full of fraud, dissimu-

disimulation, and the most diabolical wickedness—Dost thou still persist in aspersing and counteracting the divine scheme which infinite wisdom hath planned?

11 Behold! the hand of that Being whom thou insultest shall this moment strike thee—and thou shalt be instantly punished with a temporary deprivation of thy sight—He had no sooner pronounced the words, but the impostor's eyes were closed in total darkness, and he groped about on all sides to lay hold on something to support his steps.

12 The proconsul seeing this amazing event was struck with the last astonishment, and embraced the christian doctrine.

§—13 PAUL and his companions afterwards embarked on board a vessel at Paphos and landed at Pergè in Pamphylia—Here John left them and returned to Jerusalem.

14 But the other travelled from Pergè to Antioch in Pisidia—where they went into the Jewish synagogue and sat down.

15 Here after a portion of the law and the prophets was read, the presidents of the sy-

agogue sent to them—begging, If they could impart any thing that might contribute to the instruction and edification of the audience, they would deliver it.

16 Upon this Paul stood up, and making a motion with his hand, thus addressed the assembly—"Ye Israelites and devout worshippers of the true God! let me crave your candid and serious attention to the truths I shall now deliver.

17 The supreme God, the merciful guardian and protector of our nation, most highly distinguished our illustrious ancestors with his favour, publicly bestowed upon their descendents many signal blessings, during their residence in Egypt, and from their servitude here vindicated them into liberty by a series of the most astonishing miracles.

18 God also, after their emigration, miraculously supplied them with the necessities of life in the dreary deserts of Arabia during a period of forty years.

19 After this, under the special conduct of divine providence, they overturned seven different communities in

* *Επι τῇ διδασκῇ* is governed on *επισκοπῇ*, not on *εκκλησιᾷ*.

* *Εὐχαριστοῦντες*, which the best MSS. exhibit is the genuine lection.

the land of Canaan, and distributed, by lot, their territories among their respective tribes.

20 They were then for four hundred and fifty years 'till Samuel's time, governed by *Judges*, whom God raised and empowered to superintend them.

21 They being afterwards desirous of regal government, he placed over them Saul the son of Kish, of the tribe of Benjamin, who was forty years old at his election.

22 After his removal, David was providentially appointed their sovereign—to whose character God bears this testimony—"I have selected David, the son of Jesse, to be their king—a person, whose conduct, as a prince, will secure my approbation, and who will, in his political capacity, fully execute all my designs."

23 From the descendents of this illustrious monarch hath God, according to his promise, been mercifully pleased to raise up to Israel the great Redeemer—who was the late Jesus of Nazareth.

24 The advent of this divine person John the Baptist predicted, and publicly proclaimed to the whole Jewish nation—declaring himself to be ap-

pointed of God to prepare men for the reception of this great prophet by the baptism of repentance he publicly administered.

25 John, ' while he was fulfilling the office that providence had assigned him, used constantly to address himself to the people, who resorted to him, and say to them—Whom do you imagine me to be?—I assure you I am not the person you expect—but let me solemnly declare to you, That I am the harbinger of a most dignified and exalted person, to whom I am not worthy to stoop and do the meanest office.

26 My brethren! my fellow descendents from Abraham! and ye devout worshippers of the true God! suffer me to assure you, That this prophet was sent, and these doctrines published for *your* salvation and happiness:

27 because the Sanhedrim and citizens of Jerusalem being wilfully ignorant of the dignity of his person, condemned him to suffer capital punishment—but he hereby fulfilled the express predictions of those prophets which are every sabbath read in their religious assemblies.

28 And so implacably in-

censed were they against his person, that tho' upon the strictest examination they found his character irreproachable, and perfectly free from any guilt that deserved death—yet by their inflexible importunity they, at last, prevailed upon Pilate to condemn him to be executed.

29 After they had by this public murder accomplished the scripture prophecies, they took him from the cross, and interred his dead body in a tomb adjacent.

30 But by the power of God he was raised from the dead,

31 and for a considerable number of days he exhibited himself alive to his companions and friends, who had attended him in his last journey from Galilee to the capital—who were convinced of the identity of his person, and who are public witnesses to the world of the truth of his resurrection.

32 We therefore proclaim among you the joyful news, That the signal promise, which God solemnly made and ratified with our ancestors, he hath now most illustriously accomplished in the present

day, by raising Jesus the Messiah from the dead.

33 The prediction in the second Psalm is now fulfilled—“Thou art my son! this day have I informed thee with new life and immortality.”

34 And to this great event of his resurrection from the dead and his *peculiar* exemption from the general law of mortality, alludes the following passage of the prophet Isaiah—“For you will I accomplish all the conditions of that everlasting covenant, which I have made with the house of David.”

35 This is also clearly predicted in another passage—“Thou wilt not suffer the dead body of thy beloved son to suffer the common corruption.”

36 This last passage cannot refer to David—for after this illustrious prince had, in his generation, served the will of God, he paid the common debt to nature—his body was deposited in the grave, and reduced to its primitive dust.

37 The exemption, therefore, from the putrefaction of the grave here mentioned can *solely* relate to that person

¹ *Γενη* is governed on the preposition *ἐν* understood, and *ἐν* put in its proper construction with *ὑπὸ τῆς γῆς*.

whom God thus raised from the grave.

38 Be ye also assured, my brethren, that we are authorized to proclaim to the world through this person's mediation a free and universal remission of all past sins upon sincere repentance and reformation of life.

39 Every one, therefore, who is convinced of the truth of his doctrines, and resolves to conform to it, is from that moment "acquitted from all those crimes, from the guilt of which the law did not and could not exempt you.

40 Reject not, I beseech you, the gracious proposals that are now importunately offered to you, lest you provoke God to inflict upon you those terrible calamities, which he hath denounced against the disobedient in the following passage of scripture. —

41 "Behold, O ye contemptuous despisers of religion, the miseries that are impending over your heads! View them with astonishment — for in these you shall be involved — For in your days I

will produce events so impressibly dire and dreadful, that should a person give you a distinct detail of them, he would not gain your credit."

42 He ended — and the Jews going out of the synagogue, the Heathens who staid behind, came to him; and begged he would discourse to *them* on the same subject before the ensuing sabbath.

43 After the assembly broke up several of the Jews and devout proselytes followed Paul and Barnabas — to these they propounded and explained the christian doctrines, and induced them to embrace this divine dispensation.

§—44 * THE fame of the above transaction being diffused through the city, almost the whole town was assembled together on the ensuing sabbath to hear the doctrines of christianity.

45 The Jews seeing this immense multitude collected together, were instantly fired with rage and indignation — and publicly opposed the doctrines that Paul had advanced — proceeding, at

* The Deity was pleased, at the *first* propagation of the gospel, to publish to the world an universal *pardon*, a general *amnesty*, of all *past sins* to all sincere *converts*. This is the true grand scriptural idea intended to be conveyed by *justify* and *justification*.

* Meaning the destruction of *Jerusalem* by the *Romans*.

* See the various lessons in Dr. Mill.

last, to the most indecent and opprobrious calumnies.

46 To this torrent of abuse Paul and Barnabas with undaunted freedom and spirit thus replied — “It was necessary in the order of the divine dispensations that to you *Jews* the doctrines of christianity should *first* be proposed — but since you reject them, and by your conduct show yourselves unworthy of that eternal life which it reveals and offers to you — behold! we shall for the future address ourselves to the *Heathens*.

47 For so hath God expressly enjoined us to do by the prophet — “I have appointed thee to illuminate the dark and benighted *Heathens* with thy beams, and to diffuse salvation and happiness to the extremities of the globe.”

48 Hearing these expressions the Heathens were transported with joy and pious gratitude to God—and as many of them, as ^y were disposed for eternal life, imme-

diately embraced the christian religion.

49 So that christianity spread with great rapidity throughout the whole adjacent country.

50 But the Jews instigated some ladies of distinction and character and the leading men of the town, and commencing a violent persecution against Paul and Barnabas, forced them to fly out of their country.

51 Accordingly these two, when they left their territories, shook off the dust of their feet as a public testimony to them of their obstinacy and impenitence, and travelled to Iconium.

52 But the converts they had made here, during their stay, were inspired with the most pure and sacred joy, and were favoured with an effusion of the holy spirit.

CHAP. XIV.

1 **U**PON their arrival at Iconium they went into the Jewish synagogue, and

^y Ταττω, παρατασσω, επιτασσω, επιπαρατασσω, are military terms, and denote the disposing and marshalling an army. In this sense ταττω is used in almost every page in *Xenophon*, *Diodorus Siculus*, *Polybius*, *Ælian*, and other Greek Historians: τας πολεμικας τεταγμενους. *Xen. Cyr. In. p. 39.* τεταγμενοις τοις σ αυτε ατακται λαμψα. *εν. 70. εις μαχην τεταγμεναι* 148. *Hutchin. το δε εν οπλοις επι τεταγμενον.* *Plutarch Antony. 1690. Edit. Steph. Gr. 8vo.* See also *Luke vii. 8.*

preached the christian doctrines with such energy as to induce a very considerable number both of Jews and Greeks to embrace them.

2 But that party of the Jews, who disbelieved these doctrines, practised every method to inflame and exasperate the heathens against the christians.

3 But notwithstanding their implacable animosity, the apostles resided a considerable time in the town, delivering the principles of the christian religion with invincible freedom and intrepidity—and God was pleased to confirm the doctrines they taught by enabling them to perform many signal and astonishing operations.

4 In the mean time a warm dissention arose among the citizens—one party espousing the cause of the infidel Jews, the other the cause of the apostles.

5 But when the heathen magistrates and the Jews of the contrary side carried their opposition and resentments to such violence as to confederate together and unanimously form a determined resolution to insult and stone them,

6 the two apostles receiving information of this conspiracy against their lives, quitted the city, and fled to Lystra and Derbè, towns in Lycaonia :

7 In which, and other adjacent places, they published the gospel.

§—8 As Paul was preaching at Lystra there sat among the audience an helpless object, a man who had been lame from his birth.

9 This person gave great attention to what he delivered—which Paul at length observing, he fixed his eyes intensely upon him, and being conscious he was possessed of such a degree of faith as qualified him to receive a miraculous cure,

10 immediately turned to him and said—Rise and stand erect! — That moment he sprung from the ground in perfect vigour, and walked.

11 The crowd, that was now assembled, seeing this amazing spectacle, all cried out, in extreme astonishment, in the Lycaonian language—“The immortal gods, disguised in * human form, have deigned to visit us !”

12 Accordingly they re-

* This was agreeable to the *Heathen Mythology*.

—— Summo delaber Olympo,
Et deus humanâ lustro sub imagine terras. *Ovid. Met.* 1. 212.
cognised

cognised ^a Jupiter in Barnabas, and ^b Mercury in Paul, because of his superiour eloquence.

13 The priest, therefore, of Jove, whom they worshipped as the guardian of their city, and whose temple stood a little way out of the town, immediately brought victims and ^b chaplets of flowers to the door of the house where they lodged — attended with a vast crowd, designing to sacrifice to them.

14 Soon as the apostles were acquainted with this resolution, they rent their cloaths, rushed out of the house, and flung themselves among the collected multitude — vehemently exclaiming and with pathetic earnestness thus addressing them —

15 “Sirs! What hath induced you to this! — We are but frail mortals, subject to the same human sorrows and sufferings with yourselves — The great design of the glorious dispensation we preach

among you, is, to engage you to renounce these fictitious deities, and to recover you to the belief of the one supreme God, the creator and governour of universal nature.

16 This infinite Being, tho’ in the ages that are passed, he did not explicitly commission any divine messenger to remonstrate against these absurdities in worship, in which all the heathen nations were plunged,

17 yet, notwithstanding he did not immediately interpose to recover them, he never left his existence and perfections unattested — For his being and perfections are loudly proclaimed by his never ceasing beneficence, by the regular and salutary revolutions of the seasons, by fertilizing showers, and by his constant liberal supply of food and happiness to all his rational creatures.

18 But with all the arguments he could adduce, the

^a These *two gods* the *Heathens* believed did sometimes accompany each other in a visit to mortals.

Jupiter huc, specie mortali, cumque parente
Venit Atlantiades, positus caducifer alis. Ovid Met. 8. 626.

^b To crown the apostles agreeable to the pagan rites. All wore garlands at a heathen sacrifice — Data sunt capiti genialia fertæ. Ovid Στεμματα ἔχων ἐν χερσὶ ἐκκόλυε Ἀπολλωνίου. Homer. Il. 1. 14. Ἰχθυίοις κλαδίσιν ἐξασπόμενοι. Sophocles. Oed. Tyr. sub init. Or, they might be to crown the victims, as was also customary.

people were with great difficulty restrained from sacrificing to them.

19 During their stay at Lystra, their implacable adversaries the Jews of Antioch and Iconium, followed them hither—and instigated the populace to such a degree of virulence and fury, that they all rushed upon Paul and overwhelmed him with stones—they then dragged him out of the city, imagining he was dead.

20 But while the Christians were standing in a circle round his body, he revived—got up—and went with them into the town—The next day he and Barnabas travelled to Derbè.

21 After they had preached in this town, and convinced a considerable number, of the truth of Christianity, they turned back and revisited Lystra, Iconium, and Antioch,

22 establishing the minds of those they had converted, in the principles of the gospel—exhorting them with the most earnest and pathetic importunity to adhere to the doctrines, of whose truth they were convinced; and admo-

nishing them that the road to Christianity was infested with sorrows and sufferings.

23 In every society that was formed they appointed the senior Christians to superintend and instruct the assembly—for these they prayed, observing a religious fast, and these they solemnly recommended to the blessing of that Being, of the truth of whose gospel they had upon the best evidence been convinced.

24 After passing through Pisidia, they came to Pamphylia.

25 They then travelled to Pergè and Attaleia—in both which towns they preached the Christian doctrine.

26 At this last place they embarked on board a vessel, and sailed to Antioch—from which city by a particular divine direction, they had at first departed—being expressly deputed to that office, which they had now so fully and faithfully discharged.

27 Immediately upon their arrival they convened the assembly of Christians, and gave them a circumstantial account of the wonderful success with which God had blessed them,

* See the MSS.

and what an harvest Christianity had begun to collect among the Heathens.

28 In this city they continued with the Christians a considerable time.

CHAP. XV.

1 **I**N the mean time some persons that came from Jerusalem told the Christians at Antioch, That if they did not submit to the Mosaic rite of circumcision they could not obtain future happiness.

2 This doctrine being warmly opposed by Paul and Barnabas, and occasioning great debates and altercations, the Christians came to a determination to dispatch Paul and Barnabas, and some others of their society, to the apostles and senior Christians at Jerusalem, to have their decision of this controversy.

3 These, therefore, having received this commission travelled through Phoenicia and Samaria—in all the places they passed acquainting their Christian brethren with the conversion of the Heathens—an event, which inspired them all with the highest transport.

4 Upon their arrival in Jerusalem they were kindly received by the apostles, the senior Christians, and the whole

society—to whom they minutely related the wonderful success, with which God had blessed their ministerial labours among the Heathens.

5 Upon this some of the sect of the Pharisees, who had embraced the gospel, rose up in the assembly and declared—That the Heathen converts ought to be circumcised, and enjoined a strict obedience to the laws of Moses.

6 Hearing this variety of sentiments, the apostles and senior Christians appointed to meet together, in order to discuss this topic.

7 Here, after this question had been long agitated, and had mutually excited a sanguine contest, Peter stood up, and thus addressed the assembly—“ You need not be informed, my Christian brethren! how by a divine direction I *first* preached the gospel to the Heathens, and how chearfully they embraced its doctrines,

8 and how worthy they were of this sacred privilege, the great God, who is perfectly acquainted with the human heart, hath abundantly evinced by imparting the same spiritual gifts to them as to ourselves.

9 By the communication of the blessings of the gospel

in this impartial undistinguishing manner, he hath publicly manifested that his wisdom knows no distinction betwixt them and us.

10 Ought you then to oppose the divine procedures, and limit his all-diffusive benevolence by imposing a yoke on the necks of these Heathen converts, whose rigour and severity both your ancestors and yourselves have judged intolerable?

11 *Our* principles are, indeed, the same with *theirs*—for we believe that we shall attain future salvation solely through the gracious dispensation of our Lord Jesus Christ—and the same fundamental sentiments they all entertain.”

12 He ended, and an universal silence ensued—Barnabas and Paul then gave the assembly a circumstantial relation of their amazing success, and the signal miracles God had enabled them to perform among the Heathens.

13 When they had concluded their narration, the apostle James addressed himself to the assembly in the following manner—I beg, my Christian brethren, you would hear my sentiments with attention and candour.

14 Peter formerly gave us a minute account of the man-

ner in which God was pleased to express his regards for the Heathens, and to select from among them the virtuous, as objects worthy to be favoured with the revelation of his mind and will.

15 In predicting this distinguished event, all the ancient prophets unanimously agree—The following prophecy is clear and express.

16 “In the last age of the Jewish dispensation, I will raise the decayed family of David to its former splendor, and on the ruins of his house, I will rear a most glorious and magnificent structure:

17 Into this grand and capacious edifice, men of all ranks and orders, without distinction, shall enter—and into this, also, shall all the devout and virtuous among the *Heathens* be admitted, and compose together one vast and harmonious society—This revolution I will effect, saith the creator and governour of universal nature.”

18 The order of God’s dispensations, from the beginning to the end of time, is infallibly known and regularly arranged by his infinite understanding.

19 Since, therefore, it hath pleased God to effect this amazing event among the Heathens,

thens, we ought not, in my judgment, to give the converts from among them any farther molestation.

20 It is, however, necessary to charge them to refrain from tasting any thing that hath been devoted to an idol, and to admonish them against lewdness, and against eating any animal that hath been strangled, and to enjoin abstinence from blood.

21 And in order that these injunctions may have their proper validity and force upon these converts, the law of Moses, which prescribes them, is read every sabbath in all the various ^d synagogues where they respectively attend."

22 This proposal met with universal approbation—and the apostles, the senior Christians, and the whole assembly unanimously agreed to depute some select persons out of the society, and send them along with Paul and Barnabas to Antioch—Accordingly they nominated Judas surnamed Barsabas, and Silas—persons of the first character among the Christians.

23 They then drew up a letter to the Heathen converts—of which the follow-

ing is a copy—THE apostles, the senior Christians, and the society at Jerusalem, to the Christian converts among the Heathens in Antioch, Syria, and Cilicia.

24 Being informed that some of our society have given you great disturbance by certain principles they advanced among you; strongly asserting the absolute necessity of circumcision, and a strict conformity to the rites of the Mosaic law—positions, which were never enjoined by any authority from us,

25 we judged it proper to convene a general assembly—in which we came to an unanimous resolution to delegate to you some select persons of this society, along with Paul and Barnabas, our dear fellow Christians,

26 who have both, as you know, frequently exposed their lives to the most imminent dangers, for their inviolable and zealous attachment to the Christian religion.

27 We have, therefore, deputed Jude and Silas to you with this letter—who will, in person, confirm the sentiments it contains.

28 For both the dictates of the Holy Spirit and of our

^d The Heathen converts had not as yet built separate places of religious worship, but every where attended divine service in the Jewish synagogues.

own judgment, have harmoniously united to impose no other burden upon you, but the following necessary injunctions—

29 To abstain from any meat that hath been devoted to an idol—from eating any animal that hath been strangled—to refrain from blood—and from debauchery—If you conscientiously regard these prohibitions, your conduct will meet with our entire approbation—Farewel.”

30 The messengers being dismissed with this commission, came to Antioch—and convoking the assembly, delivered to them the letter.

31 They read it—and the duties it prescribed met with universal approbation.

32 The messengers, Jude and Silas, who were eminently endowed with spiritual gifts, pathetically exhorted them in many public discourses, and confirmed their minds in the principles and doctrines of Christianity.

33 After they had staid some time with the Christians in Antioch, they returned, elated with joy, to the apostles at Jerusalem,

34 but Silas chose to tarry longer in Antioch.

35 In this city Paul and Barnabas resided for a considerable time—being constantly engaged, with several others, in teaching and propagating the doctrines of Christianity.

36 It happened, some time after this, that Paul made the following proposal to Barnabas—Let us, said he, take a journey to revisit the state of the Christians in every one of those towns where we lately preached the gospel.

37 To this Barnabas assented—and proposed taking with them John, surnamed Mark.

38 But Paul opposed this—thinking him an improper companion, as he had before abandoned them at Pamphylia, and deserted them in their ministerial labours.

39 Upon this, such a violent contention arose as ended in a mutual separation—for Barnabas took Mark and set sail for Cyprus,

40 and Paul, taking Silas for his associate, quitted Antioch—after the Christians had recommended them both to the divine blessing.

41 Paul after this travelled through Syria, and Cilicia, confirming and establishing

* *Ἐκείθεν* is a very strong and emphatical expression, and signifies, a sharp altercation, a violent quarrel.

the several congregations of Christians in the principles of the gospel.

CHAP. XVI.

1 **H**E then travelled to Derbè—and from thence to Lystra, where he met with a convert, whose name was Timothy, whose father was a Greek, but his mother a Jewess of a most amiable character, ¹ who was now a widow.

2 This person was held in universal esteem by the Christians in Lystra and Iconium.

3 A convert, therefore, of so distinguished a character Paul was desirous of taking along with him for his companion—and accordingly circumcised him—being induced to this by a fear of incurring the resentment of the Jews in that country, who all knew his father was a Greek.

4 In all the cities which they visited, they gave to the Christian assemblies a copy of those rules which the apostles and senior Christians at Jerusalem had prescribed for the direction of their conduct.

5 The several societies of Christians, therefore, were confirmed in the principles of

the gospel, and their numbers augmented every day.

6 After they had travelled through Phrygia and Galatia, they intended to have prosecuted their journey into the proconsular Asia, but were prohibited by an impulse of the Holy Spirit.

7 Passing then into Mysia, they designed to go into Bithynia, but again their designs were annulled by the suggestions of the Spirit.

8 Traversing Mysia, therefore, they came down to Troas.

9 In this town Paul had the following vision exhibited to him—A person, in the habit of a Macedonian, stood before him, and in the most supplicant terms implored him to come over to Macedonia and assist them.

10 After this vision we immediately concluded to cross over to Macedonia—infering that this was a divine admonition to us, to promulgate the gospel in that country.

11 Embarking, therefore, from Troas, we sailed with a favourable gale to Samothrace—and the next day arrived at Neapolis.

12 From thence we came to Philippi, which is a city

¹ See Dr. Mill in loc.

in the *first* partition of Macedonia, and a Roman colony — In this city we resided some time.

13 On the sabbath day we went out of the town to the river side, where the Jews had, according to custom, erected an ^ε Oratory — Here we sat down, and addressed a discourse on the Christian religion to the women who were there assembled.

14 Among these was a pious and devout woman called Lydia, a native of Thyatira, a dealer in purple — She heard the doctrines which Paul advanced, with eager attention — and thro' the goodness of God was convinced of their truth.

15 After we had baptized her and her family, she with great importunity entreated us, as ever we thought favourably of her character as a convert, to lodge at her house — She insisted upon our compliance.

§ — 16 It happened one day as we were going to the Oratory, a maid servant, who was believed to be possessed with the spirit of the Pythian Apollo, met us —

Her masters had employed her in divination, and had reaped great advantages from her pretended skill in this art.

17 This person followed Paul and us, crying out all the way with a most vehement vociferation — These, these are the men, who are the servants of the supreme God! These are the persons, whom the Deity hath commissioned to show men the road to everlasting happiness!

18 In this wild and extravagant manner she continued to act for a very considerable time — Paul, at last, being greatly distressed with this unhappy circumstance, turned to her, and said — By the authority of Jesus the Messiah, I charge thy disorder this moment to quit thee — Instantaneously she was restored to the perfect use of her reason and understanding.

19 But her masters, when they found that her insanity was removed, and consequently all their mercenary hopes from it for ever ruined, were inflamed with the most violent rage — they

^ε Διδορται ημιν Ιουδαιων της βυλαμανης — τας προσευχας ποιειν ^α προ της θαλασσης κατα το πατριον εθος. We ordain that the Jews erect oratories by the sea side, according to the custom of their country. *Jos. Ant. Lib. 14. c. 10. § 24. Had.*

Ecce ubi consistas, in qua te quero profectuâ. Juv. Sat. 3. 215.

seized

seized Paul and Silas—dragged them into the forum before the magistrates,

20 and thus addressed the presidents of that court —

“ These are the men, who have excited such disturbance and confusion in the town !

21 They are Jews, and have been most industriously spreading such religious principles and ceremonies, as it is unlawful for Romans either to adopt or observe.”

22 This speech instantly kindled the rage and fury of all the populace against them—and the magistrates immediately ordered the lictors to tear off their upper garments, and beat them with rods.

23 After they had inflicted upon them this punishment, with extreme rigour and cruelty, they precipitated them into the public prison—giving strict orders to the jailor to secure them.

24 The jail-keeper upon receiving so peremptory an injunction, confined them in the dungeon and fastened their legs in the stocks.

25 But about midnight as Paul and Silas were celebrating God in loud and fervent strains of devotion—which the other prisoners overheard,

26 all on a sudden a dreadful earthquake shook the whole prison to its basis—all

the doors in an instant flew open—and the shackles of all the prisoners dropped to the ground.

27 This violent concussion awakening the keeper, when he saw the doors of the prison wide open, he drew his sword, and was going to plunge it in his bosom, concluding all the prisoners had escaped.

28 In that crisis Paul called to him with a loud voice — entreating him not to lay violent hands upon himself—assuring him all the prisoners were safe.

29 The jailor then, soon as he had got a light, rushed immediately into the dungeon—his whole frame convulsed with terour and astonishment—and prostrated himself at the feet of Paul and Silas.

30 After he had brought them out, he said to them—Sirs! what must I do to be saved !

31 By a sincere belief in the truth of Christianity, they replied, both thou and thy family will attain everlasting salvation.

32 They then gave him and his family an account of the evidences and principles of the Christian religion.

33 After this, the jailor washed their wounds—and
imme-

immediately afterwards he, and all his domesticks, were baptized.

34 He then brought them into his own apartment—spread a table—and both himself and his whole family, who had now professed their faith in the true God, were filled with sacred and ecstatic transport.

35 Early in the morning the magistrates sent the lictors to the prison with an order to the keeper for the two men to be dismissed.

36 Upon this the jailor immediately went to Paul and said—I have this moment received an order from our magistrates to release you—Depart therefore, and may universal happiness attend you!

37 But Paul said to the messengers—We are Roman citizens—Your magistrates have ordered us to be publicly scourged without a legal trial.^b—They have thrown us into a dungeon—And would they now have us steal away in a silent and clandestine manner?—No!—Let them come in person, and conduct us out themselves.

38 The lictors returned and reported this answer to

the governours—who were greatly alarmed and terrified, when they understood they were Roman citizens.

39 Accordingly they went in person to the jail—addressed them with great civility, and begged them in the most respectful terms, that they would quietly leave the town.

40 Being thus escorted out of prison they afterwards went to Lydia's house, where after they had exhorted their Christian brethren to adhere to their profession, they left the town.

CHAP. XVII.

1 **A**FTER passing through Amphipolis and Apollonia they came to Thessalonica—in which city there was a Jewish synagogue.

2 To this Paul went, as usual, and for three sabbath days together interpreted, in his public discourses, the various prophecies of the Old Testament:

3 giving the assembly an explication of the various passages that expressly indicated the sufferings, death, and resurrection of the Mes-

^b See note on Chap. xxii. 25.

¹ There is a considerable addition here in the *Cambridge MS.* which appears to me the genuine reading.

fish, and showing their accomplishment in Jesus of Nazareth — whom he solemnly assured them was that illustrious person.

4 His discourses convinced some of the Jews of the truth of Christianity, who embraced and adhered to the doctrines that Paul and Silas advanced — a very considerable number also of the devout Greeks and ladies of distinction became their converts.

5 But those of the Jews, who remained unconvinced, being instigated by rage and malice, took a number of profligate and abandoned wretches, and collecting the mob, soon threw the whole town into the last confusion — The mob immediately beset Jason's house — broke into it — hoping to get Paul and his companions into their power.

6 After they had searched it through, but to no purpose, they dragged Jason, and some of the Christians before the governors of the city — vehemently exclaiming — “ These, these are the men

who have set the whole world in a flame !

7 These pests of society are come hither — and this Jason hath given them a friendly and hospitable reception — They are every one of them sworn enemies to Cæsar's government — asserting there is another * emperor besides him, one Jesus.

8 The city and the magistrates hearing this were greatly alarmed and distressed.

9 Jason, however, and the other Christians, giving proper security that they would behave as peaceable subjects, they were dismissed.

10 But the Christian converts in the town hastened Paul and Silas away, and conducted them by night to Berea — Upon their arrival here they went into the Jewish synagogue.

11 The Jews, who composed this assembly, were possessed of a more noble and generous disposition than those who resided in Thessalonica — for they embraced the Christian doctrines with cheerfulness — impartially examining

* The Greek writers very often call the Roman Emperors *Βασιλεις*. Dion Cassius, Herodian, Zosimus, are full of instances. *Σωματοφυλακῶν τοῦ βασιλέως*, The Emperor's life-guards. Herodian, p. 19. Edit. Oxon.

† See the Various Lessons in Dr. Mill.

‡ *ἀνακρίνοντες*. This word is a forensic term, and is generally used for examining witnesses and prisoners. *ἀνακρίνομενοι τῷ στρατηγῷ*, Being examined by the Roman general. Polybius, p. 115. Edit. Hanov. 1619.

the scriptures every day, that they might judge for themselves on what foundation these principles were supported.

12 The result of which diligent enquiry was, the conviction of great numbers of them—Several Greek ladies also of distinction, and others of the Heathens embraced Christianity.

13 But no sooner did the Jews in Thessalonica receive information that Paul was propagating the Christian religion at Beræa, but they hasted thither—and spirited up the populace.

14 Upon this the Christians instantly sent Paul out of the town towards the sea side—But Silas and Timothy stayed behind in the city.

15 Those who now escorted Paul, conducted him to Athens—where they left him

and returned—being charged by him with a commission to Silas and Timothy to come to him as soon as possible.

§—16 DURING the time that Paul waited at Athens for their coming, his spirit ^a glowed with indignation to see the whole city entirely devoted to the worship of idols.

17 He therefore freely delivered his sentiments in the synagogue, to the Jews and to other devout persons—and every day publickly discoursed in the forum, to the people who attended there.

18 Then some of the Epicurean and Stoic philosophers entered into a conference with him—during which, some of the audience said to each other—What principles would this ^o idle prater establish?—He appears to us, others said, to be desirous to introduce some new and foreign *divinities* a-

^a Παρωξύνετο is a very emphatical word, and signifies to provoke, *exasperate*. *Solon* being neither willing to flatter him nor to *exasperate* him any farther, παρωξύνει. *Plutarch Solon*, p. 171. These things *exasperated* him not a little, παρωξύνει. *Id.* 683. Vexed and *exasperated*, οργισθεὶς καὶ παρωξυνθεὶς. *Id.* p. 690. The Macedonians were dreadfully *exasperated*, παρωξυνθησαν. *Id.* p. 1073. He *exasperated* the soldiers, παρωξύνει. *Id.* p. 1326. *Edit.* Gr. 8vo. *Steph.* *Caius* was still more *exasperated* at this, παρωξύνετο. *Polybius*, p. 262. Being *exasperated* at all these things, παρωξυνθῆναι. *Polybius*, p. 276. *Edit.* *Hanov.* 1619.

^o Σπερμολογία signifies a wild, incoherent talker, an idle rambling prater. *Ναυτικὴ σπερμολογία*, The ribaldry of sailors. *Plutarch Alcibiad.* *Σπερμολογία ἀνθρώπου*, *Dionys. Halicar.* Vol. i. p. 710. *Hudson.* *Oxon.* *Tatian* tells us the Pagans called the Christians idle and impertinent praters: εἰσπαρεὶς καὶ σπερμολογῶν ἡμᾶς ἰομίσατε. *Tatiani Oratio contra Græcos*, p. 146. *Paris* 1636.

mong us — They were led into this notion by his mention of JESUS and the RESURRECTION.

19 After this they seized him, and carried him before the court of Areopagus — When he stood before this tribunal they thus interrogated him, Will you give us a distinct account of the principles you have advanced amongst us?

20 For you have been propagating a set of notions, to which we are entire strangers — We therefore demand of you a clear explication of these tenets — and what induced you to adopt them?

21 For all the Athenians, and the foreigners who resided in that city, employed their hours in nothing else, but in either advancing, or hearing advanced, something that was new and singular.

22 Paul then standing in the midst of the court, thus addressed these venerable judges — “ Your sacred reverence for ^p religion, O Athenians, appears from every scene and place I see around me.

23 For as I was passing through your city, and tak-

ing a survey of the religious honours you pay to the various deities you worship, I chanced to find an altar with this inscription, To THE UNKNOWN God—This Divinity whom you venerate under the title of *unknown*, I now proclaim among you.

24 For this Divinity was the sole creator of the world and of every being it contains — This Divinity is the universal governour of heaven and of earth—whose immensity cannot be circumscribed in temples reared by mortal hands.

25 Nor is this glorious Being to be worshipped by any works the art of mortals can effect, as if he required any additions to his essential happiness—for he is the supreme source of existence, the great fountain of life, and the original donor of happiness to all his creatures.

26 From *one single individual* did this Being originally form the whole race of mankind, that have existed in every past age and nation in the world—The various dispensations of these his rational creatures hath his infinite wis-

^p Δεισιδαιμονες very devout, very pious votaries of religion. Δεισιδαιμονία is very often used in a good sense, and signifies religion. Consult Acts xxv. 19. Claudius in his edict commands the Jews not to vilify the religions of other countries, Δεισιδαιμονίας. Joseph. p. 866, 18. Hadſon.

dom from all eternity arranged — and hath marked the respective age and nation, in which they are to live, with infallible precision :

27 the great end of their existence being to investigate and explore the being and perfections of the Supreme — if, indeed, they would be disposed, by the exercise of their rational faculties, to attain this idea — and this idea obtrudes itself upon all — since we are, every one of us, perpetually encircled by his immensity.

28 For it is *solely* to the constant exertion of his providence that we stand indebted for every breath that we draw — for every motion we perform — and for the continuance of every blessing we possess — extremely just, therefore, is the following expression of one of your ¹ poets — “ *One great first Cause informed us with being.* ”

29 Since therefore we derived our *being from this great first Cause*, it would be the highest absurdity and derogation from the honour due to him, to imagine, That the Divinity can be worthily exhibited by statues of gold, silver, or marble, tho’ all the

art and genius of man have been lavished upon them.

30 At the preceding ages, in which men wilfully deviated into these gross and impious errors, the great God was pleased to connive — But *now* he loudly proclaims to *all* men, in *all* nations, the necessity of repentance and reformation of life,

31 because he hath appointed a solemn day, in which the whole universe of rational beings will be judged with impartial equity by a person, to whom he hath assigned this arduous province — and God hath publicly set his seal to this grand event by raising this person from the dead.”

32 They no sooner heard him mention the resurrection of dead men to life — but it immediately excited the highest banter and derision — Others of them, however, said — We shall be glad to hear you discourse again on this subject.

33 Paul then left the assembly.

34 There were, notwithstanding, some persons, who were convinced of the truth of his doctrines and embraced them — Among whom were

Dionysius a member of the supreme court of Areopagus, and one Damaris a lady of distinction.

CHAP. XVIII.

PAUL after quitting Athens travelled to Corinth.

2 Here he met and associated with a Jew called Aquila, a native of Pontus, who had lately fled hither with his wife Priscilla — the emperor Claudius having issued an edict, by which all the Jews in Rome were ordered to abandon the city immediately.

3 And being both of them tentmakers, the apostle resided with them and worked at this occupation :

4 But every sabbath day he delivered public discourses in the synagogue—addressing the most importunate exhortations to Jews and Heathens to embrace the gospel.

5 But upon the arrival of Silas and Timothy from Macedonia, Paul was animated with the greatest ardor and zeal, and publicly asserted, among all the Jews, in the

strongest terms, That the late Jesus was the great Messiah.

6 This meeting with the warmest opposition, and they loading him and his principles with abusive language, he turned to them, and after having solemnly shaken his upper garments, said—Your future perdition is your own wilful and voluntary act and choice—By *this* public action I declare to all, that I am not accessory to it — For the future I devote myself to the conversion of the Heathens.

7 Having said this he immediately quitted the synagogue, and went into an house contiguous to it, in which one Justus lived, a person of exemplary piety.

8 Crispus, however, the president of the synagogue and his whole family embraced the Christian religion — Great numbers also of the Corinthians were convinced of its truth, and were, by baptism, publicly initiated into the profession of it.

9 After this, the following words were addressed to Paul in a dream, by a divine direction—“ Be not intimidated

* This fact is attested by *Suetonius*. *Judeos impulsore Chresto assidue tumultuantes Româ expulit.* *Sueton. in Claud. c. 25. p. 544. Edit. Var. 8vo.*

* Εργον δ' ἔσεν κρεῖττον ἀσπυρῶν δὲ τ' ὀνείδῳ. *Hesiod, Ver. 309.*

—Publish the Christian religion with undaunted resolution.

10 For thou hast an omnipotent Being to aid thee, and no one shall be permitted to offer the least injury to thy person — Publicly assert, therefore, the truth of Christianity, with undismayed fortitude—for there is in this city a large harvest of well-disposed persons, which still remains to be gathered in.

11 Accordingly the apostle resided at Corinth a year and half—diligently employed in promulgating and explaining the principles of the gospel.

§ — 12 * GALLIO being at that time proconsul of Achaia, the whole body of the Jews in Corinth rose—seized Paul by violence — and hurried him before his tribunal.

13 Exclaiming — This is the person, who is incessantly persuading men to worship God in a way that our law doth not justify.

14 The apostle going to offer a vindication of his conduct and principles, Gallio anticipated him, by saying to his accusers — “ Ye Jews!

had you detected this person in some flagrant act of injustice, or impeached him of some atrocious crime, my duty, as a magistrate, would have engaged me to have given the cause an accurate and impartial examination.

15 But if this be only a dispute about a nicety in speculation — about the authority of a name — or some dubious point in your law, do you agitate it among yourselves — For I shall not sit as judge upon any such punctilios.

16 Having said this, he ordered the lictors to drive them out of court.

17 The * Jews, incensed at this disappointment, directly seized Sosthenes who had been one of the presidents of their synagogue, and scourged him publicly before the tribunal — But Gallio continued unmoved, nor was their insolence able to instigate him to interpose in the present dispute.

18 Paul continued, after this incident, a considerable time at Corinth — At length taking leave of the Christian

* Gallio was the elder brother of the celebrated Philosopher Seneca, Nero's tutor, and is often mentioned in his writings. Solebam tibi dicere Gallionem fratrem meum, &c. Seneca Nat. Quæst. præfat. p. 525. Lib. 4. Illud mihi in ore erat domini mei Gallionis, &c. Epist. 104. sub init. P. 435. Edit. Blæu. 12mo.

* *Os Iudæorum* is the genuine reading. See MSS.

society, he embarked on board a vessel for Syria, along with Aquila and Priscilla—after he had shaved his head at Cenchrea on account of a religious vow.

19 Upon his arrival in Ephesus, where he left his two companions, he went, as usual, into the Jewish synagogue, and publicly addressed a discourse on the Christian revelation to the assembly.

20 They afterwards strongly importuned him to make some stay with them—but he would not consent :

21 Telling them, when he took his leave of them; That he was under an absolute necessity to celebrate the approaching solemnity at Jerusalem—but that he proposed with the blessing of God to revisit them——Embarking from Ephesus,

22 he came to Cæsarea—and from thence went up to Jerusalem—Where after he had just waited upon the Christians there, he came down to Antioch.

23 After having stayed here for some time, he travelled, in a regular order, from one Christian society to another, through Galatia and Phrygia, instructing and establishing his former converts in their principles.

VOL. I.

§ — 24 In the mean time there arrived at Ephesus, a Jew, whose name was Apollos, a native of Alexandria—a person distinguished for his eloquence and superior knowledge of the holy scriptures.

25 This person was endowed with a singular fervor and zeal—and in his public discourses accurately represented the true nature of the Messiah's kingdom—tho' he knew no more of Christianity than what John the Baptist, during his ministry, had declared.

26 Discoursing on this subject with great freedom and liberty, Aquila and Priscilla, who were his auditors, invited him to their house, and furnished him with a more explicit and accurate knowledge of the Christian religion.

27 Intending some time after to travel into Achaia, the Christians *urged* him to undertake this journey—and wrote letters of recommendation to the Christian societies there—who accordingly gave him a kind reception—In this country he did distinguished service to the cause of Christianity:

28 For by the powers of his eloquence and his eminent skill in the scriptures, he publicly refuted all the ob-

F f jections

jections of the Jews—demonstrating from the antient prophecies that Jesus of Nazareth was the true Messiah.

CHAP. XIX.

1 **I**N the mean time while Apollos was at Corinth, Paul, having travelled over the upper parts of Asia minor, arrived at Ephesus—where meeting with a number of converts

2 he asked them—If they had been endowed with spiritual gifts since their embracing the Christian religion—They told him, They had never heard that any such supernatural powers had ever been conferred.

3 Into what principles then, said he, were ye baptized?—The principles, they replied, into which John the Baptist initiated those who resorted to his baptism.

4 “The sole view of John’s baptism, answered Paul, was to promote repentance and amendment of life *in order*, to dispose men, as he told the crowds that repaired to him, for the reception of his great successor—who was Jesus of Nazareth the true Messiah.

5 And those, continued he, who at *that* time believed John’s doctrine were, *in effect*, baptized into the pro-

fession of the Christian religion.”

6 Paul, having said this, laid his hands upon them—instantly an effusion of the holy spirit ensued—they spoke various languages—and by a divine impulse publicly delivered instructive truths.

7 The number of these persons was about twelve.

§—8 **DURING** his residence in this city he constantly frequented the synagogue—for the space of three months delivering public discourses there with great spirit and freedom, and inculcating the doctrines of Christianity with all the powers of persuasion.

9 But when some of the Jews wilfully remained unconvinced, and, before all the assembly, loaded the Christian scheme with every opprobrious insult and calumny, Paul abandoned the Synagogue, separated the Christian converts from the Jewish congregation, and from that time appointed to meet in the school of one Tyrannus—where he every day publicly instructed them in the principles of the gospel.

10 Here he continued his ministerial labours for two years—By which means all the inhabitants of Asia minor, both Jews and Greeks, became

came acquainted with the doctrines of the Christian religion.

11 During this his residence God also enabled him to work many signal miracles:

12 For handkerchiefs and aprons were carried from him, and being laid on the indisposed, all their various disorders were instantly expelled, and they were reinstated in perfect health—the most obstinate melancholy and madness yielded to the touch of these.

13 Flattered by these operations some travelling Jews, who pretended to a power of exorcising dæmons, attempted to expel them from some insane persons by solemnly pronouncing over them the name of Jesus—saying—We adjure you by that Jesus whom Paul preaches, Depart!

14 There were seven of them, the sons of Sceva the Jewish high priest, who now acted in this manner.

15 The insane person said to them—Jesus I know, and Paul I know, but who are you!

16 Having said this, he furiously rushed upon them—and, his madness redoubling his strength, all their united force could not restrain him—he tore their cloaths in pieces—wounded them—and

in this condition obliged them to fly out of the house with the utmost precipitation.

17 With this incident all the Jews and Greeks in Ephesus soon became acquainted—and it universally struck them with a sacred awe, and with the most respectful reverence for the name of the Lord Jesus.

18 Upon this occasion too, great numbers of those, who had embraced Christianity, came to the apostle—and with great remorse confessed the criminal practices of *this kind*: they had formerly been guilty of;

19 and a considerable number of these sincere penitents, brought all the books they had which treated of this idle absurd science of magic, and publickly burnt them—The value of these books, which were now consumed, amounted, according to a calculation then taken, to fifty thousand pieces of silver.

20 In this illustrious and powerful manner did Christianity flourish and triumph over all opposition.

§—21 AFTER this Paul formed a resolution to take a tour through Macedonia and Achaia, to Jerusalem, and from thence to visit Rome.

22 Accordingly he dispatched two of his associates,

Timothy and Erastus, to Macedonia—but himself staid some time in Asia after he had dismissed them.

23 But during this interval there happened a dreadful scene of confusion and disturbance about the Christian religion, on the following occasion.

24 One Demetrius a silversmith, who had acquired an immense fortune by casting little silver models, in miniature, of the temple of Diana,

25 one day collected together all the artists he employed, and thus harangued them — “I need not inform you, Sirs! what prodigious advantages we have all of us derived from that branch of business in which we are concerned.

26 Neither can you be ignorant, what an astonishing revolution this Paul hath occasioned not only in this city, but almost in all the provincial Asia—and what numbers have been alienated, by his delusive persuasions, from their attachment to the established worship — publicly proclaiming every where, and exposing the absurdity of adoring gods that human art hath formed.

27 A doctrine, which fatally endangers not only that lucrative article, in which we

are all interested, but strikes at the very foundation of that sanctity which is due to the temple of our illustrious goddess Diana—being calculated to bring her divinity into universal contempt — her sacred divinity, which not only all Asia, but all the world religiously venerate.”

28 This speech inflamed the assembly with rage and madness—Instantly they raised a loud and confused clamour, repeating — Great is Diana of the Ephesians!

29 The whole city immediately caught the alarm, and was filled with the most tumultuous uproar and confusion — They seized Gaius and Aristarchus, both Macedonians, and companions of Paul — and dragged them into the theatre.

30 Paul hearing of the fate of these men declared his intention of following them into the theatre—but the Christians restrained him.

31 Some too of the governors of Asia propria, who were his friends, sent to him, and advised him, by no means to commit himself to the mercy of an incensed rabble.

32 The tumult continued — some bellowing one thing, some another — For the mob that was now collected together

gether, were wound up to the highest pitch of violence and fury — tho' the majority of them knew not what it was that had brought them together.

33 In the midst of this confused scene the Jews pushed forward, and placed one Alexander on an eminence—He being exalted above the crowd, made a motion to them with his hand, intending in a formal harangue to exculpate the Jews from any concern in the present riot.

34 But the mob no sooner understood that he was a Jew, than they pierced the air with their confused cries, repeating for two hours together—Great is Diana of the Ephesians!

35 After this the recorder of the city, having by his authority quashed the riot and suppressed the tumult, thus addressed them — “O ye Ephesians! Can any person be a stranger to that profound and inviolable reverence which the city of Ephesus pays to its great tutelär Goddess Diana, and to

that sacred Statue, which fell down from * Jupiter?

36 Since, therefore, this is an undisputed truth, never called in question by any one, it was certainly incumbent upon you to have behaved with greater prudence and decency, and not have been guilty of so rash and precipitate a conduct.

37 For you have apprehended and abused these men, who have neither been guilty of sacrilege, or ever treated your Goddess with any irreverent language.

38 If Demetrius and his workmen have just complaints against any person, there are magistrates, and there are proconsuls, who will impartially hear and decide their cause.

39 Or if you are desirous that any other important point should be determined, let it be examined and agitated in a lawful and regular court.

40 For let me assure you, That we are in danger of being called upon, by our superiors, to give an account of the present disturbance

* ΔΙΟΤΙΤΗΣ. The avarice of the priests forged this absurd superstitious tale. The *Romans* were taught the same farce concerning the sacred *Ancilia*.

Ecce levi scutum versatum leniter aurâ

Decidit—

Ovid. Fasti, Lib. 3: 373.

—and it is impossible for us to alledge any justifiable reason for its being ever excited.”

41 After saying this, he ordered the mob to disperse.

CHAP. XX.

1 **A**FTER this disturbance was suppressed the apostle Paul convoked the Christians—and after taking an affectionate leave of them, departed for Macedonia.

2 After travelling through this country, and in many discourses exhorting the several societies of Christians there, to adhere to their principles, he came into Greece.

3 Here he staid three months—and receiving information that the Jews had formed a conspiracy to murder him when he embarked for Syria, he altered his first intention, and now proposed to return through Macedonia.

4 He was accompanied in this journey as far as Asia minor by Sopater of Berea, by Aristarchus and Secundus of Thessalonica, by Gaius of Derbè, and Timothy, and by Tychicus and Trophimus of Asia.

5 The above-mentioned

persons had set out before * us, and by appointment staid for us at Troas.

6 As soon as the Jewish solemnity of unleavened bread was past, we embarked from Philippi, and after a passage of five days joined them at Troas—where we spent a week.

7 The assembly of Christians in this town being met on the first day of the week to celebrate the Lord's supper, Paul preached to them—and as he was to leave them the next day he protracted his discourse till midnight.

8 The upper room, in which the congregation met, was lighted with a great number of lamps.

9 Here a young person, whose name was Eutychus, happening to sit in a window, as the apostle continued on discoursing, sunk into a profound sleep—fell from the third story to the ground—and was taken up dead.

10 Upon this accident Paul went down—prostrated himself on the body—and, after folding it in his arms, said to the company—Be not distressed—He is not departed.

11 The apostle then reascended—administered the Eu-

charist—and afterwards conversed with them 'till the morning dawning—when he departed.

12 The young person they had reconducted into the room in perfect health, to the inexpressible comfort and joy of all present.

13 Going then on board the vessel we sailed to Assos—being here to take in Paul according to appointment, as he intended to travel thither by land.

14 Upon his meeting us at Assos, we took him into the ship, and sailed to Mitylenè.

15 The day following we arrived opposite Chios—The day after we put into Samos—and the subsequent day, after staying some time at Trogyllium, we arrived at Miletus:

16 for Paul now designedly sailed by Ephesus—being apprehensive he should be detained too long in the proconsular Asia—making all the expedition he could in this voyage, as he intended, if possible, to be in Jerusalem on the day of Pentecost.

17 He therefore, on our

disembarkation at Miletus, immediately dispatched a message to Ephesus for the senior Christians of that city to attend him.

18 On their waiting upon him in a body, he addressed them in the following manner—"You are no strangers, my Christian brethren, to the whole tenor of my life and conversation among you from the day of my first arrival in the proconsular Asia.

19 You are witnesses of the unaffected humility with which I served my God—I can appeal to you for the many sorrows and sufferings I have supported, and the floods of tears I have shed, occasioned by the obstinate impetence and implacable malice of the Jews.

20 You are all of you conscious with what unwearied assiduity I have taught the Christian doctrines among you, both in public and in private, and that I have neither dissembled or concealed any thing that might conduce to your best interests.

21 I have ever inculcated, both upon Jews and Greeks, in the strongest and most im-

† Περὶ γῆς signifies to travel by land. It doth not imply that the apostle travelled on foot as the common translation renders it. "Cato repented only of three things in his whole life: the first was, that he had trusted a woman with a secret: the second, that he had gone by sea, when he might have travelled by land, πρὸς γῆς." Plutarch Cato, p. 625.

portunate terms, the great fundamental doctrines of repentance and amendment of life, and a sincere belief in the divine mission of our Lord and Saviour the Messiah.

22 I am now going up to Jerusalem, urged to it by a strong impulse of the spirit, but totally ignorant what future occurrences await me there.

23 I know only this, That the holy spirit in every city I have passed through, hath expressly and repeatedly predicted my imprisonment, and a series of afflictions, in which I am to be involved.

24 But the prospect of these evils give me no distress — nor do I set any value upon a precarious being, provided I can but finish the ² race of life with honour and applause — and discharge, in a worthy manner, the arduous province my Saviour hath assigned me, of proclaiming to the world the joyful news of the divine benignity.

25 I am now leaving you — and am conscious that you, among whom I spent such a considerable time in propagating the Christian religion, shall never see me more.

26 Let me, therefore, at this time solemnly assure you in the sight of God, that I have faithfully admonished you, and am accessary to no one person's destruction :

27 for the whole plan and design of the gospel dispensation, which infinite wisdom hath published to the world, I have exhibited before you with the greatest fidelity and impartiality, without the wilful concealment of any thing.

28 Exercise therefore the greatest vigilance over your own conduct, and over that *flock*, of which God hath appointed you *pastors* — and be careful to feed with salutary doctrines those sheep which Christ hath purchased with his blood.

29 These admonitions flow from a consciousness, that after my departure furious wolves will enter and ravage the fold with unsparing cruelty and rage.

30 And even among *yourselves*, there will rise up persons, that will corrupt the simplicity of the gospel, and by their perverse doctrines form violent and furious parties among you.

31 Be vigilant, therefore,

² Δραμον. This word is very often used to express the *Olympic race* — and to this the apostle here alludes. See 2 Tim. iv. 7. I have finished my race, Δραμον.

and remember with what unremitting diligence, day and night, for three years together, I instructed you all, mingling my admonitions with my tears.

32 And now, my dear Christian brethren, I affectionately recommend you to the blessing of that God, who is able to establish you in Christian harmony and love, and to bestow upon you everlasting felicity among the virtuous in the regions of immortality.

33 I can solemnly appeal to God, That I have not indulged a single wish for the gold, the silver, the dress of any one person.

34 So far from this, you are witnesses that these hands have procured me and my friends the necessaries of life.

35 By my own example I have taught you how much it is our duty, by the dint of our own industry to acquire something to assist unhappy objects—and to impress upon our mind the elegant and instructive maxim of our blessed Lord—It is a greater felicity to *bestow* than to *receive* a benefaction."

36 After having said this he kneeled down, and prayed with them.

37 They all melted into tears — they fell on his neck

—and folded him to their bosoms with the most tender embraces,

38 dissolved in a flood of grief at the reflection, that they should never see him more — and this affecting scene lasted till we got to the vessel, whither they accompanied us.

CHAP. XXI.

1 **T**ORN from them at last, we launched into the deep, and enjoyed a prosperous gale to the island of Cos — The next day we sailed to Rhodes, and from thence to Patara.

2 Here meeting a ship that was bound to Phœnicia, we embarked on board of it.

3 We then made the island of Cyprus—which we passed to the left, and sailing directly for Syria, arrived at Tyre, where the vessel was to unload.

4 Here we made a stay of seven days—having met with some Christians, who by the spirit of prophecy cautioned Paul against going up to Jerusalem.

5 But after this space was elapsed we left the city, and recommenced our journey, attended out of the town by all the Tyrian Christians with their wives and children—

We

We then kneeled down upon the beach and prayed.

6 After mutual embraces we parted from them, and went on board.

7 Sailing from Tyre we arrived at Ptolemais — and waiting upon the Christian society there, spent one day with them.

8 The next day we arrived at Cæsarea, and lodged with Philip the evangelist — who had been chosen one of the seven managers of the charitable fund.

9 This person had four unmarried daughters, who were all endowed with prophetic gifts.

10 During a stay of several days that we made in this city, there arrived a prophet from Judæa, whose name was Agabus.

11 This person, upon his coming among us, took Paul's girdle — bound his own hands and feet with it — and after this solemn significant action, thus addressed the company — The infallible spirit of God expressly declares — That the person, to whom this girdle belongs, shall in Jerusalem be bound in this manner, and be delivered up into the power of the Heathens.

12 Upon hearing such a solemn declaration uttered, both we, and the Christians

of that town, begged him in the most pathetic and importunate terms not on any account to venture into the metropolis.

13 To these our earnest entreaties he replied — My dear friends ! why do you weep and tear my heart by this affecting tenderness ! — I am prepared to meet with cheerfulness, not only imprisonment, but every form of death, for the gospel of Jesus.

14 Finding it impossible to shake his deliberate resolution, we ceased our importunity, and only added — May the will of God be done !

15 Some time after we loaded our carriages, and advanced towards the capital,

16 attended by some Christians of Cæsarea — who conducted us to the house of one Mnason, with whom we were to lodge — who was a native of Cyprus, and had been one of the early converts to Christianity.

§—17 AFTER our arrival in Jerusalem we waited upon our Christian brethren, who gave us a very affectionate reception.

18 The day after Paul went along with us to James — where we found all the senior Christians assembled.

19 After

19 After mutual salutations he gave the company a minute detail of the amazing revolution that God had effected by his ministry among the Heathens.

20 After he had finished his narration, all the assembly with pious gratitude fervently celebrated the divine goodness—After paying this devout acknowledgment they turned to him, and thus spoke—Dear Christian brother! you cannot be ignorant how many myriads there are of the Jews who have embraced the Christian religion, and yet who are, every individual of them, most zealous advocates for the law of Moses.

21 Now these have been informed that you have made it your constant practice in every town among the Heathens where any Jews are settled, to preach up to these a non-conformity to the Mosaic law—asserting, that they are now under no necessity to circumcise their children, or to adhere to its external rites.

22 What measures are, therefore, to be pursued?—You may assure yourself, that the moment they hear you are in town, they will meet and make strict enquiries into your conduct in this respect.

23 We would, therefore, by all means advise you to act in the following manner—There are now among us four persons, who have imposed upon themselves the Nazarite's vow.

24 Take these persons publickly along with you—submit to the legal purification in common with them—defray their expences, required on such occasions—and suffer your head, equally with them, to be shaved—in order that they all may see that there is no foundation in the report, that hath been transmitted hither of your conduct, but that you are a strict conformist to the injunction of the law.

25 As for the Heathens, who have embraced Christianity, we have prescribed rules for their conduct—having unanimously judged it proper to impose no other burden upon them, but only prohibit them from tasting any meat that hath been devoted to an idol, from eating any animal that been strangled, to abstain from blood, and to refrain from debauchery.

26 Paul accordingly took these persons along with him—and the next day being legally purified in common with them, went into the temple

temple to give public notice to the priests of his having purified and bound himself with a religious vow along with four other persons—declaring also the time when this vow was made, and the oblations he would offer for every one of them at his own expence, when the time of their vow was accomplished.

27 But when the seven days, the time which the law prescribed, were almost completed, some Jews of minor Asia happening to see him in the temple, immediately incited all the populace—rushed upon him—and seized him.

28 Vehemently exclaiming—Israelites! Help! Help!—This is the person who by his doctrines hath been inflaming the passions of every man, in every place, against the Jews—against the law—and against this sacred place—He hath even had the impious effrontery to bring Greeks with him into the temple—and hath polluted the sanctity of this holy place.

29 They said this, because they had a little before seen Trophimus an Ephesian along with him in the city—and they instantly concluded

he had brought him into the temple.

30 Upon this the whole city was immediately raised—all the people rushed furiously, at once, upon him—seized—dragged him out of the temple—whose doors were instantly shut.

31 Being now determined to murder him, news was carried to the Roman tribune, that the whole city was in a dreadful commotion.

32 That moment he took the centurions and the armed cohort, and rushed among the mob—Who when they saw the Roman officer and his men, desisted from any farther violence to his person.

33 The tribune advanced forward—took him from among them—and ordered him to be confined with two chains—He then asked, Who he was—and what crime he had committed.

34 To these questions some of the mob bellowed one thing, some another—The officer, not being able to learn any thing satisfactory from the tumultuous and enraged multitude, gave immediate orders for his being conducted into the castle.

35 When he was got to the bottom of the * stairs that led

* This passage in our historian is confirmed and illustrated by the minute account *Josephus* gives of the castle *Antonia*, which the *Romans* occupied.

led to the castle, such was the determined fury and ferocity of the mob, that the soldiers were obliged to carry him in their arms.

36 For an immense crowd followed, piercing the air with their cries, and repeating—Drag him to the place of execution!

37 Paul now going to enter within the castle said to the tribune in *Greek*—Will you permit me to speak with you—What! said the officer, do you understand *Greek*?

38 Are not you that ^b Egyptian, who raised such a disturbance some time ago, and marched four thousand assassins into the wilderness?

39 No, Sir! said Paul—I am a Jew—a native of Tarsus in Cilicia, a citizen of no obscure place—and I beg you would permit me to speak to the collected multitude.

40 The tribune assenting,

Paul stood upon the stairs—made a motion with his hand to the people—upon which a profound silence being made, he thus addressed them in the *Hebrew* language.

CHAP. XXII.

1 “**B**RETHREN and fathers! Let me implore your candid consideration of the apology I now presume to offer to you.

2 The audience hearing him speak in the *Hebrew* language was all silence and attention—He proceeded.

3 I am a Jew, a native of Tarsus in Cilicia, but was educated in this city under the care of Gamaliel—I was initiated into the most accurate knowledge of the law, and was once as warm a zealot for its ^c dignity and excellence, as you now are.

4 For so sanguine were my

ped. *Καθὰ δὲ συνῆντι, κ. τ. λ.* On that side where the castle joined to the porticoes of the temple it had stairs that communicated with each other: down which the guards descending, for there was always a *Roman* legion lodged here, and taking their stations in different places about the porticoes prevented any disturbances during the celebration of their public festivals. For as the temple was a fortress to the city, so *Antonia* was a fortress to the temple. *Josephus*, B. J. Lib. 5. c. 5. § 8. *Hudson*.

^b *Josephus* mentions this person in two places of his history. *Μετ' οὗ δὲ ταύτης πλῆθους, κ. τ. λ.* “But an *Egyptian* false prophet involved the Jews in a much greater calamity. This impostor came into the country, assumed the title of prophet, collected about thirty thousand whom he had deceived, led them round out of the wilderness to mount *Olivet*, intended to force the Roman garrison, to throw himself into the city, and by means of his associates make himself king. But *Felix* at once quashed his designs. B. J. Lib. 2. c. 13. § 5.

^c See *Camb. MS.* which is undoubtedly the true reading.

prepossessions in favour of it, that I persecuted the Christian sect with the most implacable and blood-thirsty rage—seizing, binding, confining in jails, persons of both sexes indiscriminately, who had embraced its doctrines.

5 For the truth of this I can appeal to the high priest, and to the whole body of the Sanhedrim—from whom I received letters of recommendation to the Jews in Damascus.—To which place I set out with a determined resolution to apprehend all I could meet there who professed Christianity, and drag them in fetters to the capital to receive condign punishment.

6 But as I was travelling, and had now advanced within a little distance from Damascus, it being now about noon, all on a sudden a flood of light from the sky darted its effulgent splendors around me.

7 By its immense and irresistible effusion I was instantly struck to the earth—where as I lay prostrate, I heard the following words solemnly uttered—“Saul! Saul! Why dost thou persecute me!”

8 Lord! who art thou, I replied—I am, said he, Jesus of Nazareth, whom thou art persecuting.

9 This amazing light all my companions saw and were

fixed in horror and astonishment—But the voice that was addressed to me they did not hear.

10 I then said—Lord! What wouldest thou have me do?—Rise, he answered, and go into the city—Thou shalt there receive full information of the duties I have appointed thee to perform.

11 I rose, but the dazzling glory of that light had totally deprived me of my sight, so that my companions were obliged to conduct me by the hand into Damascus.

12 There was in the city at that time one Ananias, a devout observer of the law of Moses, and universally esteemed by the Jews who resided there.

13 This person came, stood over me, and pronounced these words:—Brother Saul! Be thou restored to thy former sight!—That moment I recovered it, and saw my benefactor clearly and distinctly.

14 The God of our forefathers, he then said to me, hath been graciously pleased to favour thee with the distinguished happiness of knowing his will, of seeing the holy Messiah, and hearing him speak.

15 For by this incident thou art now designedly qualified to attest to all mankind

the

the truth of what thou hast seen, and what thou hast heard.

16 Rise, therefore, immediately — invoke the name of Jesus—and be baptized, that the stain of thy former crimes may for ever be effaced.

17 Returning after this to Jerusalem, as I was praying in the temple, I found my faculties immediately absorbed in an ecstasy.

18 The following scene was then exhibited—He appeared to me and thus spoke —“Haste, fly with precipitate steps out of Jerusalem — for the most solemn assertions that thou hast seen and heard me, will all be rejected, by them.

19 Lord! I resumed, they will surely credit my testimony concerning these facts— for they all know how zealous and active I was in prosecuting, imprisoning, and scourging in the synagogues the professors of thy religion.

20 They all knew, when they imbrued their hands in the blood of thy martyr Stephen, what a cheerful suffrage I gave to this public murder, and with what conscious pleasure I presided at it — the upper garments of

his murderers being deposited with me.

21 He then said to me — Quit this place immediately — for I will send thee to publish these truths in the remote countries of the Heathens.”

22 No sooner was this last word pronounced, but tho, they had been decent before, they at once universally raised the most vehement and confused clamours—screaming and repeating—Clear the earth of such a wicked monster! Let him not live a moment longer!

23 The whole vast multitude was now transported into all the excesses of the most violent rage and madness — they tore off their cloaths — pierced the air with their cries — and threw clouds of dust into it.

24 The tribune seeing this tumultuous scene, ordered him immediately to be conducted into the castle, and to be examined by scourging, that he might learn what he had done that enraged the mob thus violently against him.

25 As the soldiers, therefore, were fastening him with thongs to the pillar, Paul

said to the centurion who was appointed to attend — Doth the Roman law authorize you to scourge a freeman of Rome before a * legal sentence hath been passed upon him.

26 The centurion, hearing this, went immediately to the tribune — bidding him be cautious how he acted on the present occasion — for the prisoner was a Roman citizen.

27 The tribune upon this information went to him, and said — “ Tell me the truth — Are you a freeman of Rome ? ” — He answered in the affirmative.

28 It cost me an immense sum, said the tribune, to purchase this privilege — But I was the son of a freeman, said the apostle.

29 Immediately, therefore, those who were ordered to examine him by torture, desisted — and the tribune was extremely alarmed that he had bound a Roman citizen.

§—30 THE next day the Roman tribune being desir-

ous to know what were the crimes the Jews alledged against him, dispatched orders for the high priests and Sanhedrim to convene a general council—which when it was convoked, he ordered the apostle's fetters to be knocked off—brought him out of the castle—and placed him before the court.

CHAP. xxiii: 1 Paul fixing his eyes intensely upon the assembly thus addressed himself to them——“ My brethren ! when I take a review of my past life, I can appeal to God that I have ever maintained an inviolable probity of heart to this moment.

2 This sentence was no sooner pronounced but the high priest ordered the apparitors who stood by to smite him on the face.

3. Paul upon hearing this sentence, immediately turned to him and said — God will shortly smite thee, thou putrid * plaistered wall ! — Dost thou sit here to administer

* Cicero's celebrated oration against *Verrus* is replete with testimonies of this Roman custom. *Facinus est vinciri civem Romanum, scelus verberari*—*Hucine tandem omnia reciderunt, ut civis Romanus in provincia populi Romani—deligatis in foro virgis caderetur* — *Nam causa cognita multi possunt absolvi, incognita quidem condemnari nemo potest.* *Cicero in Verrum.* Μαριλλῶ υπατιων, να των εκει γελευτων, εις Ρωμην αφικομενον μικρο ραβδους, επιλεγων αι ταυτα τε μη Ρωμαιοι εναι παρασχημα προστιθουσιν αυτω. *Plutarch Caesar.* p. 1324. Edit. Steph.

* Κεκρησμενη. Κρησσω Signifies to *plaster*. “ None of *Caio's* villas was *plastered*, *κεκρησμενη.* *Plutarch Catō,* p. 620. Edit. Steph. See also *Matth.* xxiii. 27.

equity,

equity, and yet orderest me to be struck in this illegal and iniquitous manner?

4 Some who stood by said to him—Do you treat God's high priest with such abusive insolence as this?

5 I am extremely sorry, said the apostle, that I did not know he was the high priest—for I am very sensible of the justice of that scriptural command—"Thou shalt not insult the governor of thy nation."

6 Paul being conscious that some members of the court were Sadducees, and others Pharisees—he cried out with great emotion before all the assembly—"My brethren! I here publicly avow that I am a Pharisee, and the son of a Pharisee—It is solely my firm undoubted persuasion of a future state that hath brought me before this tribunal.

7 Upon this solemn declaration of his sentiments there immediately ensued a sanguine contention between the sects of the Pharisees and Sadducees—which was soon blown up into a violent factious dissension.

8 For the Sadducees deny a future state—and maintain there are no such beings as angels and immortal spirits

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—But the Pharisees strenuously avow these principles.

9 The contending parties growing vehement and noisy, and defending their respective tenets with inflexible violence and the most outrageous clamours, some priests of the Pharisaical sect, who had been eagerly engaged in this debate, at last said—As for ourselves we are perfectly satisfied that there is nothing criminal in this person's conduct—If an angel, or a glorified spirit, hath deigned to converse with him and instruct him in some important truths, let us not oppose the sacred will of heaven.

10 In fine, disputes were agitated with such determined virulence, rancour and fury, that the tribune was really afraid the disputants would tear the apostle in pieces among them—He therefore gave orders for a party of soldiers instantly to fall out of the garrison, rescue the apostle by force from among them, and reconduct him into the castle.

11 The following night the Lord Jesus appeared to the apostle in a vision, and thus accosted him—"Paul, be not intimidated—Assume an undaunted fortitude—As thou hast freely published the

G g truths

truths of my religion in Jerusalem, be assured thou wilt also publish and attest them in Rome.

§—12 THE morning after, some of the Jews met together by appointment, and entered into the most solemn mutual engagement, that they would neither eat nor drink 'till they had assassinated the apostle.

13 There were above forty persons, who were associated in this conspiracy.

14 Having deliberately formed this resolution, they immediately repaired to the high priests and magistrates, and acquainted them, that they had all mutually entered into a most solemn confederacy that they would neither eat nor drink 'till they had murdered Paul.

15 Now, therefore, added they, do you dispatch a messenger to the Roman tribune to bring him down to-morrow into the court, intimating a desire to obtain a more accurate knowledge of his principles and cause, and we will assassinate him before he reaches the council.

16 The son of the apostle's sister getting early intelligence of this conspiracy went instantly to the castle, and discovered it to his uncle.

17 Paul then called one

of the centurions to him and said—Will you be pleased to conduct this young man to the tribune—for he hath a secret to disclose to him.

18 The centurion took him, and introducing him to the tribune, said, that Paul his prisoner had begged of him as a favour that he would conduct this young person to him, as he had something of importance to communicate.

19 The tribune then took him by the hand, and retiring into a private apartment, asked him, what he wanted to disclose to him.

20 The Jews, Sir, he answered, have agreed to solicit you to bring Paul before the court to-morrow, under a pretence, as if they were desirous to gain from him a more particular and exact account of his principles and conduct:

21 but do you, Sir, reject this petition—for there are above forty men who are now lying in ambush to murder him by the way, who have all bound themselves by the most solemn adjurations that they will neither eat nor drink 'till they have imbrued their hands in his blood—and they are now all ready, eagerly waiting for your compliance with the Jews' request.

22 The tribune hearing this,

this, strictly charged him not to mention it to any one that he had discovered the conspiracy to him—He then dismissed him.

23 The tribune immediately called two of his centurions, and ordered them to accoutre their two hundred men—to draw out also seventy cavalry and two hundred spearmen, and at nine o'clock in the evening, march to Cæsarea.

24 He ordered them also to have horses in readiness for Paul—who he charged them to conduct safe to Felix the procurator.

25 Having given these orders he wrote the following letter.

26 “CLAUDIUS LYSIAS to the most illustrious procurator Felix.

27 The prisoner I now send you, was violently seized by the Jews, and would quickly have been dispatched by them had not I suddenly interposed with my troops, and rescued him from

their determined fury—I have since learned that he is a Roman citizen.

28 Being desirous to know what particular crimes they alledged against him, I brought him into their Sanhedrim.

29 But I found they had nothing to charge him with but some particular sentiments about some controverted points and subtilties of their law—and was convinced that he had perpetrated no crime that either deserved death or imprisonment.

30 But upon the discovery of a conspiracy which the Jews had formed against this person's life, I determined to send him immediately to you—and have given notice to his accusers to produce what they have to alledge against him at your tribunal. Farewell.”

31 The soldiers having received these orders, took Paul, and marched that night as far as Antipatris.

32 The next day they left

* Εἰς ταῦτα. This word signifies to appear suddenly. Consult Luke ii. 9. Chap. xx. 1. Chap. xxi. 34. Chap. xxiv. 4. and Not. in loc. Acts iv. 1. Chap. x. 17. Chap. xi. 11. Chap. xii. 7. “While Antigonus was giving audience to certain ambassadors, Demetrius suddenly appeared, εἰς ταῦτα. Plutarch Demet. p. 1630. Edit. Steph. The enemies suddenly presented themselves to them in their houses, εἰς τὰς οἰκίας. Polybius, p. 323. Minor.

— Σωτὴρ δὲ ἰππὶς ἐκείνη
Διὰ τὴν αὐτὴν ἰσχυρίαν *Iliad*, Ψ. ver. 201.

the cavalry to proceed with him, and returned to the castle.

33 Arriving in Cæsarea they delivered the letter, and presented the prisoner.

34 The procurator having read the letter asked, Of which of the provinces he was a native — and being told, Of Cilicia — he turned to the apostle and said—

35 When your accusers come hither before me, I will give your cause an ^b impartial hearing — He then gave orders for his confinement in Herod's prætorium.

CHAP. XXIV.

1 FIVE days after his arrival, the high priest Ananias and the Sanhedrim went down in a body to Cæsarea, with one Tertullus an orator — whose eloquence they had hired to display and aggravate the apostle's crimes before the procurator.

2 The prisoner being ordered into court, Tertullus began his impeachment in the following formal manner.

3 “ We acknowledge, most illustrious Felix, with the warmest gratitude, the

great tranquillity, and the many signal emoluments that this province hath enjoyed, upon all occasions, and in its whole extent, by your pruden- tial and godlike admini- stration.

4 But not to expatiate at present on so pleasing a sub- ject, will you deign to hear a brief representation from us of the cause now depending, with that candour and benignity for which you are so emi- nently distinguished.

5 The prisoner at the bar hath long been the pest and bane of society — hath been exciting in every part of the world riots and disturbances among all the Jews — and is the grand ringleader of the heresy of the Nazarenes.

6 He even made an im- pious attempt to profane our sacred temple—but we time- ly prevented it by seizing him, and would have judged him according to our law,

7 but the tribune Lyfias suddenly rushed upon us with his troops, and violently tore him out of our hands :

8 ordering his accusers to appear before you — Any of the plaintiffs now before you, if you condescend to examine

^b Διανομιμα, literally, bear it through. The Romans having received a minute account from those who had escaped the wreck, Διανομιμας. Polybius. Edit. Hanov. p. 39. See also p. 170. 187. 328.

them, will give you clear information on the several articles of this charge."

9 He ended, and all the Jews unanimously declared that the crimes he alledged against the prisoner were strictly true.

10 The procurator then giving a sign to the apostle to offer his vindication, he thus replied — "CONSCIOUS that you have been for a considerable number of years the supreme judge and governor of this province; I am encouraged to deliver my apology before you with greater freedom and fortitude.

11 Especially since you may easily obtain information of the truth of what I solemnly assert—That it is now no more than twelve days ago since I went up to Jerusalem to pay my devotions there,

12 and that they neither detected me in the temple in a debate with any person—or raising a mob, either in the synagogue, or in any part of the capital.

13 Nor can they prove any one article of the charge, which they have now exhibited against me.

14 This, however, I will ingenuously confess, that according to that particular sect, which they brand with

the name of heresy, I worship the God of my ancestors — firmly believing the truth of all things, that are written in the law and the prophets;

15 indulging that divine transporting hope, which they themselves profess to cherish, That after death there will be a general resurrection both of the virtuous and of the wicked.

16 In consequence of which solemn event, I constantly make it my most sedulous study and exercise to maintain an irreproachable conduct both towards God and man.

17 After an absence of a considerable number of years I lately took a journey to Jerusalem to distribute a charitable collection among my indigent countrymen.

18 But during my continuance in the city, some Jews of Asia minor found me in the temple purified according to the prescription of the law—but they cannot make it appear that they surprized me caballing with a mob, for fomenting any riot.

19 *Those*, as they were the first that violently seized me, ought to have been at your tribunal, and have here produced what they had to alledge against me:

20 Or let even *these*, who are now present, freely de-

clare, what crime they found me guilty of, when I was lately called before the Sanhedrim.

21 Except indeed they impute this to me as a crime—that when I stood before them I uttered with great emotion the following expression—“I am impeached at this venerable court for my firm belief of a future resurrection.”

22 The procurator hearing these things, and being desirous to gain a more explicit information of the Christian religion deferred the cause—telling the Jews, when Lysias the tribune came to Cæsarea, he should be able to examine and decide with greater impartiality.

23 He then gave orders to the centurion to take Paul into his custody—but to treat him as a prisoner at large, and to permit all his friends to have free access to him.

§—24 SOME days after this, Felix and his lady Drusilla, who was a Jewess, sent for Paul, and heard him discourse concerning the Christian religion.

25 But when the apostle, in the progress of his discourse, strongly enforced the important duties of justice and continency, and represented the solemnities of a future judgment, Felix shook with extreme terror and consternation, and interrupted him, saying—Enough! leave us at present—Some other time I may send for you again.

26 He was in hopes also that Paul would offer him a bribe, to purchase his discharge—and this mercenary principle induced him frequently to send for and converse with the apostle.

27 AFTER a confinement here of two whole years Fe-

¹ He had reason to shudder at the prospect, for he was a man of a most abandoned character. Claudius defunctis regibus, Judæam provinciam equitibus Romanis aut libertis permisit; e quibus Antonius Felix, per omnem sævitiam ac libidinem, jus regium servili ingenio exercuit. *Taciti Histor. Lib. 5. c. 9. p. 397. Edit. Dubl.* At non frater ejus, cognomento Felix, pari moderatione agebat, jam pridem Judææ impositus, & cuncta malefacta sibi impunè ratus, tantâ potentia subnixo. *Annal. 12. 54.* He lived in an adulterous commerce with Drusilla a Jewess, the youngest daughter of Herod Agrippa, who had been married to Azizus king of the Emesenes, but induced by the persuasions of Felix, she divorced herself from her husband, and threw herself into the arms of this profligate *beast*, in direct repugnance, saith *Josephus*, to the laws of her country, τα πρὸς τὰ νόμιμα. *Joseph. Antiq. Lib. 20. c. 6. § 1. 2. Hudson.* Tacitus by a mistake saith that Drusilla was the grand-daughter of the famous Cleopatra and Antony. *Histor. Lib. c. 9.*

lix was succeeded in the province by Porcius Festus— But Felix, when he delivered up his government to his successor, to gratify the Jews, left Paul at his departure still a prisoner.

CHAP. XXV.

1 **T**HREE days after Festus entered upon the government of his province, he went up from Cæsarea to Jerusalem.

2 Here the * high priests and the leading men among the Jews, when they waited upon him to congratulate him upon his accession to the province, bitterly inveighed against the apostle,

3 soliciting it as a favour that he would be pleased to give orders to have him sent to Jerusalem—designing, had he complied with this request, to have hired ruffians to murder him upon the road.

4 But Festus told them, that it was his will, that Paul should remain in custody at Cæsarea—and that his stay in Jerusalem would be very short.

5 Adding—that any persons whom they fixed upon, might go down along with

him, and produce at his tribunal what they had to allege against the prisoner.

6 After a stay of about ten days in the metropolis, he went down to Cæsarea—and the next day after his arrival, he summoned a court—ascended the bench—and ordered Paul to be brought before him.

7 Here as he stood at the bar, his prosecutors from Jerusalem with great virulence charged him with many heinous and atrocious crimes—none of which, upon strict examination, they were able to prove against him.

8 For in his apology he publicly declared in the most solemn terms, that they could not convict him of any one instance of a criminal behaviour, either to the law, to the temple, or to the Roman emperor.

9 Festus then, being desirous to ingratiate himself with the Jews, asked him, if he was willing his cause should be tried at Jerusalem.

10 To this proposal Paul replied—I am now before Cæsar's tribunal, where my cause ought to be impartially canvassed and decided—You yourself are conscious that I have been guilty of nothing

* See Dr. Mill in loc. and ver. 15.

criminal against my country men.

11 If I have injured them, if I have perpetrated any capital crime, I submit without reluctance to capital punishment—But if all the charges they have now brought against me are proved to be absolutely false and groundless, no person can condemn me to death merely to gratify them—I appeal to the emperor.

12 Festus, after deliberating with the Roman council, turned and said to him—Have you appealed to the emperor?—You shall then go, and be judged by the emperor.

§—13 A FEW days after this, king Agrippa, and his sister¹ Bernice took a journey to Cæsarea to congratulate Festus upon his accession to the province.

14 These making a stay of several days at Cæsarea, among other subjects, Festus recounted to them the apostle's story—I have here a prisoner, said he, whom my predecessor left in custody, when he quitted the province.

15 This person, during a short visit I paid to Jerusalem upon my arrival, the high priests and principal magistrates loaded with many atrocious and aggravated crimes—and importunately begged me to pass sentence of death upon him.

16 To these urgent entreaties I replied—that it was not customary for the Romans to gratify any man with the death of another—and that the^m laws of Rome enacted, That the person impeached should have free liberty to offer a public defence of himself before his

¹ This lady was the eldest daughter of Herod Agrippa. She was suspected of an incestuous commerce with her brother Agrippa. To this *Journal* refers. *Sat.* 6. 155.

— Adamas notissimus, et Berenices
In digito factus pretiosior. Hunc dedit olim
Barbarus incestæ; dedit hunc Agrippa sorori.

She insinuated herself into the affections of Titus Vespasian. Berenicem statim ab urbe dimisit *invitus invitam*. *Sueton. Tit.* c. 7.

^m Causâ cognitâ multi possunt absolvi, incognitâ quidem condemnari nemo potest. *Cicero in Verrem*. *Cicero* inveighs against Verres perpetually, that, *absentis* nomen receperit. Again, *absentem* in reos retulerit, causâ *indistinctâ*, capite damnavit. Crimen sine accusatione, sententia sine consilio, damnatio sine defensione. *Cicero in Ver.* passim. *Epps* ↓ *γὰρ νόμος*, &c. *Paplicola* enacted a law, THAT he who suffered any man to be put to death without a legal trial, should be held guilty of affecting the tyranny of Rome. *Plutarch in Poplic.* p. 187. *Edit. Gr. Steph.* 8vo.

accusers, and exculpate himself, if he could, from the crimes alledged against him.

17 Accordingly, upon their coming hither in a body, I ascended the tribunal the very next day—willing to dispatch this business — and ordered the prisoner to be brought to the bar.

18 But his prosecutors now alledged against him no such imputations as I imagined they would do.

19 They only had to charge him with differing from them in some controverted points and subtilties in their ^a religion — and about one Jesus, whom they declared was dead, but whom the prisoner averred to be still living.

20 I, being greatly perplexed and embarrassed in what manner to terminate this affair, asked the prisoner, If he would consent to have his cause tried in Jerusalem.

21 Upon this proposal, he made his appeal to Cæsar, and publicly insisted upon the emperor's decision — and he is now under confinement,

'till I have an opportunity of sending him to Rome.

22 Agrippa then said to Festus — I should be glad to hear what this person hath to say in vindication of his principles — To-morrow then, said the procurator, you shall have this pleasure.

23 Accordingly, the next day, king Agrippa and his sister Bernice, with a most splendid and magnificent retinue, entered the prætorium, attended also by the Roman tribunes and persons of the first distinction in Cæsarea — When this large brilliant assembly were seated, Festus ordered Paul to be brought before them.

24 When the apostle was conducted in, the procurator thus addressed himself to the company — “ This is the person, king Agrippa, and ye illustrious auditors, against whom the whole community of the Jews are so implacably enraged—whom they have so often, both in Jerusalem, and in this city, by the most suppliant entreaties begged me to dispatch—vehemently cla-

^a Δείσις ἀσπορία is frequently used in a good sense, as it is undoubtedly in this place. Festus would not, before king Agrippa, who was a Jew, brand his religion with the odious name of *superstition*. Καὶ μὴ δόκει, κ. τ. λ. What in my judgment is the bond of union in the Roman communion is their religion, Δείσις ἀσπορία. Polybius, p. 497. Edit. Hanov. 1619. See the note on Chap. xvii. 22.

mourning, That the earth ought to be instantly delivered from such a vile monster.

25 But, after strict examination, I am convinced he hath been guilty of no crime that deserves capital punishment — and I am now determined, upon his appealing to the emperor, to send him to Rome.

26 But as I have yet nothing explicit to write to my sovereign about him, I have judged it proper to bring him before this honourable and august assembly, and, particularly, before you, king Agrippa — That his principles and conduct being here accurately explored and examined, I might be able to transmit a clear and faithful account of him to the emperor.

27 For it would be highly absurd and insolent for me to send a prisoner to Cæsar, without specifying his crimes.

CHAP. XXVI.

1 **A**GRIPPA then said to Paul — You have now free permission to vindicate yourself — Upon this Paul stretched out his hand, and delivered the following apology :

2 “ **DISTINGUISHED** is my happiness, O king Agrippa, that I am now favoured

with an opportunity of publicly vindicating myself before so illustrious a personage from the various aspersions that the Jews have cast upon me.

3 Especially as I am pleasingly conscious that you are perfectly acquainted with the whole religious system, and popular controversies, of the Jews — This persuasion encourages me to solicit, that you would hear, what I have to offer in defence of the principles I have adopted, with lenity and candour.

4 To my conduct and character in early life, which was spent among my own countrymen on the public theatre of Jerusalem, all the Jews are no strangers.

5 They all know my life, and the liberal education I received, if they were disposed ingenuously to attest it — They all know that I was educated in the strictest sect of our religion, and that I embraced the principles of the Pharisees.

6 And now do I stand at this tribunal for my firm and avowed belief in that transporting promise, which God solemnly made to our illustrious forefathers.

7 A promise ! after whose expected blessedness the whole community of Israel fervently aspires

aspires—and to attain which all the twelve tribes day and night serve God with unre-mitted ardour of devotion — and yet because I cherish this common hope, O king Agrippa, am I pursued by the whole body of the Jews, with unrelenting enmity and rage.

8 What! is it a thing absolutely incredible with you, That the great God is able to reanimate the dead!

9 I once thought it my duty to do every thing in my power to crush the cause of Jesus in its birth.

10 Accordingly in Jerusalem, I distinguished myself by my zealous endeavours to suppress it—Great numbers of the Christians I confined in jails—to me the high priests granted their commission to harass them—I ever gave a cheerful suffrage to those who were resolved to assassinate them.

11 In every synagogue by my orders they were mangled with scourges and punished with extreme cruelty—By the tortures I inflicted I obliged them to calumniate and revile their leader—At last,

the excesses of my unbound-ed fury against them would not be circumscribed within the narrow limits of Judæa—My madness instigated me to overleap its boundaries, and persecute in foreign towns and cities.

12 But as I was travelling to Damascus with an unlimited commission from the high priests,

13 on the public road, about the middle of the day, I saw, O king Agrippa, from the parted clouds, all on a sudden, an ineffable light, infinitely more dazzling than all the effulgence of the sun, dart and blaze about me and my companions.

14 We were all instantly struck to the earth—where as I lay prostrate I heard the following words, in Hebrew, solemnly uttered——Saul! Saul! why dost thou persecute me—° It is madness for thee to contend with a superior power!

15 Trembling, I said, Lord! who art thou?—The voice replied—I am Jesus, whom thou art persecuting.

16 But rise—for I have now appeared to thee to con-

° Σκληρὸν σοὶ πρὸς κεντρὰ λατίζειν. This expression occurs in the *politest* writers—*Namque inscitia est Adversum stimulum calces.* *Teren. Phormio, Act. 1. Scen. 2. V. 28.* See *Mer. Casanbon* in loc. *Edit. Var.* 1686.

stitute thee a minister and a witness of what thou hast seen, and that thou mayest publish to the world the truths I shall in future time reveal to thee.

17 I will be thy guardian amidst the rage of the Jews and the fury of the *Heathens*—to whom I will depute thee,

18 to pour the light of truth upon the mental eye—to dispel the gloomy darkness from their benighted souls—to reclaim them from the adoration of false, to the worship of the true God—that by embracing my religion they may obtain a total remission of their past sins, and finally secure a blessed immortality among the virtuous.

19 To the solemn commands enjoined me by this heavenly vision, O king Agrippa, I have not been disobedient.

20 But to the Jews in Damascus first—then to Jerusalem—afterwards to all Judæa—at last, to the Heathen na-

tions, have I publicly proclaimed the indispensable necessity of repentance, and of a devout and holy life.

21 It is for these principles, and for this conduct, that the Jews seized me in the temple, and violently attempted to murder me.

22 But by the powerful interposition of my God I have been rescued from every danger—and now stand before you this day a monument of the divine mercy—freely declaring to the noble and ignoble no other truths but what Moses and the prophets have expressly asserted:

23 for example, that the Messiah would be ¹ liable to sufferings—that he would be the first person who should be raised from the grave to *absolute* immortality—and that he would diffuse a most glorious and sacred light in the world to illuminate both the Jews and the Gentiles without distinction.”

24 Here Festus interrupt-

¹ Πιστις is not governed on *υγιασμενοσι*, but put in construction with *λαβειν*, that they may obtain, by embracing my religion, a total remission of their past sins. See note on Chap. xiii. 39.

² Ἰαβντὸς *liable to sufferings*. Οὐτε γὰρ ἐκινῶ. κ. τ. λ. Pythagoras conceived the Deity, not to be impassible or *passive* (παθητοί) but to be a pure, conscious, invisible, incorruptible intelligence. *Plutarch* Numa, p. 118. Who in reward of their virtue were divested of mortality and a *liableness* to human sufferings, παθντο. *Plutarch* Pelopidas, p. 522. Edit. Steph. 8vo. Gr.

ed his discourse by suddenly exclaiming with a loud and vehement voice — Certainly Paul you are mad ! Your profound erudition hath disordered your intellects !

25 The apostle replied — My understanding, most illustrious Festus, is not disordered — What I utter is the dictate of sober truth and sedate reflection.

26 I appeal to the king, before whom I speak with this freedom, for the truth of my declarations — His majesty, I am persuaded, is not ignorant of any part of these public transactions — These things were not done in some obscure retreat.

27 Do you believe, O king Agrippa, the predictions of the antient prophets ? — I am conscious you believe them.

28 Agrippa then said to him — You almost induce me to turn Christian.

29 Would to God, the apostle replied, that all my present auditors were not *almost*, but *altogether*, such as I am — except in the single circumstance of these chains.

30 After he had said this, the king, the procurator, Bernicè, and the rest of the company rose up, and withdrew.

31 Saying, as they went out, one to another — This

unhappy person hath done nothing that deserves either death, or imprisonment !

32 and king Agrippa freely told Festus, That he ought in justice to have been discharged, if he had not appealed to the Emperor.

CHAP. XXVII.

1 **I**N consequence of the procurator's resolution to send the apostle to Rome, he and some other prisoners were committed to the care of a Roman captain called Julius, who was a centurion of the Augustan cohort.

2 We therefore, in company with Aristarchus a Macedonian, a native of Thessalonica, embarked on board a vessel belonging to Adramyttium, that was to sail along the coasts of Asia minor.

3 The next day we arrived at Sidon — where the Roman officer treated Paul with singular humanity and kindness — permitting him to visit his friends here, and to receive any favours they were pleased to confer.

4 Sailing from Sidon we met with contrary winds, which obliged us to coast along the island of Cyprus.

5 After passing the sea that washes the shores of Cilicia and

and Pamphylia, we disembarked at Myra in Lycia.

6 Here the centurion meeting with an Alexandrian vessel that was bound for Italy, he put us on board of her.

7 We afterwards sailed extremely slow for a considerable number of days together—and with a great difficulty at last got opposite Cnidus—but were obliged by contrary winds to take shelter under the shore of Crete, opposite Salamis.

8 After passing this town with great difficulty, we put into an harbour called the Fair havens, very near the city Alassa.

9 Having spent so long a time in this short voyage hither, and it being no longer safe to venture upon the deep, as the Jewish feast of tabernacles was now past, Paul advised them to resign all thoughts of putting to sea in so critical a season of the year.

10 I am persuaded, Sirs! said he, that the future part of our voyage, if you are resolved to prosecute it at this time, will be attended

with great loss and very imminent danger, not only of the freight and the vessel, but of our own lives.

11 But the Roman officer paid greater regard to the judgment of the master and pilot of the vessel, than to this advice of the apostle.

12 The port we had now put into being extremely incommodious for wintering a storm, the major part were of opinion to quit it, and, if possible, to make the harbour of Phœnicè—a much more convenient haven in the island, bearing south-west and north-west.

13 In the mean time a southern gale sprung up—which inspired us with fond hopes that now all our wishes would be happily accomplished—We therefore immediately weighed anchor, and coasted along the shores of Crete.

14 But we had not proceeded far before we were assailed by a dreadful hurricane, called by the sailors Euraculon.

15 The vessel being seized

* 25th of September.

* *Ανεμὸς τυφωνικός* by the description given of it by the Greek classics, exactly answers to the Spanish term, *Tornado*. Aristotle describing it, saith, *Τὸ κυκλῶ κινεῖται σφοδρῶς*. *Meteor.* Lib. 3. c. 1. *Ανεὸς τυφῶς ἐπιγυνομένη καὶ περιδίνουσα τὴν ναυν*. *Lucian de verâ Hist.* Lib. 1.

* This is the reading in the *Alexandrian MS.* and is probably the true original lection.

and

and invaded by the invincible fury of this tempest, and utterly incapable of^a bearing up against its dreadful assaults, we were driven at its mercy.

16 Happening however to be run under a little island called Clauda, we with great difficulty, at last, hoisted the boat out of the vessel.

17 The sailors having got it overboard, for its greater security they^{*} undergirded the ship with ropes — Being then dreadfully afraid of being carried among the quicksands on the coast of Africa, they took down the main mast — and let her drive.

18 The storm still continuing to rage with unabat-

ing violence, the crew next day threw the freight of the ship overboard.

19 The day after, we assisted them in throwing into the sea the tackling of the vessel.

20 And now the gloomy tempests having for several days together intercepted from us the sight of the^{*} sun, the moon and the stars, and still raging with the same dreadful violence, we entirely resigned all hopes of ever preserving our lives.

21 The ship's company, harrassed by the tempest and by despair, having taken no refreshment for some time, Paul stood up, and thus addressed them — You ought to have followed, Sirs! my salu-

^a *Αντοφθαλμειν* is a very elegant expression. Literally, *look the storm in the face*. Blackwall. S. Classics. Vol. i. p. 15. This very comphatical word is often used by *Polybius*. *Αντοφθαλμειν δυνησονται τοις πολεμοις*. p. 16. The Carthaginians were not able to *face* the Romans in arms, *αι τοφθαλμησαι*, p. 69. That it may appear with what a formidable nation Annibal dared to *cope*, *αντοφθαλμησαι*. p. 112. The Achæans with their own forces dared to *meet* the Lacedæmonians *in front*, *αντοφθαλμειν*. p. 133, See also. p. 169. 216. 300. 302. Edit. Hanov. fol. 1619.

^{*} This expedient was practised by the *Antients*, in imminent danger, to secure the vessel. — *Sine funibus*

Vix durare carinæ

Possint imperiosius

Æquor. Horat. Lib. 1. Ode 14. V. 5.

^{*} *Απε γαρ περι νηυσε καθει ην, εκδε σεληνη
Ουτοι οδεν προφαινε κατειχετο γαρ νηυσσιν.
Εθ' κτις την νησιν εσεδρακεν οφθαλμοισιν.
Ουτ' ην κυματα μακρα κυλινδομενα ποτι χροσση
Εσιδόμεν πριν νηας ευσελμης επικελται. Odyf. I. V. 144.*

Tres adeo incertos cæcâ caligine soles

Erramus pelago, totidem sine fidere noctes. Virg. Æn. 3. 103.

The Syriac Version reads *Μον*, See *Mill*.

tary admonitions, and nor have embarked from Crete—by which means you would not have incurred these imminent dangers and unhappy losses.

22 But I now exhort you to dispel your fears—for there shall not be the loss of a single life—the vessel *alone* will perish.

23 For last night the angel of that God, whose messenger I am, and whom I worship, appeared, and thus accosted me :

24 “ Paul ! banish thy fears !—Thou must stand at Cæsar’s tribunal—Thy God will mercifully save, for thy sake, the lives of every individual that are in the vessel with thee.

25 Dispel, therefore, I entreat you all your terrors—for I am persuaded that God will certainly accomplish this his solemn declaration.

26 Let me assure you, That we shall be driven upon some island.

27 About the fourteenth night, as the ship was tossing up and down, in the Adriatic sea, in every direction, at the mercy of the winds and waves, about midnight the

sailors imagined they were not far from some coast.

28 Accordingly they sounded, and found the depth fifty fathoms—a little farther they again tried the depth, and found it only fifteen.

29 Being now seized with dreadful consternation, lest they should be driven upon rocks, they cast four anchors out of the stern—and waited the return of morning with extreme ardor and impatience.

30 The crews intention was now to abandon the vessel—and accordingly they hauled the boat over board, under pretence of casting anchors from the prow.

31 Paul, conscious of their design, said to the centurion and to the soldiers—If the sailors do not stay in the vessel, to navigate it, it will be impossible for you to save your lives.

32 The Roman soldiers hearing this, instantly cut the ropes that fastened the boat to the ship, and let the waves carry it away.

33 In the mean time, while all were now eagerly waiting for the dawning of the day, Paul begged they would take some refreshment—⁷ “ Your

⁷ That this is the only just translation of the original, see *Blackwall S. Classics*, Vol. ii. p. 172. 4to. *Hewel’s History of the Bible*, and *Pope’s Odyssey*, 12. 175.

expectation of the fourteenth, which is to-day, hath been so intense, as hath prevented you from taking your usual repast, and you have continued all the whole day to this moment without eating any thing.

34 I therefore beg you would take some refreshment—This is absolutely necessary for the support of nature—Be assured that an hair of your heads shall not perish.

35 When he had said this, he took bread, and after devoutly offering his pious acknowledgments to God before them all, he broke it, and began to eat.

36 His encouragements and example revived their dejected spirits—and they also partook of a common repast.

37 The number of all on board were two hundred seventy-six.

38 After they had refreshed themselves, they lightened the vessel by throwing the wheat, with which it was laden, over-board.

39 When the morning dawned, they descried land—but knew not to what region it belonged—They discovered also a bay with a shore, into which they intended, if possible, to run the vessel.

40 They cut therefore the cables to which the anchors

were tied—they unloosed also the bands that fastened the rudders—they hoisted the main sail—and made directly for shore.

41 But happening to fall into a place where two contrary currents conflicted, they run the vessel aground—The prow was fixed deep in the sand, so that all the force they could exert was not able to extricate it—The stern was shattered and disunited by the violence of the billows.

42 In this critical emergency the soldiers advised it as highly expedient to massacre all the prisoners, that none of them might swim to shore, and make their escape.

43 But the centurion, willing to save Paul's life, rejected this cruel proposal—and gave orders that those who could swim should throw themselves first into the sea, and gain the shore.

44 Afterwards the rest of the ship's company, some upon planks, some upon the fragments of the vessel—every individual, got safe to shore.

CHAP. XXVIII.

I **A**FTER this wonderful deliverance, we found that the name of the
H h island

island we were cast upon was Melitè.

2 Its natives, who were ^{*} barbarians, treated us with singular humanity — for they benevolently received us all into their houses, and made large fires to dry our wet cloaths and warm our benumbed limbs.

3 Paul having, among others, gathered a bundle of fagots, and laid it on the fire — a viper sprung out of the flame and fastened on his hand.

4 When the barbarians saw the deadly animal hanging at his hand, they said one to another — Undoubtedly this wretch must have committed murder — tho' saved from a wreck, yet divine justice pursues him, and hath devoted him to this dreadful fate!

5 The apostle shook the venomous creature into the fire, without feeling the least unhappy consequences.

6 The natives in the mean time kept their eyes intensely fixed upon him — expecting every moment to see the terrible effects of the poison, in either causing him to swell, or instantly to drop down dead — But after they had viewed him for some time in

anxious and painful expectation, and found none of the usual symptoms ensue, their former sentiments of him were changed into devout astonishment and awe — and they declared he was a God.

7 On that coast, where the vessel was wrecked, lay the estate of the governor of the island, whose name was Publius — This gentleman gave us a friendly reception, and entertained us at his house for three days with great humanity.

8 The father of this gentleman happened now to be confined to his bed by a dysentery and fever — Paul went into his chamber — prayed — laid his hands upon him — and miraculously restored him to perfect health.

9 The report of this transaction being soon spread over the island, all the inhabitants, who laboured under any indispositions, went to the apostle, and were miraculously cured.

10 The people therefore made us the most grateful returns — treating us with every civility — and at our re-embarking generously provided us with every thing we might want in our future voyage.

11 After a stay of three

* That is, who did not speak the *Greek* or *Roman* language.

months in the island we went on board an Alexandrian vessel, which had happened to put in there by stress of weather—in whose prow were painted the ^a figures of Castor and Pollux.

12 Our next disembarkation was at Syracuse—where we spent three days.

13 From this city sailing in an indirect circular line we arrived at Rhegium—and after our first days voyage from thence a southern gale happening to spring up we arrived in two days at Puteoli.

14 Meeting here with some Christians, they importuned us to spend a week with them—After which we set out for Rome.

15 The Christians in the imperial city, having received information that we were upon the road, came to meet us as far as ^b Appii forum and the Three taverns—The sight of these affectionate persons inspired the apostle with transports of joy and pious gratitude to heaven.

§—16 UPON our arrival in the capital the centurion immediately delivered up the prisoners to the præfect of the prætorian guards—but to Paul was indulged the ^c liberty of living in a private apartment, along with one soldier only who was appointed to guard him.

17 After Paul had been in Rome three days he sent for the principal Jews who were at that time in the city—and when they were convened together he thus addressed himself to them—

“ My brethren ! I am as you see a prisoner — But I have not incurred this misery and disgrace for any injustice to my countrymen, or for any violation of our sacred laws — I was seized at Jerusalem, and came into the hands of the Romans,

18 who, after repeated examinations of me, unanimously judged that I ought to be set at liberty, as I had perpetrated no crime that deserved death.

^a These were twins, the sons of *Tindarus*, and the supposed tutelar Deities of all seafaring people.

^b This place is mentioned by *Horace* in his journey to *Brundisium*.

Inde Forum Appi

Differtum nautis, cauponibus atq; malignis. *Horat. Lib. i. Sat. 5.*

^c No doubt *Julius* the centurion gave the præfect of the prætorian guards a minute account of the voyage, how the apostle predicted the wreck of the vessel, and the miraculous cures he had performed in *Melittè*. This accounts for the kind treatment he now experienced at the court of *Rome*.

19 But as the Jews violently opposed this determination in my favour, I was compelled to the necessity of appealing to Cæsar's tribunal—not however from any base studied design to asperse and condemn my own country to the Emperor.

20 I have, therefore, called you together, freely to converse with you on the subject that hath occasioned my confinement—For I am loaded with this chain for my firm belief in that illustrious Person, who so long hath been the object of Israel's most fervent expectation.

21 To this the Jews replied—We have had no mention of you in any of our letters from Judæa—nor have any one of our countrymen who hath come to this city ever reported any thing criminal you had committed—or indeed gave us any accounts at all of you.

22 We should be glad however to have your sentiments on the topic you intimate—tho' we can assure you, this new sect, that hath lately appeared in the world, is universally decried.

23 Having accordingly fixed a day, a very considerable number of them met at his house—to whom he gave a minute account of the Chris-

tian dispensation—exhibiting its evidences before them—interpreting the various predictions of Moses and the ancient prophets—and by all the powers of argument and persuasion enforcing the principles and doctrines of Jesus—He discoursed to them on this subject from morning 'till evening.

24 These arguments convinced some of the truth of Christianity—but were rejected by others.

25 This their variety of sentiments concerning the Christian scheme occasioning a mutual contention and disagreement among them, the assembly broke up—Paul concluding with the following expressions—Very justly hath the holy spirit, which inspired the prophet Isaiah, characterized the *present* temper and disposition of the Jewish nation in this passage:

26 “Go to this people and say to them—You shall hear repeated accounts of the most amazing miracles, but they shall produce no conviction in your minds—you shall even behold frequent displays of supernatural power, but shall not acknowledge it to be divine.

27 For the perception of this people is blunted by prepossession, so that it is impossible

sible to gain admission to their heart by the avenues of any of their senses—for they have neither the faculties of seeing, hearing, or understanding to bestow on any scheme that hath a tendency to produce a general reformation and amendment of life among them;

28 Let me therefore solemnly assure you that upon your wilful rejection of this divine religion, God hath appointed it to be propagated among the *Heathens*, who will give it a willing and favourable reception.

29 After he had pronounced these words, they went away warmly engaged in mutual debates on this subject.

§—30 PAUL lived at Rome two whole years in an apartment he hired — where he gave a friendly reception to all who waited upon him,

31 publicly asserting the truth of Christianity — explaining its nature — and enforcing the principles of its great author with undaunted freedom and unmolested liberty.

THE END OF THE FIRST VOLUME.

ERRATA in Vol. I.

- Page* 3. *ver.* 9. for *say* — *read* — *saw*
 21. *ver.* 3. for *no was* — *r.* — *was no*
 34. *ver.* 3. for *illustrious* — *r.* — *illustrious*
 88. *Note*, for *σωματο* — *r.* — *σωματ*
 171. *ver.* 59. for *this father* — *r.* — *his father*
 188. *Note*, for *οινος χυος* — *r.* — *οινος εγους*
 201. *ver.* 11. for *is denoted* — *r.* — *are denoted*
 217. *ver.* 6. place reference (c) at *batb*
 277. *ver.* 24. for *woman* — *r.* — *women*
 289. *Note*, for *επι καλυφσεις αυ* — *r.* — *επι καλυφσεις αυ*
 312. *Note*, for *εταυτορω* — *r.* — *εταυτορω*
 372. *Note*, for *Antonius* — *r.* — *Antoninus*
 382. *Note*, for *πεισους* — *r.* — *πεισους*
 453. *ver.* 18. for *for fomenting* — *r.* — *or fomenting*
 459. *ver.* 10. for *suffrage* — *r.* — *suffrage*
 463. *Note*, for *comphatical* — *r.* — *emphatical*

ERRATA in Vol. II.

- Page* 15. *ver.* 13. for *instrument* — *read* — *instruments*
 38. *ver.* 10. for *raptures* — *r.* — *rapture*
 48. *ver.* 19. *read*, expresses it
 59. *Note*, for *καριμος* — *r.* — *καριμου*
 90. *ver.* 4. for *absolved* — *r.* — *absorbed*
 119. *ver.* 3. for *imagined* — *r.* — *imagine*
 121. *Note*, for *δισποτου* — *r.* — *δισποτου*
 123. *ver.* 21. put *and* before *supremacy*
 129. *Note*, for *Ελληνες του* — *r.* — *Ελληνες του*
Ibidem, for *δωρηματων* — *r.* — *δωρηματων*
 157. *ver.* 4. for *designed* — *r.* — *deigned*
 160. *ver.* 10. for *church* — *r.* — *scheme*
 187. *ver.* 24. for *ministers* — *r.* — *minister*
 188. *ver.* 17. for *perfectly* — *r.* — *perfectly*
 215. *ver.* 1. for *ever* — *r.* — *never*
 279. *ver.* 19. for *your virtue* — *r.* — *virtue*
 286. *ver.* 10. dele comma at *these*.

A
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OF THE
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An Attempt to translate the SACRED WRITINGS

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and impartially explored, the TRUE SIGNIFICATION and
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JUSTIN MARTYR, *p.* 225. *Edit. Paris, 1636.*

V O L. II.

L O N D O N :

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J. JOHNSON, in Pater-noster Row ; T. CADELL, at Bristol ;
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Warrington.

M.DCC.LXVIII.

PAUL's Epistle to the ROMANS.

CHAP. I.

1 **P**AUL a servant of Jesus Christ, graciously constituted an apostle, and by a particular designation appointed to proclaim the good tidings of that revelation,

2 which God by the ancient prophets formerly declared he would publish to mankind.

3 This dispensation was first introduced by his son Jesus Christ our Lord, who with regard to his humanity lineally descended from David.

4 This most holy and virtuous person was most powerfully ascertained, and demonstrated to be the son of God by his resurrection from the dead.

5 By him have I been graciously invested with the apostolic office — that I might propagate the doctrines of his religion among all the Heathens.

6 Of these *you* constitute a part, who have been invited into the Christian profession.

7 This epistle I send to all the Christians in Rome — the favoured friends of God —

blessed with the distinguishing privileges of the gospel — affectionately wishing you every favour and felicity from God our supreme parent; and from Jesus Christ our Lord.

§.— 8 **F**IRST of all let me assure you, that I pay my fervent gratitude, on your account, to my God through Jesus Christ, that your belief of Christianity is celebrated throughout the whole world.

9 For I solemnly call the great God to witness, to whose service in preaching the gospel of his son I freely devote all my powers; that I am never unmindful of you in my prayers :

10 constantly imploring the Deity, that, if it be agreeable to his will, I may now at last have a prosperous journey to you.

11 For I am extremely desirous to see you, that I may communicate to you some spiritual and miraculous endowment, in order that you may be immoveably established in your Christian profession :

12 that is, that you and I may enjoy a reciprocal consolation by means of our mutual belief of the gospel.

13 For, my Christian brethren, I would not have you be ignorant, that I have often proposed to visit you, but have hitherto been always prevented—in order that my ministry might have that success among you, with which it hath been crowned in other heathen countries.

14 For as I am obliged by my office, to preach the gospel to the Greeks and to the Barbarians, to the learned and to the unlearned;

15 so am I extremely willing and desirous to impart to you in Rome the joyful truths of the Christian revelation.

16 For I am not ashamed of the Christian religion—for it is a glorious effort of the Deity, to promote the everlasting happiness of every one indiscriminately who embraces it—whether they be *Jews*—to whom it was *first* published—or whether they be *Heathens*.

17 For by this dispensation is the absolute forgiveness of God announced to every person who cordially believes it—to which the following words of the prophet may be fitly applied, “He, who is acquitted from a principle of belief, shall live.”

18 For the indignation of the Almighty is now revealed

from heaven against all the horrid impieties and atrocious immoralities of men—who retain indeed the principles of true religion, but corrupt it with the vilest enormities.

19 For these are accurately acquainted with all the great known truths relating to the Deity—because the Deity hath in the clearest manner exhibited them before their eyes:

20 For *his* eternal omnipotence and divinity, *his* being and perfections, tho’ inaccessible to mortal view, have ever since the foundation of the world been most illustriously displayed and manifested by the frame and structure of the universe—so that their conduct is absolutely inexcusable.

21 Because when they had the clearest perception of the existence of the Deity, they did not pay him that veneration and gratitude which his character demands—but they formed the most frivolous and absurd reasonings, and bewildered their undiscerning insatuated minds in the mists of darkness.

22 Notwithstanding their arrogant pretensions to superior wisdom and erudition, they were guilty of the most egregious ignorance and folly.

23 For they debased the glory

glory of the incorruptible God, by exhibiting him in the similitude and figure of a frail mortal, and representing him in the form of birds, of quadrupeds, of reptiles.

24 For which abandoned impieties God surrendered them up to follow the lead of their depraved and sensual appetites—so that they mutually dishonoured and polluted their bodies with the most abominable and unnatural lusts.

25 They converted the truth of natural religion into the most erroneous falsehood—and they venerated and worshipped the *creature* instead of the great *Creator*, who is the sole proper object of religious adoration through all the revolving ages of eternity! Amen.

26 For this flagrant impiety God permitted them to indulge the most infamous and dishonourable passions—for women, banishing their native modesty, abandoned themselves to the most unnatural impurities.

27 Men also, in the same manner, relinquishing the other sex, were scorched with the flames of the most libidinous concupiscence for each other—enslaved to a most shameful course of mutual sodomitical practices—pursuing

these detestable enormities, and reaping in their own persons those effects, which must necessarily ensue from their wilful corruption of natural religion.

28 For since they did not choose to acknowledge and magnify the Deity, the Deity permitted them to forfeit all moral discernment, and surrendered them up to the practice of the most heinous and criminal irregularities.

29 They were sunk in injustice, debauchery, immorality, avarice, malignity—they were overwhelmed with the vices of envy, murder, animosity, deceit, malevolence:

30 They were habituated to defamation; to calumny, to horrid impiety; to insolence, to pride; to arrogance—ingenious contrivers of wickedness, divested of all filial piety,

31 destitute of all moral intelligence, violators of the strongest engagements, devoid of all natural affection, infringers of the most solemn covenants, strangers to compassion and tenderness.

32 Who though they are perfectly acquainted with the rule which the law of God prescribes, That those, who are guilty of such flagrant immoralities as these, are worthy of death; yet do not only

perpetrate these crimes themselves, but also applaud others who perpetrate them.

CHAP. II.

1 **T**HY conduct therefore, O man, who censurest others for their immoralities, admitteth of no apology—for in the sentence thou passest upon others thou condemnest thyself—for thou thyself committest the very crimes against which thou inveiglest.

2 We are persuaded that the decisions of the Almighty against those, who are guilty of such flagitious excesses as these, are founded in the essential nature and truth of things.

3 Dost thou then imagine, O thou who severely reproachest others for these atrocious vices, and yet indulgest the very same thyself, that thou shalt escape the judgment of the Almighty?

4 Or dost thou treat the immense exuberance of the divine benignity, forbearance, and patience, with contempt—not reflecting that the infinite benignity of God is designed to induce thee to repentance and reformation of life?

5 But through thy determined obstinacy and wilful impenitence, thou art accu-

mulating for thyself a fund of misery and wretchedness, which will overwhelm thee in that awful day of retribution, when the just sentence of the supreme Judge will be pronounced:

6 who will then requite every individual of the human race according to his respective conduct:

7 upon those, who have steadily persevered in the uniform practice of universal virtue, and have studied to acquire the glory and blessedness of an happy immortality, he will then bestow eternal felicity.

8 But upon those, who have perversely opposed, and obstinately rejected the truth, and abandoned themselves to the practice of immorality, he will inflict the most dire and dreadful punishments.

9 Every individual then of human kind, without exception, who hath lived in the practice of wickedness, whether Jew or Greek, shall be consigned to misery and wretchedness extreme.

10 But every rational creature of mankind, indistinctly, who shall then be found to have lived a life of virtue, whether Jew or Heathen, shall be recompensed with immortal honour and happiness ineffable.

11 For the civil distinctions of mankind are of no avail with the Deity !

12 For all, who have transgressed the law of nature, shall be consigned to perdition for the violation of that law—and those who have disobeyed the law of Moses, shall be condemned for their infraction of that law.

13 For it is not merely the nominal profession of the mosaïc law that will intitle a person to the divine forgiveness—but it is solely the virtuous practice of its precepts that will be finally rewarded.

14 For when the heathens, who adopt not the law of Moses, yet practise, from the principles of nature, those duties which the law prescribes ; these, though destitute of an explicit revealed law, are not destitute of a rule and standard for their moral conduct.

15 They evince that the moral injunctions of the mosaïc institution are engraven by the finger of God on the tablet of their heart^a—for their consciences faithfully indicate the true nature of their respective actions, and their intellectual and moral powers alternately applaud or con-

demn the merit or demerit of their conduct.

16 All mankind therefore, without distinction, will be judged according to the tenor of their actions, in that awful day of retribution, when the Deity, according to my gospel, will, by Jesus Christ, disclose and lay open all the secret transactions of the human race, and pass an irrevocable sentence upon them.

§—17 BEHOLD ! you value yourself upon your Jewish profession—you repose an entire confidence in the law—you glory in the knowledge you have of the one true God :

18 You are acquainted with his will, and by the instruction of the law you acquire an accurate knowledge of the most important and interesting truths :

19 You vainly arrogate to yourself the character of a guide to the blind, of a lamp in the midst of a benighted world,

20 of an instructor of fools, of a teacher of babes ; and boast that the law of Moses contains the only system of divine knowledge and truth.

21 But do you, who inculcate lessons of instruction upon others, not conform to them :

B 3

yourself :

^a Οὐ γὰρ τι γιν' οὐ καχθίς, ἀλλ' αἰετ' ἔσται
 Ζῇ πάντα, κ' ὡς αἰετ' οἰεῖν ἔστιν ἔργον.

yourself! Are you, who inveigh against theft, guilty of fraud and dishonesty yourself!

22 Are you, who declaim against debauchery, a debauchee yourself! Do you, who abominate images, commit sacrilege!

23 You who glory in the law of Moses, do you dishonour God by violating its injunctions!

24 For by reason of your notorious vices, your religion is become the object of calumny and satyr among the *Heathen* nations, as the prophet declares.

25 For the privileges of the *Jewish* religion are a signal advantage, if you act up to them—but if your life is a contradiction to your profession, you for ever forfeit its benefits, and your *Judaism* sinks to a level with *Heathenism*.

26 And on the contrary, should an *Heathen* perform those duties which the law of Moses prescribes, shall not the external disadvantages of his situation be considered in the same manner as if he had been born in all the privileges of the *Jewish* religion?

27 And will not the virtuous *Heathens*, who make those moral precepts, which the law of Moses inculcates,

the rules of their conduct, condemn *you*, who, though initiated and instructed in this divine revelation, live in open violation of it?

28 For he is not a Jew, who only makes an *external* profession of Judaism—nor is that true circumcision, which is merely *exterior*:

29 But in the divine estimation he only is a Jew, who is *internally* holy and virtuous—and that *circumcision* he requires, is a figurative not a literal institution—which consists in *retrenching* the irregular affections of the heart, and is desirous, not to secure the applause of man, but the approbation of God.

CHAP. III.

1 **W**HAT superior advantages then, you will say, doth the *Jew* possess, or what is the utility of circumcision?

2 The *Jew*, I reply, is blessed with many signal advantages—for, in the first place, this nation was favoured with a divine revelation.

3 But what if some of them rejected its evidences, doth their infidelity supersede the divine fidelity?

4 Far from it! Let the veracity of all mankind be arraigned,

arraigned, rather than that the divine veracity should be impeached — agreeably to the following assertions of the prophets, “ In all thy declarations thy justice and equity will be evinced, and when thou art examined and explored, the decision will be in thy favour.”

5 But you will say, If the wickedness of us Jews recommends us to the divine clemency and forgiveness—what shall I reply to this—must I assert that the Deity is unjust in his inflictions of punishment? (I argue upon the common principles of human reason)

6 Far be it from me to impeach the divine justice!—for if this attribute be subverted, how is the Deity qualified to judge the world?

7 For if, for example, my flagrant falsehood serves to illustrate the divine veracity, and to augment his glory, why should a vice productive of such an end, be censured in me as criminal?

8 No! far from it! It is an injurious calumny that hath been fixed upon me by some persons, who assert that I advance the following maxim—“ Let us practise vice, that happiness may result from it.”—Those who avow this pernicious principle are

the objects of deserved punishment.

9 What then—Do we *Jews* excell the *Heathens* in point of morals? — By no means! — For I have showed above, that both Jews and Gentiles are all equally sunk in wickedness.

10 The vices of the *Jews* are thus distinctly specified by their writers—“ There is no virtuous person among them, not even one single individual:

11 There is not one intelligent person among them, not one pious votary of God:

12 They have all deviated from the path of duty, they are universally abandoned and worthless, there is not one who possesseth the least spark of real goodness, not so much as one single person;

13 Their voracious throat is an insatiable sepulchre, their tongues are replete with fraud and falsehood, and the venom of asps rankles under their lips:

14 Their mouths are full of malediction and virulence;

15 They are extremely prompt and alert to embroe their hands in innocent blood:

16 It is their sole study and design to spread devastation and wretchedness around them;

17 They are perfect strangers to concord and peace :

18 And there is not the least awe of God upon their minds."

19 Now we know that all these particulars, which occur in the *Jewish* books, are descriptive of the characters of those who acknowledged their authority—So that every mouth is stopped, and the whole world is become deservedly obnoxious to the divine punishment.

20 Because by the ceremonial observances of the mosaic law no person can be acquitted from his former crimes at the divine tribunal—for the law of Moses is so far from remitting sin, that it places its malignity and turpitude in the strongest light.

21 But now, in the present age, without any relation to the law, hath the divine remission, attested by the law and the prophets, been revealed and published to the world :

22 The divine remission of all past sins, through a reception of the Christian religion, freely dispensed to all, who sincerely adopt it, indiscriminately,

23 Because all, without exception, have violated their duty, and been defective in their obedience to God.

24 But they are now, gratuitously acquitted from all their former crimes, by the distinguished favour and goodness of the Deity, published to the world by that new dispensation which Christ Jesus hath introduced :

25 whom, ^b by means of the effusion of his blood, the Deity hath appointed to be a mercy-seat, to announce from it, to the world, his most merciful abolition of all their past iniquities :

26 to display to the present age the infinite clemency and forgiveness of the Deity, and to discover his transcendent goodness in most graciously remitting the crimes of every one who cordially embraces the religion of Jesus.

27 Where then is glorying?—It is for ever excluded—By what law?—By the mosaic?—No!—It is by the Christian institution.

28 We conclude therefore, that a person is acquitted from his past guilt by an adoption of Christianity, independently of the ceremonial law.

29 Is

^b ΔΙΑ ΤΗΣ ΘΥΡΑΣ in our printed copies is not in the *Alexandrian* MS, and is not genuine.

29 Is the Almighty the God of the *Jews* only? is he not the parent of the *Heathens* also?—undoubtedly the common parent of the *Heathens* too.

30 Seeing it is the same Being who equally dispenseth forgiveness both to the circumcised and to the uncircumcised, through their belief of Christianity,

31 But you will say—Doth Christianity, in my estimation, totally annul and supersede the law?—By no means!—Christianity recommends and corroborates the law.

CHAP. IV.

1 **W**HAT privileges then shall we say were possessed by Abraham, our illustrious ancestor?

2 For if Abraham was acquitted solely in consequence of his prior obedience, he hath cause for exultation, tho' not before the Supreme.

3 But what doth the scripture assert? — “Abraham had the fullest conviction of the being of the supreme God, and in consequence of this belief all his past guilt, by an act of the divine goodness, was totally expunged.”

4 Now the wages of a labourer are esteemed his just

due, are never considered as a gratuity.

5 But to him who hath no prior good works to display, but is at the same time fully convinced of the truth and veracity of that Being who absolveth the impious, this his conviction is graciously esteemed as a foundation for his absolution.

6 Agreeably to this, David in the following passage celebrates the felicity of that person, whom God, by a distinguished act of his favour, absolveth from his former guilt, without any regard paid to his former actions:

7 “Happy are they whose sins are pardoned, whose crimes are expunged!

8 Thrice happy the man, to whom the Almighty will not impute his guilt!”

9 Now is this felicity here mentioned, solely confined to the *Jews*?—or doth it comprehend the *Heathens*?—for we assert, that Abraham's belief in the Supreme was graciously considered as the foundation of his remission.

10 But in what manner did he receive this signal favour?—when he was circumcised, or when he was uncircumcised?—in a state of uncircumcision.

11 For he received the rite of circumcision as the seal

feal and sanction of this remission, which was now conferred upon him in consequence of that faith he had exercised in God during his uncircumcision—in order that he might be the father of all who believe in an uncircumcised state, that their sincere belief might, in like manner, be considered as the foundation of their absolution :

12 and the father of circumcision, not merely to his circumcised descendants, but to all, without distinction, who copy that faith our great ancestor displayed during his state of uncircumcision.

13 For that signal promise that was given him, That he should be the illustrious heir of the world, was not derived to him or to his descendants through the channel of the law, but through that belief in the Supreme which was the ground of his remission.

14 For if those who adopted the mosaic law, are the only legitimate heirs of this promise, then is the principle of belief vain and fruitless, and the promise superseded and annulled :

15 because the law menaces punishment to its violator ; for take away law, and you take away transgression.

16 This blessing therefore was annexed to belief, that

it might be entirely gratuitous—in order that this magnificent promise might remain unmoveably stable and firm to all his descendants—not merely to those who are professors of the Jewish law, but to all who imitate the virtuous belief of Abraham—who is in this respect the common father of us all indiscriminately.

17 Agreeably to this it is expressly said, “ I have constituted thee the great progenitor of numerous nations ”— This distinguished blessing was conferred upon him in consequence of his firm belief in that Being, who restores the dead to life, and speaks of things future, as actually existing.

18 This illustrious personage, contrary to every rational hope, cherished the firmest belief and hope that he should be the father of many nations, according to the divine promise, which assured him, His progeny should be as numerous as the stars of heaven.

19 His confidence in this divine assurance was so strong and vigorous, that he never once reflected on the debility of his very advanced age, being now about an hundred, or on the natural impossibility of Sarah ever being a mother.

20 But the affianced he reposed in this divine promise

was so entire, that he did not hesitate a moment about the reality of its accomplishment—He had the most undoubted persuasion of it, and gave glory to God.

21 He had the fullest conviction in his own mind, that the Being, who had given this promise, was able to perform it.

22 In consequence therefore of this his sincere belief in the Supreme, he was, by an act of the divine favour, acquitted from all his prior guilt.

23 But the account of his being thus graciously acquitted, was not recorded merely for *his* sake :

24 but principally for *our* sakes, who were in future time to have this signal favour conferred upon us—for our sakes, who believe in that almighty Being, who raised from the tomb our Lord Jesus :

25 that divine person who was surrendered up to death, to rescue us from our vices ; and was restored to life, in order to grant us the total abolition of our former crimes.

CHAP. V.

1 **W**E heathens therefore, ^c having been acquitted from all our prior

guilt, in consequence of our sincere belief of Christianity, are now in a state of peace and friendship with the Deity, by means of our Lord Jesus Christ :

2 Through whom we have been admitted, by our cordial reception of his gospel, into this gracious dispensation, with which we are now blessed, and exult in the glorious prospect of a blessed immortality.

3 And what is more than this, we even exult and glory in the miseries and distresses we encounter—persuaded that distress produceth constancy :

4 and constancy produceth self-approbation, and self-approbation hope.

5 And this animating hope will not result in shameful disappointment, for the love of God to us hath been diffused in our bosoms by the holy Spirit, which hath been imparted to us.

6 For when we Gentiles were totally unable to extricate ourselves—in this important crisis. Jesus died for the benefit of an impious and immoral race.

7 For scarcely could any person be found, who would sacrifice his life for a just person—though perhaps some person might generously devote his life a victim, to save

save a benevolent man from death^d.

8 But the Deity exhibiteth a most amazing and endearing expression of his affection for us, that when we were profligate and abandoned sinners, Christ voluntarily submitted to death to save us from destruction.

9 How much more, therefore, since we have in the present state been acquitted from our vices, by means of the effusion of his blood, shall we in a future state be rescued through him from everlasting perdition!

10 For if, when we Gentiles were enemies to God, we were introduced into this happy change of state, by means of the *death* of his own son—how much more, having been graciously favoured with this happy revolution, shall we not obtain everlasting salvation by means of that immortal *life* he now enjoys!

11 And not only this, but we exult and glory in the Deity, on account of the interposition of our Lord Jesus

Christ—by whose means we heathens have received this glorious revolution.

12 In respect to this, as by one man sin was first introduced into the world, and death was ushered in by sin, and, in this manner, death universally invaded the whole human race, in consequence of their universal guilt.

13 For before the period of the mosaic institution, vice had an existence in the world—though it did^e not expose men to such rigorous punishments before the publication of that law.

14 But death exercised its dread dominion through all that long space which intervened betwixt Adam and Moses—over those, who had not violated a positive law, as Adam, the forerunner of the Messiah, had done.

15 But the disadvantages incurred by the lapse of the *first*, won't admit the least comparison with the free donation of blessings conferred by the *second*, Adam—for if through the disobedience of one

^d See some excellent reflections on the power of goodness, in *Plutarch's* life of *Cato jun.* p. 1432. Edit. Gr. *Stephan.* It was a principle even of *Epicurus*, *ὅτι οὐδὲν ὄντι τὸ καὶ τὸ καλόν.* *Diog. Laert.* p. 654. Edit. *Meibomii.* vol. i. *Amstel.* 1692. See a memorable example of surrendering life to save a benefactor or beloved friend, in *Dion. Halicar.* vol. i. p. 450. Edit. *Hudson,* and in the *Alcestes* of *Euripides.*

^e *Εἰσέτατο* is the reading of the *Alex. MS.* See *Mill* and *Westcott.* *Εἰσαγγέτω* or *Εἰσαγγέτω*, in other manuscripts.

one person, the human race was subjected to mortality; infinitely more hath the divine benignity, and that liberal grant of gospel privileges, bestowed through the benevolence of one man, Jesus Christ, superabounded to mankind.

16 Neither in this respect are the effects of Adam's guilt to be placed in opposition with the gracious benefits derived from the gospel-dispensation—For Adam's *single* offence, by the judicial sentence of God, terminated in the *condemnation* of the whole human species to mortality—but the gracious privileges of the gospel, taking their origin from the *numerous* vices of the world, have resulted in a total *absolution* of them.

17 For if, through the single lapse of one person, the universal empire of death was immediately erected—infininitely more shall they, who are blessed with this exuberance of divine goodness, and with the free and generous remission of all their vices, reign in endless immortality through one divine personage, Jesus Christ.

18 As therefore, in consequence of one sole act of disobedience, all the human race was sentenced to mortality—so in consequence of one

sole constitution, are all the human race judicially adjudged to immortality.

19 For as on the account of the disobedience of one single person, all mankind were treated as sinners—so, on account of the obedience of one single person, shall all mankind be treated as if they were perfectly free from guilt.

20 But the law of Moses was introduced among but an inconsiderable portion of mankind; so that the violations of that positive law were multiplied, without end—but where vice abounded, the immense exuberance of the divine benignity hath infinitely more superabounded:

21 in order, that as the empire of sin was erected, and scattered mortality among the human race; so in like manner might the divine favour most triumphantly reign unto eternal life, by means of those privileges which were dispensed by Jesus Christ our Lord.

CHAP. VI.

1 **W**HAT shall we reply to this?—shall we say, we will persist in our vices, in order that we may render the divine benignity the more illustrious

illustrious in the forgiveness of them?

2 Nothing can be a greater perversion of it—For how shall we, who have died to vice, revive it again in our future practice.

3 Don't you know that all of us, who were baptised into the profession of Christ Jesus, were baptised into the¹ belief of his death?

4 When we were therefore immersed in baptism into the belief of his death, we were then figuratively buried with him—to represent to us, that as Christ emerged from the state of death to immortality, by the glorious energy of the supreme Father, so ought we for the future to enter upon a new life.

5 For if we have been intimately united to him by baptism, the figurative representation of his death, we shall also be connected with him, in a moral resemblance to him in his² resurrection.

6 Conscious of this, that our former abandoned heathenish life expired with him on the cross—so that he hath

dissolved and annihilated the whole system of vice, to exempt us for the future from its servitude.

7 For he who is thus dead to vice, is forever emancipated from its slavery.

8 Now if we morally died with Christ from our former vicious pursuits, we believe we shall share a blessed immortality with him.

9 Persuaded that Christ being raised from the tomb, will never feel the stroke of death any more—the tyrant death hath for ever lost his dominion over him.

10 For he who submitted to death was entirely mortified to all sin—and the life he now enjoys is solely devoted to God.

11 In the same manner do you regard yourselves as dead to vice, but alive to God thro' the dispensation of Christ Jesus our Lord.

12 Suffer not vice, therefore, to erect its empire in your mortal bodies, to make you abject slaves to its depraved affections and habits.

13 Neither do you surrender up

¹ This is the meaning of *ἐν τῇ θάνατῳ αὐτοῦ* *ἐκ τῆς θάνατῳ*. The death of Christ is the grand fundamental article in the gospel-scheme, on which the Deity's grant of privileges, and the Christian's title to immortality, are founded. Into the belief of the death of Christ were all the converts baptised. *Baptism* is a strong and striking representation of this capital truth, the death of Jesus.

² The emblem of a new life.

up your powers to be the instrument of profligate and vicious excesses—but do you consecrate yourselves to God, as those who have been morally raised to new life from the dead, and employ your faculties in the virtuous service of God.

14 For vice shall not exercise its tyranny over you, for you are not under the rigour of the mosaic law, but under a dispensation of benignity and favour.

15 What then, shall we continue in our vices, because we are not under the severity of the law, but under the gracious dispensations of the gospel?—by no means!

16 Don't you know, that to the dominion of ^h whatever habits you voluntarily surrender yourselves, you are entirely under their unlimited sway and controul?—whether it be the dominion of vice, which terminates in destruction: or the service of virtue, which issues in salvation.

17 Blessed be God, though you were once the slaves of vice, yet you have taken the full impressions of that mould

of perfect doctrine into which you were thrown¹.

18 Vindicated therefore into liberty from the vassalage of vice, you are now entered into the service of virtue.

19 (I speak in this metaphorical manner to assist your understandings)—As you formerly surrendered up your powers to the servitude of the vilest enormities, and abandoned excesses—so do you now devote your faculties to the cultivation of universal sanctity and holiness.

20 For when you were the abject vassals of vice, you were totally lost to all virtue and goodness.

21 What advantages did you then reap in those pursuits, of which you now appear ashamed—the end of such pursuits is eternal death.

22 But now, having been manumitted from the slavery of vice, and commenced the servants of God, you produce the fruits of holiness—a course of life that will finally issue in a blessed immortality.

23 For the wages which vice payeth its votaries is destruction—but the glorious donation

^h *Or to what, to whatever pursuit, habit.*

¹ *Est de speciebus rerum.* An elegant metaphor taken from the art of coining money, which is thrown into a die or mould, and receives the impression. See Taylor, in loc. and the learned Dr. Edwards on Irresistible Grace, p. 35, 36, 37.

donation of God is everlasting life, through the dispensation of Jesus Christ our Lord.

CHAP. VII.

1 **D**ON'T you know, my Christian brethren, (I am speaking to those who are acquainted with the law of Moses,) that this institution maintains a supreme authority over a man throughout the whole period of his existence !

2 For the married woman is by the law indissolubly united to her husband during his life—but at his decease, the legal bond, which connected her to him, is dissolved.

3 Should she therefore violate the nuptial bed, by cohabiting with another man during her husband's life, she is denominated an adulteress—but at the death of her husband the bond is cancelled, and she may unite herself to another, without incurring that appellation.

4 In the same manner are you, my Christian brethren, now become *dead* to the mosaic law, your *connection* with it being *dissolved* by Christ—

in order that you should *unite* yourselves to *another*, even to him who was raised from the dead, that we might bring forth the fruits of holiness to God.

5 For when we were under the mosaic constitution, the depraved and vicious affections, by means of that dispensation, exerted themselves with the greatest energy in all our powers, to incite us to bring forth fruit to eternal death^k.

6 But now, our union with the law is entirely annulled—the tyrant is dead, who once detained us in his fetters—so that we are the servants of the *new*, not the slaves of the *old*, dispensation.

7 What shall we say then, shall we assert that the law hath an immoral tendency?—monstrous assertion!—for^l I had not known the intrinsic turpitude of vice, had it not been for the law—I should not, otherwise, have known that libidinous desires were criminal, if the law had not expressly prohibited them.

8 But vice, having gained a firm footing by means of this express prohibition, kindled in me the flame of every irregular passion—For take away

^k In *opposition* to bringing forth fruits to God in the *former* verse.

^l The Apostle personates a Jew to ver. 25.

away the law, and vice is defunct.

9 Once, before I knew the law, I exulted in the vigour of moral life — but when I was informed of a solemn explicit command, vice immediately awaked into new life,

10 and I expired — and that precept, which was calculated to procure life, was found to doom me to death.

11 For vice, having secured to itself a fit place for its operations by means of this injunction, drew me into a fatal snare, and slew me.

12 So that the law, abstractedly considered, is an holy institution, and its morality is pure, just, and good.

13 Was that then, which has such excellence, the cause of death to me? — far from it! — It was sin, which inflicted the fatal wound — in order that sin, which subjected me to death by means of that which is inherently excellent and good, might be represented in its true features, and, by means of this command, discover its most excessively abominable malignity and detestable turpitude.

14 We know indeed that the law of Moses is a moral institution — but I am under

the absolute controul of my sensual appetites, the abject vassal and slave of vice.

15 For my mind doth not approve the crimes I perpetrate — what my judgment dictates I do not perform — but the actions I inwardly detest I comply with.

16 But if I perform the very action against which my mind strongly remonstrates, I give my inward suffrage to the essential excellence of the law.

17 Now my mind is no accomplice in this guilt — it is solely the effect of vice, which hath fixed her residence in me.

18 For I am conscious that in myself, I mean, in my sensual affections, there dwells no moral goodness — for the desire of doing what is virtuous continually attends me, but this desire my depraved habits render me morally incapable of carrying into execution.

19 For I discharge not those virtuous offices my mind approves, but the wickedness, at which my mind starts with horror, I perpetrate.

20 Now if I am impelled into that guilt against which my mind at the same time

generously reluctates, it follows, that it is not my heart that incurs this guilt, the sole parent of it is vice, that hath erected her empire over me.

21 I find therefore that when my mental powers strongly tend to what is virtuous, my sensual appetites immediately counteract this tendency.

22 For all my intellectual faculties applaud the sublime excellence of the divine law.

23 But I see another law engaging with superior force against this law of my mind, and in triumph dragging me captive to vice, who sits enthroned in my sensual affections.

24 Miserable wretch that I am! Who will extricate me from the tyranny of this death!—

25 The ^a gracious benignity of God will extricate me, which he hath dispensed by Jesus Christ our Lord—for it demonstrably appears that I, the very same person, who with my rational powers approve the law of God, am, at the same time, with my sensual appetites, enslaved to vice.

CHAP. VIII. 1. Consequently therefore there is now no sentence of condemnation against those, who em-

brace the gospel of Christ Jesus, and regulate their conduct according to the dictates, not of the sensual, but of the rational, principle.

2 For the spiritual scheme of Christianity, which dispenses life, hath vindicated me into liberty from my servitude to the mosaic constitution of sin and death.

3 This signal blessing, as the mosaic dispensation was totally incapable of conferring by means of the weakness of its carnal observances, the Deity, by delegating his son vested in an human form to rescue mankind from the dominion of vice, hath entirely crushed the empire sin had erected in our mortal bodies:

4 In order that the moral obligations prescribed in the law might be fulfilled by us, who follow the guidance, not of our sensual propensities, but of our rational faculties.

5 For they, who are under the controul of their sensual appetites, make sensual pleasure their sole pursuit—but they, who are under the direction of their intellectual powers, make intellectual objects their study and happiness.

6 For the pursuit of sensual pleasure terminates in
eternal

^a *Xapis του Θεου* is the true reading.

eternal death — but the pursuit of those objects, which reason prescribes, issues in everlasting life and felicity.

7 Because a sensual disposition is rebellion against God — for it is not in subjection to the law of God: It is absolutely impossible it should.

8 It is impossible therefore that those who are abandoned to sensual gratifications should be the objects of the divine complacency.

9 But you are not under the government of the sensual, but of the rational, faculty, provided a divine disposition of mind resideth in you — now if any person is not governed by the same disposition which actuated Christ, he hath no just pretensions to the character of his disciple.

10 But if you cherish the disposition which Christianity requires, your animal nature is then dead with respect to vice, but your rational is alive and vigorous with respect to virtue.

11 And if the disposition of him who raised Jesus from the tomb continues to actuate and govern you, be assured that the Being, who re-animated the dead body of Christ, will also restore your mortal bodies to life, because

of that truly godlike temper with which you are possessed.

12 Consequently therefore, my christian brethren, we are under every obligation not to live in sensual gratifications.

13 For if you live in carnal pursuits, you will be finally doomed to eternal death — but if in compliance with the dictates of reason you mortify the animal propensities, you will finally secure everlasting life.

14 For all those, who are actuated by a divine disposition of soul, are the genuine sons of God,

15 For under the gospel you have not again received a spirit of servility to keep you in slavish terror and timidity — but you have received a filial spirit, by means of which we freely, as adopted children, invoke the Almighty as our indulgent father.

16 Now this same disposition, which the gospel inspires, gives the strongest attestation and conviction to our own minds, that we are the children of God.

17 But if we are the sons of God, consequently we are heirs — heirs of God and co-heirs with Christ — If we participate with him in his sufferings, that we should participate

participate with him in a glorious immortality.

18 For I conclude, that the sufferings of the present transient life are not worthy to be compared with that future glory that shall be disclosed to us.

19 For the whole rational creation waits for this felicity, with which the sons of God will be finally invested, with the most eager and intense expectation^o.

20 For the human race was subjected to the vanity of mortal condition, not by its voluntary choice, but by the pleasure of the Almighty arbiter — who subjected them to this frailty,

21 but kindled in their bosoms the cheering and enlivening hope that human kind would be emancipated from the servitude of frail mortality, and enlarged into the glorious liberty of the sons of God.

22 For we know that the whole race of mortals is involved in one promiscuous wretchedness, and sustains the

pangs of one common misery to the present moment.

23 And not only the whole creation in general, but even we ourselves who are distinguished with the primary and signal endowments of the Spirit, the bosoms even of us heave with profound and sorrowful groans, educed from the ardent expectation of our future glorious adoption, and our complete deliverance from this prison of our mortal body.

24 For the Christian dispensation hath inspired us with this hope — but the hope of an immediate present object is absurd — for what a person intimately feels is not the object of hope.

25 But if things remote and future are the objects of our hope, we wait for them in patient expectation.

26 Agreeably to this also the Spirit itself aids our human frailties and infirmities, for we know not what petitions are proper for us to prefer to the Supreme, but in this solemn concern the Spirit transacteth

^o *Ἀνυπόμονα*. This is a very strong and emphatical word, expressive of the most intense and anxious expectation. *Pompey*, at the battle of *Pharsalia*, when he saw his cavalry put to flight, retired to his tent, and in the most intense and painful expectation awaited the event: *ὑπομονὴν τὸ μῦλλον*. *Plutarch Caesar*. p. 1338. *Stephan. Gr.* They keep a profound silence anxiously awaiting their orders: *σιγῶσιν ὑπομένοντες τὰ ἀπεσχησμένα*. *Xenophon. Memor.* p. 126. *Oxon.* 1741. See also *Polybius*, p. 534, 553, 609, 613. *Edit. Hanov.* *Euripides*, *Iphigen. Taur.* 313. *Orestes* 704. *Heien.* 745.

26th for us in silent suggestions.

27 And that Being who explores the human heart approveth the disposition of the Spirit — because he directs Christians to such * requests, as are agreeable to the divine will.

28 We are persuaded also that all things cooperate in finally producing the happiness of the sincere votaries of the Deity — the happiness of those, who in pursuance of his original designs, have now been invited into the privileges of the gospel.

29 For those to whom he originally intended to communicate the blessings of Christianity, these he also originally intended to raise from the tomb, in the glorious resplendent image of his son — designing that his son should be the *first* to lead up many other subsequent brothers to a blessed immortality.

30 Those, on whom he primarily designed to bestow this felicity, he invited into evangelical privileges — those, whom he invited, he also absolved from all their prior guilt — and to those, whom he absolved, he purposed to bestow a glorious immortality.

31 What thoughts shall we then entertain of these im-

mense blessings! — If the Deity is thus our friend, who can be our foe!

32 That Being, who did not even spare his own Son, but surrendered him up to death, for the common benefit of us all; will not the author of such an amazing act of benevolence, generously impart to us every blessing!

33 Who is there will now charge the † select community of God with guilt? — God hath absolved them from it.

34 Who is there who will condemn them for their vices? — Christ hath died — I should rather say — Christ hath been raised to abolish them — and he is now exalted to the right hand of God, and negotiates our concerns.

35 What then will ever alienate from us that affection which Jesus cherisheth for us? — Will distress, will the most extreme wretchedness, will famine, will nakedness, will the most imminent danger, will the impending terror of the sword?

36 To us *Christians* I can justly apply the following passages of scripture, “For thy sake, throughout the whole day, we are miserably sacrificed, we are esteemed as sheep for the slaughter.”

* This was peculiar to the Apostolic age.

† The converts to Christianity.

37 But from all these conflicts we return with victory and triumph, by the powerful assistance of him who hath loved us.

38 For I am firmly persuaded, that neither death, nor life, nor angels, nor kingdoms, nor sovereignties, nor things present, nor things future,

39 nor the height of prosperous, nor the depth of adverse fortune, nor any creature in the whole universe of beings, will ever be able to extinguish the love of God to us—that love, which he hath expressed for us in the mission of Christ Jesus our Lord.

CHAP. IX.

1 **I** Speak the truth as a christian—I am guilty of no falsehood—my conscience, which is illuminated by the effusions of the holy Spirit, bears witness to the sincerity of what I now assert:

2 that my mind is overwhelmed with a burden of great affliction, and that my heart is incessantly torn with the pangs of the acutest sorrow.

3 For I could wish myself excluded from the privileges of a christian, to subserve the interests of my dear brethren

the Jews, who are so nearly allied to me in the bonds of nature.

4 These are the favoured descendents of Jacob—these are God's select people—to these he appeared in visible glory—with these he established a covenant—to these he gave a system of laws and religious worship—to the obedience of these he annexed distinguished blessings.

5 These are the progeny of the most illustrious ancestors—from these, as to human extraction, the Messiah descended—and to these the one supreme God explicitly revealed himself, who is the worthy object of religious adoration, through all the revolving ages of eternity. Amen.

6 But notwithstanding these signal advantages of the Jews, the declaration of the Supreme hath not fallen to the ground—For the Israelites *merely* are not the *whole* of the genuine descendents of Jacob.

7 Nor are those *only* who derive their extraction from Abraham, the *whole* of the progeny of that illustrious personage—but the true line of thy descendents, said God, shall extend from Isaac.

8 From whence it follows, that *mere* natural extraction doth not entitle to the character of the sons of God—but

but those only who are the objects of the divine promise are to be esteemed the true descendents.

9 For the form of the promise is this—"At that time I will display my divine power, and Sarah shall have a son."

10 Rebecca too, the consort of Isaac, our great progenitor, when she was in her pregnancy,

11 before her children had breathed the vital air, or had done either good or evil—(a proof that the original purpose of the Deity, with regard to conferring any select privileges upon any community or body of men, is not founded on their virtue, but in the sole pleasure of the great Arbiter, who is pleased thus to distinguish them)

12 During her pregnancy it was expressly told her, "That the posterity of the elder brother should be in subjection to those of the younger."

13 As God also by the prophet declares, "The descendents of Jacob are more the objects of my affection, than those of Esau."

14 What shall we then say? shall we assert that the procedures of the Almighty are unjust?—far from it!

15 For he says to Moses,

to him whom I choose to make the object of it, I will commiserate whom I judge proper to commiserate."

16 Consequently it is not the will, or the efforts of an agent, that procure the donation of these external privileges: they are solely the gift of the merciful and compassionate Deity.

17 For God in the scripture saith to Pharaoh, "I have preserved thy life amidst the general destruction, that by thy means I might most illustriously display to the human race mine omnipotence, and that my perfections might be universally proclaimed and celebrated in the whole world."

18 Consequently therefore, the Supreme dispenses or withdraws his distinguished favours to mankind as seemeth best to his infinite understanding.

19 But you will say to me, Why is the Almighty displeased with us Jews, that he rejects us?—Who of us hath opposed his designs?

20 But who art thou, O thou frail mortal! who presumest to make such an insolent reply to the Supreme! Will the creature arrogantly say to its Creator, Why hast thou made me in this manner!

21 Hath not the potter a right to dispose of his clay as

he thinks proper, and to make out of the same mass one vessel to an honourable, another to a less honourable use?

22 What if the Deity, when desirous to manifest to the world his vindictive power, and to display his omnipotence, yet suspended his just vengeance, and exercised the greatest patience and long-suffering towards the objects of his wrath, that deservedly merited destruction?

23 in order that he might exhibit the immense plenitude of his glorious benignity towards the distinguished objects of his favour, to whom he originally designed to dispense these illustrious blessings.

24 By these distinguished objects of his favour I mean the Christians, whom he hath been pleased to invite into the privileges of the gospel, not only from among the *Jews* but the *Heathens*.

25 This signal event God predicted by the prophet Hosea in the following passage—
“ I will call those to be my people who formerly were not my people : I will stile her the object of my affection, who had not before been honoured with this distinction.

26 And it shall be, that in that region where it

was said, Here reside none of my people, the inhabitants of that very region shall be denominated the sons of the immortal God.”

27 The prophet Isaiah thus expressly declares concerning the Jews — “ Though the Israelites be as numerous as the sands upon the sea shore, yet but a small pittance of that vast multitude will embrace the gospel salvation.

28 He will justly inflict a sudden and dire excision : the Lord will cause a dreadful and unexpected destruction in the land of Israel. ^p”

29 The same prophet had asserted the same thing—
“ Our fate, says he, would have resembled Sodom's, and our destruction, that of Gomorra ; had not the Omnipotent been pleased to save a very few from the general ruin to perpetuate the name of the nation.”

30 What reflections shall we make on these divine procedures ?—Why, that the *Heathens*, who entertained no apprehensions of acquiring these privileges, yet attained the remission of all their prior vices — obtained this distinguished favour by means of their reception of Christianity:

31 But the Jews, who were sedulous in their pursuit of this

^p Meaning the destruction of Jerusalem by the Romans.

this signal blessing, the condonation of their former guilt, yet did not attain to it.

32 But what prevented their acquisition of it?—Because they did not seek it from Christianity, but from the ceremonious observances of the mosaic institution—Thus the gospel became a stone of stumbling to them.

33 Agreeably to which the scripture declares—“Behold I lay in Zion a stone, upon which the Israelites shall stumble and fall—but every one, who embraceth his doctrines, shall not be disappointed.”

CHAP. X. I. My Christian brethren, it is the sincere desire of my heart and my fervent prayer to the Almighty, that Israel may accept the saving privileges of the gospel.

2 For I can bear them witness that they are animated with ardent zeal for God—but their zeal is not directed by wisdom.

3 For wilfully choosing to be ignorant of the advantages of that dispensation which God hath now introduced, and seeking to derive the same privileges from the observance of the mosaic dispensation, they have obstinately rejected

the privileges which God freely offers in the gospel.

4 For Christianity is the ultimate end and final perfection of the Jewish œconomy, being calculated to dispense total remission of all past sins to every sincere believer.

5 For Moses thus describes the privileges which a conformity to his system of laws confers—“The person who hath inviolably made these directions the rules of his conduct, shall by such a performance obtain life.”

6 But the language of the Christian dispensation, to the cordial belief of which the remission of sins is annexed, is this—Let not thine heart dictate such a thought as this; Who shall ascend into the celestial mansions—meaning, to bring the Messiah, who hath already appeared, from those blessed abodes.

7 Or, Who shall descend into the dark profound realms of the dead—meaning to bring up the Messiah again from the dreary habitations of death.

8 But what saith the scripture?—“The doctrine is not so remote—it resideth near thee—it dwells upon thy tongue—it obtrudes itself upon thine heart”—which I may justly

Justly apply to the doctrine of Christianity, which we preach :

9 For if thou sincerely confessest with thy *tongue*, that Jesus is now constituted by the Deity, universal governor, and cordially believe in thy *heart* that the Supreme raised him from the dead, thou shalt be entitled to all the saving privileges of the gospel.

10 For in the *heart* that belief is cherished which is productive of remission of sin—and with the *tongue* that confession is publicly made which initiates into the possession of evangelical blessings.

11 For the scripture saith, —“ Every individual without exception, who reposeth a sincere belief in him, shall not meet with a shameful disappointment.”

12 For under the Christian scheme there is no distinction of *Jew* or *Greek*—all are under one common Lord and governor, who showereth down his blessings upon all his votaries indiscriminately.

13 For whoever shall acknowledge our Lord, shall be initiated in the privileges of his religion.

14 But how should they acknowledge him, whose mission they do not believe?—How also should they believe

in a person, of whom they have never heard?—And how should they ever hear of his religion, without a preacher to publish its doctrines?

15 And how should any person ever proclaim its doctrines, if they were not authoritatively commissioned and sent?—Here the expressions of the prophet are justly applicable—“ How beautiful are the feet of those who publish the joyful news of happiness! —of those who proclaim the auspicious tidings of felicity!

16 Yet all, among whom these joyful tidings of the Christian revelation have been promulgated, have not credited them; so that in the words of Isaiah we may exclaim—Lord! who hath paid any credit to the account we have published!

17 So that the belief of Christianity is necessarily connected with the publication of it—and the publication of it hath been expressly authorized by a divine commission.

18 But have they not heard, I say, the doctrine of the gospel?—Undoubtedly they must—for to express myself in the language of the psalmist —“ Its fame hath been diffused in every region: and its truths have penetrated to the remotest limits of the globe.”

19 What, I say, hath not
Israel!

Israel heard of the success of the gospel among the *Heathens*? — To this event the words of their great law-giver may be fitly accommodated — “I will kindle your indignation on account of those you esteem the most vile and contemptible people: I will provoke your fury against a nation you treat as totally destitute of intelligence and wisdom.”

20 But *Isaiah* expresses himself in the boldest plainest terms — “I was found by those who never sought me: I exhibited myself before those who never made any enquiries after me.”

21 But the same prophet gives this description of the *Jews* — “The whole day, with expanded arms and the most pathetic importunity, I have addressed an obstinate and incorrigible people.”

CHAP. XI.

1 **B**UT hath the Deity, I say, totally rejected and abandoned his favoured nation? — by no means — For I myself am an *Israelite*, a descendent from *Abraham*, of the tribe of *Benjamin*.

2 The Deity hath not a-

bandoned and excluded the people whom he originally designed to distinguish with such signal privileges — Don't you know that *Elias*, as the scripture relates, in his addresses to God, recounted the depravity of the *Israelites* in the following expressions —

3 “O Lord! they have embroiled their hands in the blood of thy prophets — they have entirely subverted and demolished thy sacred altars — I am the only one of thy votaries who survive the general massacre: and they are in eager pursuit of me to shed my blood.”

4 But to this complaint what answer did the Deity return — “There are still living no less than *seven thousand* religious persons, who have not prostrated themselves before *Baal*.”

5 Just so in this present age there is a select well-disposed number of that nation, who have embraced the gracious dispensation of divine favour.

6 But if this dispensation had its source entirely in the free favour of God, it follows, that the prior obedience of mankind did not procure the donation of it.

7 What

* The last clause of this verse in our printed copies is not in the *Alex. Claromont, Gr. Lat. German. Gr. Lat. Roc 2. Borger, Gr. Lat. Valerii Leck.*

7 What then, hath not Israel attained the grand object of their solicitous enquiries?—A select virtuous body among them have obtained this blessing: but the rest of them are enveloped in wilful darkness.

8 So that the following words of the prophet are justly applicable to their present obstinate blindness and infidelity—"God hath permitted their rational powers to be totally benumbed with a torpid stupidity and insensibility, their eyes to be obscured with prejudice, and their hearing to be entirely blunted and stunned with invincible prepossession."—A passage, descriptive of their state and condition in the present day.

9 These words of David also characterize their present temper and disposition—"Let their joyous festivals be converted into unexpected confusion, insidious plots, unlooked for woes, and a just retribution of their enormities:

10 Let their eyes be totally obscured in the gloom of impenetrable darkness; and let their backs be always turned upon the truth."

11 But have they, I ask, stumbled so as to fall irrecoverably?—far, very far from it! No! By their unhappy lapse the gospel dispensation hath been adopted by the *Heathens*, in order to excite *their* emulation.

12 But if their lapse hath resulted in the felicity of the world, and their forfeiture of those blessings hath proved the opulence of the *Heathens*: of how much infinitely happier consequence to mankind will *their* universal reception of Christianity be productive?

13 I address myself to you *Heathens*—and assure you that all the time I act in the character of the apostle of the *Heathens*, it is ever my ambition to make my ministration among you as magnificent and illustrious as possible:

14 with this view, that I may, if possible, by any means, incite the emulation of my countrymen to rival *you*, and convert some of them.

15 For if their rejection of Christianity hath produced such a revolution in the world: what will their universal reception of it effect, but an astonishing change that shall

be

be similar to a general resurrection from the dead !

16 But if the *first* of the dough is consecrated, the whole mass is so—and if the *root* of the tree be in a healthy state, its *branches* participate of its vigour.

17 But if some of the boughs have been lopped off, and thou, the scion of a wild, hast been ingrafted into the true genial, olive, and participatest its generous quality and richness,

18 do not insolently exult over the mutilated boughs—for if thou insult over them, remember that thou supportest not the trunk, but the trunk thee.

19 Perhaps thou wilt reply—The boughs were lopped off, merely that I might be ingrafted into the tree.

20 I allow it — through their wilful disbelief of christianity they were cut off, and through thy belief of it thou art now erect and flourishing—Aspire not to too sublime an elevation, but be cautious of a fall.

21 For if God spared not the native branches, thou hast greater reason to be afraid lest he should not spare thee.

22 Contemplate the benignity and the severity of the Supreme — his severity towards those who have voluntarily forfeited his favour—his benignity towards thee, if thou continue a fit object of it — if not — thy present flourishing branches will also be cut down,

23 and the former, unless they obstinately persist in their infidelity, will be ingrafted—for an omnipotent hand is able to re-insert them into their original stock.

24 For if thou the scion of an unfruitful wild olive wert cut out of thy own native barren tree, and, by a process repugnant to the ordinary laws of nature, wert engrafted into the fruitful generous olive — how much will not those, who *naturally* belong to the ancient stock, be in future time ingrafted into their own kindred olive!

25 For I am not willing you should be ignorant, my christian brethren, of this hitherto unrevealed truth, That this undiscerning infidelity of *Israel* is to be but of limited duration, and to continue only 'till that period arrive when all the *breathen* nations shall

The Apostle means by this *comparison*, that the Jews were not *totally* abandoned, that the *nation* still stood in a peculiar relation to God on account of the covenant made with their *ancestors*.

shall have universally embraced christianity.

26 It is according to this divine procedure that all Israel will finally espouse the christian religion; agreeable to the following predictions of scripture — “Zion shall give birth to a deliverer, who shall entirely reclaim Jacob from his wickedness.”

27 “This is the solemn covenant I will establish with them, after I have totally expunged all their crimes.”

28 With regard to the gospel, they have opposed it, because you *Heathens* have embraced it — but in consequence of the divine original election of them to be his people, they are still, as a community, the distinguished objects of his favour, on account of their religious ancestors :

29 for the free donations and grants of signal privileges which the Deity is pleased to confer, are not capriciously withdrawn and retracted.

30 For as you *Heathens* were formerly disobedient to God, but are now become the objects of the divine commiseration, through the Jews rejection of Christianity :

31 so in like manner have the Jews, by reason of the mercy that hath been conferred upon you, obstinately

renounced the Christian religion — rendering themselves by this conduct the proper objects also of the divine compassion.

32 For the Deity considered all mankind as universally disobedient and depraved, that he might include all in one common undistinguishing act of benevolence and mercy.

33 O the unfathomable depth of the divine wisdom and understanding ! How inscrutable are his procedures ! how inexplicable his ways !

34 For who can explore the measures of the Divinity ! Who can dictate to his infallible knowledge !

35 Or who hath previously conferred a benefit upon him, and expects that benefit to be retaliated !

36 Because all things were originally derived from him — all things are dispensed through him — all things conspire to promote his glory to whom be adoration ascribed through all the revolving ages of eternity ! Amen.

CHAP. XII.

I Conjure you then, my Christian brethren, by all the tender mercies of God, that you exhibit yourselves at the divine altar as a sacrifice

sacrifice pure, immaculate and grateful to the divinity—the most rational service in which you can engage.

2 Conform not to the general pursuits of the present age—but be ye entirely dissimilar to your former selves by a moral renovation of mind—in order that you may acquire a clear perception of the good, the benevolent, and the perfect will of God.

3 By virtue of the apostolic office with which I am invested, I charge every one among you not to cherish an over-weening opinion concerning himself—but to entertain such just sentiments of himself as may lead him to conduct himself with a suitable propriety and decorum, according to the respective spiritual endowments which God hath proportionally imparted to every one.

4 As a great variety of members are all combined into one harmonious animal system, and all these many members have not the same function:

5 so we Christians, as numerous as we are, are *all* united into *one* body, and every distinct individual of us is mutually connected to each

other by the most intimate ties.

6 As we possess, therefore, different endowments, according to the favour with which God hath respectively distinguished us: if God hath appointed us to the office of public instructors, let us discharge it in proportion to the spiritual abilities which he hath communicated to us.

7 If we are invested with the office of deacons, let us discharge this office faithfully—if with the office of teachers, let us diligently perform the duty of this important province.

8 Let him, who exhorteth others, conscientiously acquit himself in this duty—let him who contributes to relieve distress, give liberally*—let him, who is a president, be active in his station—let him, who doth an act of compassion, perform it with cheerfulness.

9 Let your benevolence be sincere and undissembled—shun vice with the utmost detestation: to virtue adhere inflexibly.

10 Entertain the most generous and fraternal affection mutually for each other—with an honourable and most amiable

* Εἰς ἀγαθότητι. ΑΓΑΘΗΤΗΣ often signifies, as it does in this place, *liberality, generosity*. See 2 Cor. ii. 2, ch. ix. 14. 13.

amiable deference, each treating another as his superior.

11 Be not inert and cold in your affectionate dispositions, but cherish a warmth and ardour of mind — prudently ¹accommodating your behaviour to the various circumstances that occur in life.

12 Let your Christian hopes ever inspire you with sacred joy—support affliction with fortitude of mind — be constant in the devout exercise of prayer.

13 Charitably contribute to the relief of necessitous Christians — ever cultivate a beneficent and hospitable disposition.

14 Bless your persecutors — pour not your execrations, but implore the divine blessing, upon them.

15 Let your joy flow in one common stream with the joys of others: and mingle your tears with the tears of the sorrowful.

16 Cultivate a mutual harmony of kind dispositions—Aspire not after sublime and

elevated stations, but rather court the humble and unostentatious—be not inflated with vain self-conceit.

17 Do not return evil for evil to any one—study to exhibit an amiable character of virtue and goodness before the world.

18 Let it be your utmost study and endeavour to live, if possible, in harmony and concord with all men.

19 My dear Christians, harbour not in your bosoms the principles of revenge—but let rage and resentment be extirpated from your hearts—for it is written — “ Vengeance is *my* prerogative: I will inflict condign punishment.”

20 Should therefore thine enemy be starving with hunger, give him food—if he is parched with thirst, give him drink—by this amiable beneficence thou wilt ²soften and melt his hostile disposition into tenderness and love.

21 Suffer not vice to gain a conquest over you—but do you

¹ Καίρω is probably the true reading. See Mill.

² An elegant metaphor taken from *melting down* metal by heaping fire on the head of the *crucible*. The observation of the excellent *Plutarch* beautifully illustrates the words of the Apostle, Ἀνθρώπου δὲ κακία. κ. λ. “ The malignity of man, how violent soever, is not altogether so fierce and virulent as not to be softened by an obliging behaviour, and overcome by the kindness of those who are frequently doing friendly offices.” *Plutarch. Dion.* p. 1791. Edit. Gr. *Stephan.* We ought so to converse, says *Pythagoras*, that we may not make our friends our enemies, but on the contrary, our enemies our friends. Ἀλλοτρὶς τε φίλων. κ. λ. *Diogen. Laert.* p. 506. *Meibomii, Amstel.* 1692.

you vanquish and discountenance it by the steady practice of virtue.

CHAP. XIII.

LET every one of you pay a dutiful * subjection to civil governors—for magistracy is a divine appointment—the stations of civil rulers were constituted by the supreme governor.

2 He therefore, who opposeth civil magistracy, opposeth the constitution of God: and they who refuse subjection to the regulations of civil society render themselves obnoxious to punishment.

3 For civil magistracy is armed with terror, not against virtue, but against vice—Art thou desirous therefore to live free from all uneasy apprehensions of the civil governor, do but practise thy duty, and thou wilt be applauded by him.

4 For he is God's vicegerent to countenance the practise of virtue—But trem-

ble, if thou wilfully violate thy duty, for he beareth not the sword in vain—for in *this* respect also he is the vicegerent of the Almighty to inflict punishment upon the irregular and licentious.

5 It is your incumbent duty therefore to pay a subjection to the laws of civil society, not merely from a dread of punishment, but from a principle of conscience.

6 Do you contribute therefore to the support of civil governors, for they are agents under the Supreme in assiduously promoting the interests of public virtue.

7 Pay therefore to all their legal and just demands: Tribute, taxes, reverence, honour, to whom these are, respectively, due.

8 Let no one have any just claims upon you, except the claims of mutual affection and love—for a benevolent lover of mankind doth by this *one* duty fulfil *all* the numerous obligations of the law:

9 For the prohibition of
D adultery

* When this epistle was written Nero had the character of an excellent prince. The *first* years of this tyrant's reign were distinguished for his moderation and clemency. Being once desired to sign the execution of a criminal, he did it with great reluctance; wishing, *he had never learned a letter.* *Quam vellem, inquit, rescire literas!* He declared he would make the administration of Augustus the model of his own; and embraced every opportunity of shewing his liberality, clemency, and courteousness. Vid. Sueton. lib. 6. cap. 10. p. 581. Variorum.

adultery, of murder, of theft, of defamation, of envy, and every other injunction besides these, are *all* virtually comprized in this *one* single precept, Thou shalt love thy neighbour as thyself.

10 Benevolence never deviseth any wickedness against its neighbour: benevolence therefore is a ^{*} complete epitomé of the law.

11 Moreover do you live mindful of the transiency of life: because it is time we should wake out of our inert and sluggish repose—for our celestial happiness is now nearer in prospect than when we first embraced the gospel.

12 The 7 night of mortality is far advanced: the radiant morning of the resurrection is at hand: let us immediately therefore throw off the habits of darkness, and invest ourselves with the impenetrable armour of light.

13 As we are enlightened with the effulgent beams of perfect day, let us walk with the greatest propriety and decorum—not polluting and debasing ourselves in riot and revels, in sensuality and de-

bauchery, in quarrels and discords:

14 but put on that robe of conspicuous virtue with which our Lord Jesus Christ was adorned—and make it not your study to indulge and gratify the irregular cravings of your sensual appetites.

CHAP. XIV.

1 **T**HE weak and injudicious Christian do you embrace in the arms of your benevolence, and do not enter into any uncharitable dispute and petulant controversy with such an one.

2 One Christian believes he enjoys full liberty to eat all kinds of food indiscriminately—another, weak and scrupulous, lives upon a vegetable diet.

3 But let not him, who eats every species of food promiscuously, look upon his Christian brother with contempt who conscientiously abstains—nor, on the contrary, let not the Christian who scruples some kind of food, uncharitably censure and condemn

^{*} *Ἀνακεφαλαιούται* is summarily comprehended: it is the sum and substance of the law: the *whole* body of the law in miniature.

[†] *Ἀλλ' ἕκαστος κατὰ τὴν συνείδησίν αὐτοῦ, ὡς κυρίου ὁ θεός.*

Ἀρετὰ δὲ ὡς ἡ προέβλεψα· παρέχεται δὲ πλεονεξία.

Iliad, B. 251, 252.

demn the conduct of another who doth not scruple it—for he is equally an object of the divine approbation.

4 Who art thou who thus presumest to pass a decisive sentence upon another's servant?—It is his own master alone who hath the sole right to accept or reject him: but he will be accepted, for he hath done nothing to preclude himself from the divine acceptance.

5 One Christian esteems one day more sacred and solemn than another—another Christian thinks² every day alike—let each of these act according to the clear conviction and full persuasion of his own mind.

6 He who persuades himself of the superior sanctity of some particular days, devotes these days peculiarly to God—another, who believes no day more sacred than another, consequently doth not consecrate particular days to God. He who eats all kinds of food indiscriminately, eats them as convinced of his liberty under Christianity, and blesteth God for it—He, who abstains from some species of food from scruples of con-

science, doth not eat with the same religious convictions, and the same kind of gratitude as the other.

7 For none of us liveth as² unconnected individuals, and none of us dieth as unconnected beings:

8 For while we live, we live connected with God: when we die, we die connected with him—whether we therefore enjoy life or resign it, we are the property of God.

9 For Christ, for this very purpose, both submitted to death, and rose from the tomb, and possesseth immortality, that he might be the universal governor both of the *dead* and of the *living*.

10 Why dost thou therefore uncharitably condemn thy Christian brother? Why dost thou affect to treat him with contempt?—Remember, we shall all of us without exception be ranged before the tribunal of Christ.

11 For the Almighty declareth in scripture, “To me every rational creature shall be in absolute subjection, and every tongue shall applaud my divine attributes.”

12 Every individual there-
D 2 fore

² Ἡμετέροις ἐκείνων Ἡμεῖς τὰς μὲν ἀγάδας ποιοῦμεν, τὰς δὲ φαύλας, ὡς ἀγνοοῦντι οὖν ἡμῶν ἀπάσης μὴν εὐσυν. *Plutarch. Camillus* p. 250. Ed. Gr. Stephani. 8vo.

² That is, unconnected with God.

fore of us will give a minute account of his conduct to the supreme Judge!

13 Consequently then let us for the future pass no hard censures one upon another—rather do you deliberately form this resolution, that you will throw no obstacles or unhappy impediments in the path of your Christian brother.

14 I have the most clear and undoubted persuasion, as a Christian, that there is no kind of food, abstractedly, unlawful—but if any really deem it unlawful, to him it becomes unlawful.

15 If the mind of thy Christian brother is hurt by thy unlimited use of all kinds of food; for thee affectedly to persist is a flagrant violation of that love thou owest him—Don't by thy promiscuous use of food everlastingly destroy the soul of thy Christian brother, for whom Christ died.

16 Do not therefore, by any indiscretion, suffer your Christian liberty to be calumniated and reproached.

17 For the excellency of Christianity doth not consist in an unbounded liberty of using every species of meat and drink indiscriminately; but it consists in virtue, in unanimity, in a sacred joy

arising from the consciousness of our being blessed with the endowments of the holy Spirit.

18 He, who with a mind adorned with these, devotes himself to the service of Christ, secures the approbation both of God and man.

19 Let us therefore make it our constant study and pursuit to promote harmony and peace, and mutually to consult one another's improvement.

20 Do not, for such a frivolous trifle, as the lawfulness or unlawfulness of food, demolish the fabric which God hath erected—All things without distinction are pure: yet it is criminal for a person to use this unlimited liberty, when he knows it will wound and disgust scrupulous consciences.

21 It is proper for thee neither to eat flesh, nor to drink wine, nor to do any thing of this kind, about which thy Christian brother hath scruples, by which his mind is hurt, and by which he may be disgusted against Christianity.

22 You believe you enjoy *full* liberty in this article—enjoy the mental satisfaction of your belief in the conscious presence of God—Happy is he who doth not condemn himself by acting inconsistently

inconsistently with what his mind approves.

23 But the person, who hath religious scruples concerning its lawfulness, if he eat, he condemns himself, because he acts contrary to the convictions of his mind—for whatever is done in opposition to a person's own mind, is sinful.

CHAP. XV. I We, who fully understand the principles of Christian liberty, ought to bear with the scruples of our weak brethren, and not consult what is merely agreeable to ourselves.

2 But let each of us render ourselves agreeable to our neighbour, by generously endeavouring to promote his best interests and improvement.

3 For Christ did not make it his study solely to please and gratify himself, but, to express myself in the words of scripture, "I sustained the calumny and abuse of those who reviled and reproached me."

4 For the precepts and examples of sacred scripture were recorded for our admonition and improvement; that we, through the patience it inculcates, and that consolation it inspires, may be animated with the transporting hope of immortality.

5 And may God, the author of patience and fortitude, and the parent of consolation, grant that you may mutually cultivate unanimity and concord among yourselves according to the principles of your Christian profession:

6 in order that with universal harmony of affection, and one accordant voice, you may all unite in celebrating the God and Father of our Lord Jesus Christ.

7 Do you therefore entertain the most generous and impartial regards for each other, in like manner as Christ hath expressed the greatest affection for us by admitting us into the glorious privileges of a divine dispensation.

8 Let me remind you that the public ministry of Jesus Christ was confined to the Jews—in order that the veracity of God might be confirmed, and the promises made to their ancestors might be ratified:

9 and that the *Heathens* ought for ever to celebrate and adore the goodness of God for deigning to commiserate them—as the scripture saith, "For this I will pour out my fervent gratitude to thee among the *Heathens*, and magnify thy perfections in the sublimest lays."

10 And in another place, "O ye *Heathens*! conjoin with his favoured *people* in transports of sacred raptures."

11 And again: "Join in one solemn hymn of praise to God, all ye *Heathens*; celebrate his goodness, O ye *nations*."

12 Isaiah also expressly declares: "The root of Jesse shall not be extinct: from it there shall spring an illustrious governor to rule the *Heathens*, and in him shall the *Heathens* repose their confidence."

13 May the supreme God, the primary source of hope, fill you with every joy and felicity in your Christian profession, and continue to inspire you with the most animating and enlivening hope of immortality^b by means of those endowments of the holy Spirit which have been conferred upon you.

14 But, my brethren, I myself am fully persuaded of you all, that you are actuated by the principles of benignity and love, that you are amply furnished with all useful knowledge, and are abundantly qualified to impart admonition and instruction to others^c.

§—15 In the preceding part of this epistle to you, my Christian brethren, I have

presumed to take a more than ordinary freedom with you especially, and have reminded you of your duty by virtue of that apostolic office, with which God hath graciously vested me.

16 In order that I might *officiate* as the minister of Jesus Christ to the *Heathens*, discharging the function of a *priest* with regard to the gospel of God, in order that the *Heathens* might become an *oblation* grateful to the Divinity, being *consecrated* to him by the effusion of the Holy Spirit upon them.

17 I glory therefore as a Christian in the success which God hath been pleased to give to the gospel in order to produce the conversion of the *Heathens*:

18 For I will not arrogantly presume to mention any thing, except what Christ alone hath effected by means of my discourses and labours:

19 having enabled me to display the most powerful and astonishing miracles and prodigies, and having communicated to me the miraculous gifts of the Holy Spirit—so that in all the intermediate countries that lies between Jerusalem and Illyricum, I have been abundantly enabled

^b These were the earnest and pledge of immortality.

^c *Αλλοις* is the true reading.

bled to plant the Christian religion.

20. And I make it my ambition to propagate the gospel, not in those regions where Christianity had already been preached; not chusing to raise a superstructure on a foundation which another had laid :

21 but to express myself in the language of scripture, " To those he will illustriously exhibit himself, who never heard any report of him : and those, to whom his fame never penetrated, shall understand the truth:"

22 This then is the ^d sole reason which has prevented me so long from visiting you.

23 But there is now not one single place in these regions, but where Christianity hath been promulgated—and as I have, for many years past, cherished a very ardent desire to visit you in Rome,

24 I hope, when I travel into Spain, to see you, and be escorted by you part of my journey thither, when I have made a sufficient stay among you.

25 But at present I am going to Jerusalem to carry a charitable contribution to the necessitous Christians in that city.

26 For Macedonia and Achaia have been generously pleased to make a public collection for the Christians in Jerusalem who are in indigent circumstances.

27 They have been generously pleased, I say, to make this charitable contribution—for indeed they are under infinite obligations to them. For if the *Heathens* have participated with them in their *spiritual* privileges, they ought freely to dispense to them a share of their *temporal* blessings.

28 After I have discharged this office, and deposited this charity in proper hands, I will pass through Rome in my way to Spain.

29 I am conscious that my arrival among you will be accompanied with a most illustrious and miraculous display of the truth and excellence of the gospel of Christ.

30 My Christian brethren, I conjure and entreat you by our Lord Jesus Christ, and by that affection and love we owe to each other, as being endowed with the same spiritual gifts, that you would, along with mine, address your earnest and fervent prayers to God for me :

31 that I may be rescued from

D 4

^d Their having admitted the gospel at Rome, and be preaching it to those who had never heard it before.

from the power of those in Judæa, who obstinately reject and oppose the gospel: and that the charitable collection, which I am carrying to the Christians in Jerusalem, may be a blessing to them:

32 that having acquitted myself of this office, I may, by the divine permission, visit you, and mutually enjoy the most sacred and refreshing consolation with you.

33 May God the donor of all happiness be with you all! Amen.

CHAP. XVI.

1 **P**ERMIT me to recommend to you Phœbé our Christian sister, who is the * diaconess of the society of Christians in Cenchrea.

2 I beg you would give her a reception worthy the professors of Christianity, and assist her in whatever affairs she may solicit your aid—for she has been a most benevolent patroness to numbers in general, and to myself in particular.

3 Give my most affectionate remembrance to Prisca and Aquila my fellow-labourers in the cause of Christianity:

4 who cheerfully exposed

themselves to the most imminent danger to preserve my life—to whom not only myself, but all the Gentile churches, are under the strongest obligations of gratitude.

5 Present also my affectionate salutations to the church which assembles in their house—Present likewise my sincerest respects to Epenetus, the distinguished object of my affection, who was the first Christian convert in Achaia.

6 Salute Mary also, who was extremely active in showing me many friendly offices.

7 Give also my kindest remembrance to Andronicus and Junia my countrymen and fellow-prisoners for the Christian cause—for whom the other apostles, who embraced Christianity before I did, entertain a distinguished regard.

8 Present my affectionate salutations to Amplias, who is dear to me as a Christian.

9 Also to Urban my fellow-labourer in the common cause of the gospel—to Stachys, for whom I have the sincerest esteem.

10 To Apelles, who hath distinguished himself as a professor of Christianity—to the family of Aristobulus.

11 To Herodion my countryman

* A manager of the church's stock.

tryman—to the family of Narcissus, who have embraced the gospel.

12 To Tryphæna and Tryphosa, who have been active in the Christian cause—to Persis, whom I most highly esteem, who hath signalized herself for her eminent diligence to promote the interests of the gospel.

13 To Rufus a truly exemplary professor—to his worthy mother, who by her tender affectionate treatment hath been also a mother to me.

14 To Asyncritus, Phlegon, Hermas, Patrobas, Hermes, to the Christians who are respectively connected with them.

15 To Philologus, Julia, Nereus, to his sister, to Olympas, and to all their Christian friends and domestics.

16 We beg our most affectionate remembrance to every one of your society—The Christian congregation send their salutations.

§—17 I ENTREAT you, my Christian brethren, carefully to remark such, who foment discord and dissensions, and raise prejudices in others against Christianity—acting contrary to the doctrine in

which you have been instructed—Do you avoid all connection and intercourse with persons of this character.

18 For such persons as these are under no subjection to our Lord Jesus Christ, but are the abandoned slaves of their sensual appetites and lusts, and by plausible discourse and showy eloquence they draw the unsuspecting into fatal delusions.

19 The fame of your reception of Christianity hath been universally diffused in the world—and I cordially rejoice in your adherence to your principles—I sincerely wish you to be endowed with wisdom accurately to discern what is good, and to be entirely uninfected with the contagion of what is evil.

20 God the supreme donor of happiness will very speedily crush the [†] adversary under your feet—May the favour of our Lord Jesus Christ ever attend you! Amen.

§—21 TIMOTHY my assistant in the ministry, Lucius, Jason, and Sosipater my countrymen, desire their remembrance.

22 I Tertius, the amanuensis who wrote this epistle, assure

[†] The persecuting Jews. He refers to the impending destruction of Jerusalem—after which the Jews were not in a condition to persecute the Christians.

assure you of my Christian love and affection for you.

23 Gaius my host, in whose house all Christians find an hospitable reception, presents his affectionate love. With him join Erastus the treasurer of the city, and Quartus a Christian brother.

24 May the favour of our Lord Jesus Christ ever accompany you all ! Amen.

§—25 To that Being, who is able to confirm and establish you in your principles, according to that dispensation which I am commissioned to propagate and publish in the world, according to that di-

vine revelation, with which all *former* ages were totally unacquainted,

26 but which in the *present* age, by the direction of the eternal God in accomplishment of the predictions of the antient prophets, hath been most gloriously displayed, and promulgated among all the *Heathen* countries, to influence them to the reception and obedience of its heavenly doctrines :

27 To the one sole, supremely wise, God, be glory, through Jesus Christ, ascribed through all the revolving ages of eternity ! Amen.

PAUL'S First Epistle to the CORINTHIANS.

CHAP. I.

1 **P**AUL by divine appointment constituted an apostle of Jesus Christ, and Sosthenes my Christian brother,

2 to the church of God in Corinth, who have been distinguished with the privileges of the gospel, and are denominated its professors—we affectionately wish to you and to all every where who embrace the religion of Jesus Christ, their and our common Lord,

3 every blessing and felicity from God our supreme parent, and from our Lord Jesus Christ.

4 Reflections on the benignity that God hath expressed for you in favouring you with the Christian revelation, perpetually fill me with the warmest acknowledgments to the Deity on your account.

5 For since your reception of Christianity you have been liberally endowed with every miraculous gift and spiritual power :

6 as indeed at first by these

astonishing operations the truth of the Christian religion was confirmed and ratified among you.

7 Such a variety of supernatural gifts hath been conferred upon you, that you are not deficient in any one spiritual endowment — being the expectants of the future glorious advent of our Lord Jesus Christ,

8 who will to the end of this mortal life establish you in the belief and obedience of his gospel, and at his glorious appearance acknowledge you for his virtuous and irreproachable followers.

9 For the accomplishment of this, that Being, by whose distinguished goodness you have been invited to a participation of Christian privileges, may be confided in.

§—10 PERMIT me, my dear Christian brethren, solemnly to adjure you by the name of our Lord Jesus Christ, that you would all study to promote mutual harmony and concord, that you would quell those unhappy dissensions that now subsist among

among you, and, for the future, that you would be united to each other in the bonds of inviolable affection and unanimity.

11 For I have been informed, my fellow Christians, by some of Chloe's family, that there are discords among you.

12 I am told, for example, that in your society one declares for Paul, another for Apollos, a third for Cephas, a fourth for Christ.

13 Is Christ divided? — Was it Paul, who was crucified for you—Was it into the profession of Paul's religion that you were baptized?

14 I thank God I baptized none of you, except Crispus and Gaius.

15 So that no one can say, that I initiated him into any religion of my own.

16 I find indeed that I baptized too the family of Stephanas, but I cannot recollect any one person besides.

§—17. For it was not to baptize, but to propagate the doctrines of Christianity, that Jesus deputed me among mankind—to propagate Christianity, not by the dint of superior eloquence and philosophy—a method, by which

the religion of a crucified person would be totally annihilated :

18 for to preach a *crucified* leader appears to the unconverted *Heathens* the height of infatuation and frenzy—but to *us*, the professors of the gospel, it evinces itself to be an illustrious display of the uncontrollable power of the Almighty.

19 Applicable to this are the following words of the prophet Isaiah : “ I will annul the wisdom of the philosopher : I will supersede the sagacity of the learned sage.”

20 Where is the philosopher? Where is the professor famed for superior erudition? Where is the speculative enquirer into nature? — Hath not God in this most signal instance shown human wit and wisdom to be egregious error and folly?

21 For when, in the wise scheme of the divine dispensations, the world, through an affectation of wisdom, had lost all consistent notions of the Deity ; God was ^h highly pleased to interpose, and in this supposed absurd method to save those who are disposed to embrace it.

22 For at a time, when the

* They must therefore have been baptised by Paul's companions, for many of them were baptised : See Acts xviii. 8.

† Eudoximus had a complacency in it. See the same word Matt. iii. 17.

the *Jews* are demanding grand striking miraculous prodigies; and the *Greeks* are occupied in philosophical researches:

23 we are preaching a system of religion, whose founder suffered on a cross—which the *Jews* accordingly regard with the last aversion; and the *Greeks* treat as the most absurd folly.

24 But to every convert, both from among the *Jews* and the *Greeks*, Christianity evinces itself to be the power of God and the wisdom of God.

25 For this divine scheme, which is accounted such *folly*, infinitely transcends all the *wisdom* of mortals: and this divine contrivance, which is treated as such *weakness*, is *stronger* than all the opposition of the world.

26 You see then, my Christian brethren, the nature of that religion you have embraced: that not many of the modern philosophers, not many possessed of power and influence, not many illustrious and dignified personages, are concerned in planning and propagating it among mankind:

27 But God hath made

choice of the untutored and illiterate to shame the philosopher and the sage: God hath made choice of the weakest instruments to abash grandeur and greatness:

28 and the inglorious, the despicable, the obscure of this world hath God made choice of to overturn the present powerful establishments.

29 And this divine scheme he hath *thus* planned and executed, in order that no mortal might boast of it as the effect of his superior wisdom and erudition.

30 And it is solely owing to his benevolence that you are favoured with the privileges of the ¹ Christian religion—which hath approved itself to us to be the effect of the divine wisdom and benignity, and a scheme calculated to promote our advancement in holiness, and our complete redemption.

31 So that as the prophet says, “Let him, who gloryeth, glory solely in the divine goodness.”

CHAP. II.

1 **W**HEN I first published the doctrine of divine revelation among you,

¹ *Jesus Christ* is very often used for *his religion*, as *Plato* is frequently used for the doctrines of *Plato*. In *Christ Jesus* neither circumcision availeth any thing: that is, under the Christian religion. Galat. vii. 15.

you, I studied not to embellish it by elegance of diction, or the display of superior wisdom.

2 For it was my fixed resolution to disclaim all knowledge among you, except the knowledge of Jesus Christ, and of his crucifixion.

3 I appeared among you in tremor and diffidence, in a plain artless undisguised manner,

4 and my public discourses did not recommend themselves by any elaborate persuasive arts of human science and erudition, but were confirmed and demonstrated to you by spiritual gifts and miraculous operations.

5 So that your conviction of the truth of Christianity was not gained by a display of human wisdom, but of divine power.

6 Those, however, who have attained a clear knowledge of Christianity, know that the doctrines we publish are the only true philosophy—not indeed that philosophy, which is in vogue in the present age, or that philosophy which is countenanced by its great and dignified rulers and governors—whose power and authority will soon be annulled:

7 but we publish that scheme of divine philosophy,

which hath, till the present period, been totally unknown in the world; but with which God intended to bless us long before the order of his dispensations commenced:

8 a divine scheme, which none of the governors of the present age were acquainted with—had they been acquainted with it, they never would have crucified its sacred teacher.

9 But as the prophet says, “Eye hath not seen, ear hath not heard, nor have the thoughts of men ever formed a conception of those blessings, which God hath prepared for his virtuous votaries.”

10 But to us hath God been pleased to reveal by his Spirit these glorious discoveries—For the Spirit explores all things, and dives into the profound depths of the divine counsels.

11 For as it is the mind alone of one man that judges of the temper and disposition of another—so it is the Spirit of God that is acquainted with the measures and designs of the Supreme.

12 But we have not received that spirit which dictates to us merely human wisdom: but we have received that divine Spirit which gives us a clear knowledge

of those distinguished blessings which the divine benignity hath freely conferred upon us.

13 Which blessings we proclaim to the world, not with those studied arts of eloquence and polished diction, which human wisdom hath invented: but in the manner which the holy Spirit dictates—adapting virtuous spiritual instruction to the spiritual and virtuous;

14 for a sensual man is morally incapable of admitting spiritual instruction—to such an one it appears the height of absurd folly—he is totally incapacitated for such knowledge—the virtuous alone are here qualified to be the proper judges.

15 But the rational virtuous mind discerns the wisdom of the whole glorious scheme—but no mortal can explore the counsels of its supreme author himself:

16 for who is acquainted with the designs of the Almighty? Who will arrogantly assume to instruct him in his procedures?—But in the purposes and intentions of Jesus we are clearly instructed.

CHAP. III.

1 **I**Ndeed, my Christian brethren, I could not for-

merly address myself to you as men governed by reason, but rather as governed by your passions, and as properly babes in Christianity.

2 The nutriment I administered to you was milk, and not meat—a regimen the latter, which your moral constitutions were *then* not able to bear; nor are *now* able to support.

3 For still, still you are swayed by your animal passions—for when such animosities, such discords, such factious dissensions rage among you, are you not, think you, governed by your passions, and act as men under the controul of their irregular affections?

4 For when one of you is declaring for Paul, a second clamouring for Apollos, are you not under the guidance of carnal principles?

5 But who is Paul, and who is Apollos, but merely instruments, by which the doctrines of Christianity were communicated to you, and whose ministrations among you God was pleased to succeed?

6 I cast the seed into the soil: Apollos watered it: but it was God who informed it with the principles of vegetation.

7 So that neither the person

son who sowed the seed, nor the person who watered it, merit any regard, but that Being who gave it its growth.

8 He who sowed, and he who watered, are upon the same level : and each of us shall only be rewarded according to our respective labours.

9 For we only co-operate under God—it is ^k God who blessed the culture—it is God who reared the fabric.

10 According to the abilities with which God hath endowed me, I, like a skillful architect, laid the foundation, but another is raising the superstructure — But let every man be cautious what superstructure he raises.

11 For no one can lay a foundation of Christianity different from what I have already laid, which is, Jesus the Messiah.

12 But then if any person pile upon this firm basis gold, silver, costly jewels—or wood, hay, stubble :

13 the superstructure, that every person hath thus raised, shall be brought to an infallible test—for that awful day, which shall be displayed in fire, will discover the true nature of the materials—fire will be the criterion of the

real quality of every person's respective work.

14 If any person's additional labours abide this severe test, he shall be rewarded :

15 but if any one's appendages dissolve and sink in the flames, his showy structure will perish : but he himself shall be rescued from its fate, but with that difficulty, with which a person makes his escape through incircling flames.

16 Do you not know that you are the temple of God, and that the Spirit of God ¹ resideth in you ?

17 If any person pollute the temple of God, God will devote him to destruction—for the temple of God is an holy and sacred mansion—which temple you figuratively are.

18 Let no one fondly impose upon himself — if any person among you makes arrogant pretensions to superior human wisdom, let him disclaim all this knowledge in order to become truly wise.

19 For the wisdom so celebrated in the present age is folly in the divine estimation—for as the prophet expresses—“ He embarrasses and confounds the wise amidst all their subtil refinements.

20 And

^k Θεὸς γεωργῶν, God's cultivated field.

¹ Referring to those marvellous gifts with which they were endowed.

20 And in another place,
“ The great God is perfectly acquainted with the speculations of the wise; and knows them to be vain and visionary.”

21 Let no one; therefore, boast of the splendid attainments of any mortal—for all things are but subservient to your best interests :

22 Whether Paul; whether Apollos; whether Cephas; whether the world; whether life, whether death, whether the present, whether the future—all *these* things are but subservient to your best interests.

23 But you are the servants of Christ, and Christ is the servant of the Deity.

CHAP. IV. I. Let every person regard us only as the servants of Christ, and as merely stewards under God to dispense those truths which he hath now revealed to mankind.

2 Now the principal qualification that is required in a steward, is, that he approve himself faithful to his master.

3 But with regard to my own character, it would not give me the least concern to have it determined by you, or by any human verdict—

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neither do I decide it myself.

4 For though I am not conscious to myself of any sinister views; yet this will not exculpate me in the estimation of others—the Being, to whose decision I submit myself, is God.

5 Do not you, therefore, pronounce rashly on any one's character before the second advent of our exalted Lord—who will bring into light things that have been wrapped in the shades of darkness, and will take off the vail from all hearts—Then shall every virtuous person receive the applause of God.

6 I have, my Christian brethren, transferred this to myself and to Apollos merely for your sakes, to instruct you not to rate your ministers above the ^m standard I have fixed in the description of their office; and to prevent your being inflated with arrogance and vain glory on account of your respective leaders.

7 For who is it first bestowed upon you these distinguishing blessings? What spiritual gifts do you possess which you received not? And if you *received* them, why do you glory just as if you had acquired

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acquired

^m Namely, as only *planetary waterers, stewards* under God.

acquired them solely by the dint of your own abilities, and not received them as the donation of another?

8 You are now, however, abundantly satisfied with your present situation—you live in ease and affluence—you reign, like princes, in our absence—and I wish indeed you did reign, that we too might share the felicity of your happy kingdom:

9 for I think that God hath brought out us his apostles last upon the stage, as devoted to death—for we are become a most miserable spectacle to the world, to angels and to men.

10 *We* are accounted *fools* for our attachment to the Christian cause: *you* are professors endowed with distinguished *wisdom*—*We* are labouring under *infirmities*: *you* are exulting in *health* and *strength*—*you* live in renown: *we* in disgrace.

11 From the first commencement of our ministry to the present moment we pine with hunger, are pressed with thirst, our naked bodies exposed to the cold, mangled with bruises, and tossed from place to place in uncertain wandering.

12 During these scenes we submit to the toil of menial drudgery—supporting our-

selves with the labour of our own hands—reviled, we bless: tortured, we sustain.

13 Loaded with the most opprobrious calumnies, we conjure and entreat—to the present moment we are regarded as the filth of the world, the refuse of all society.

14 I write not this to cover you with confusion, but to give you a lesson of salutary instruction, as my beloved children.

15 For tho' you may have ten thousand different preceptors in Christianity, yet you have not many *fathers*—for as the converts of Christianity you are solely my genuine *offspring*.

16 I entreat you, therefore, to propose my example as a pattern for your imitation.

17 To engage you to this, I have dispatched to you Timothy, my amiable convert, and who hath approved his fidelity to the Christian cause.

He will give you a minute account of my conduct, as a Christian, and what instructions I every where inculcate on every society of Christians.

18 Some of you have been puffed up with an imagination, that I would not re-visit you.

19 But I propose, by the divine permission, very shortly

ly to come among you—then I shall know what miraculous powers these arrogant boasters exert: for I shall not regard their eloquent elaborate discourses:

20 for the Christian kingdom is not enlarged and established by studied rhetorical discourses, but by miraculous operations.

§—21. How are you desirous I should act? Would you have me come amongst you with the apostolic rod of severe discipline, or, with the mild amiable spirit of lenity and love?

CHAP. V. 1. For I am informed that there is an heinous crime perpetrated among you—a crime, of a most atrocious nature, for which even the *Heathens* themselves want a name—one of your society lives in an incestuous commerce with his father's wife.

2 And you have been inflated with such pride and spirit of party, that, instead of being filled with general grief and horror at such a crime, and instantly expelling him, you have suffered the guilty person to continue a member of your society.

3 I, though absent in per-

son, yet present in mind, have already determined,

4 that you should in the most solemn manner convene the whole Christian assembly, over whom my *mind*, as my proxy, shall preside, and in the name of our Lord Jesus Christ, and armed with his authority,

5 that you should excommunicate the person, who hath committed this flagitious crime, from the church, and expel him from among you into the *Heathen* world again—that God may inflict some punishment upon his *body*, that may issue in the salvation of his *soul* in the day of Christ.

6 Your exultation in your leader is far from being laudable—Don't you know that a little leaven soon diffuseth its influence thro' the whole mass?

7 Exterminate, therefore, the old leaven from among you, that you may become a pure unfermented mass—For Christ, our paschal lamb, was immolated for us.

8 Let us, therefore, celebrate the solemn festival, not with old leaven, not with the pernicious mixture of vice and immorality, but with the

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salutary

salutary unadulterated food of sincerity and truth.

9 I *formerly* wrote to you to break all friendly connections with debauchees :

10 yet this command doth not extend to the entire dissolution of *all* social intercourse, either with the debauchee, with the avaricious, with the rapacious, or with the idolater of the present age—for if it did, you must quit all connections with the world.

11 But *now* I write to you, That if a *Christian* brother be guilty of debauchery, of avarice, of idolatry, of detraction, of drunkenness, of rapacity : that you ought to break all the most intimate ties of friendship with such an immoral person, and even expel him from your tables.

12 It is not for me to judge those who are *out* of the church—but why don't you pass sentence on those who are the *members* of it ?

13 To judge those who are *out* of the church belongs solely to God—but do you, as it is your duty, expel that wicked incestuous person from your society.

CHAP. VI.

1 CAN any of you, who hath a difference with

another, brook the indignity of having recourse to *Heathens*, to have it decided by them, and not by your fellow Christians ?

2 Don't you know that the Christians shall judge the world ?—and if the final condition of the world is to be fixed by their sentence, do you judge yourselves unworthy to determine the most trivial controversies ?

3 Do you not know that we Christians shall judge angels ? — how much more ought we not to decide in the petty interests of this vain life.

4 When you have any disputes about your secular concerns, do you submit them to the decision of magistrates, who are, as being Heathens, disagreeable to the society ?

5 You have really just cause for being ashamed — What ! is there never an intelligent person among you all, possessed of sufficient abilities to decide the differences that arise among his Christian brethren, and in whose unexceptionable arbitration you can acquiesce ?

6 But one *Christian* quarrels with another, and instantly repairs to *Heathens* to adjudge his cause !

7 Not to mention, that it shows your present attainments

ments in Christianity in no very amiable light, that you have such controversies one with another — Why don't you rather submit to injurious usage? Why don't you rather suffer yourselves to lose part of your property?

8 But now one professor hesitates not to injure and defraud even his Christian brother.

9 But don't you consider that persons guilty of injustice shall be for ever excluded from the kingdom of God? — Deceive not yourselves — neither the debauchee, nor the idolater, nor the adulterer, nor the libidinous, nor the sodomite,

10 nor the thief, nor the miser, nor the drunkard, nor the slanderer, nor the rapacious, shall ever be admitted into the kingdom of God.

11 Of this character were some of you *formerly* — but *now* you have received an ablution, a remission, a gratuitous acquittal from all your past crimes by your reception of the Christian religion, which was confirmed by the miraculous operations of the Spirit of our God.

§—12. I HAVE a liberty to use all things — but it is improper I should use this liberty in its utmost extent. I have a liberty to use all

things, but I will not suffer myself to be enslaved by any thing.

13 Food was formed for the belly, the belly for food: but God will abolish both the one and the other — The body was not designed for sensual indulgences, but for Jesus: as Jesus was for a mortal body:

14 and as the Deity raised Jesus from the grave; so by the exertion of his almighty power he will reanimate your dust.

15 Don't you know that your bodies are the members of Christ? — Wilt thou then debase the members of Christ, to the vilest gratifications of sense? — forbid it decency!

16 Don't you know that he, who is united with a prostitute, becomes one *body* with her? — “These two, said God, shall be one body.”

17 But he, who is united to Christ, forms one sole individual *mind* with him.

18 Fly debauchery with the utmost detestation — Every other vice, into which the passions of men transport them, doth not affect the body — but the debauchee vilifies and degrades his own body.

19 Do not you consider that your body is the temple, where the holy Spirit, you receive from God, resideth —

and that you are not at your own unlimited disposal?

20 For a price hath been paid to purchase you—do you therefore, glorify God with your bodies and with your minds, which are both his property.

CHAP. VII.

1 **A**S to those things, about which you consulted me in your letter—I answer—It is best for a man to abstain from the sex.

2 But to prevent all criminal sensual gratifications, let persons of both sexes form the nuptial union.

3 Let the married man render to his consort all due conjugal endearments—and likewise the married woman to her husband.

4 For the married woman hath not absolute dominion over her person, but the husband—in like manner the husband hath not absolute dominion over his own person, but his spouse.

5 Do not obstinately refuse

each other the conjugal embrace; except by mutual consent for a time, in order that you may wholly devote yourselves to fasting and prayer—But, these pious offices discharged, do you return to the connubial duties, lest your want of continency should seduce you into any criminal indulgencies.

6 But what I speak is only *advice*, not a *command*.

7 I could wish all men were as myself—but God hath given different persons different constitutions.

8 But to the unmarried and to widows I declare it as my sentiment, That it is best for them to continue unconnected as I am.

9 But if continence be to them an impracticable virtue, let them unite in nuptial bonds—for these bonds are preferable to the flames of lust.

10 But to those who are married, it is not *my* injunction, but our Lord's express command, "That the wife should not relinquish her husband.

11 But

ο Συμψυχοῦν. In eodem coenae sensu hoc verbum occurrit Plutarch. *Cato jun.* Εὐμενὶς δὲ Ἀττικῶν Σκαραύου θυγάτηρ, καὶ ταύτῃ πρῶτον συνεῖχε. Edit. Gr. *Stephan.* p. 1399. Αἰγυπταὶ δ' ἑμμερ καὶ ἀμφοτέρως ἀγαγεῖσθαι μὴ, καὶ μὴδ' αὖ γυνεὶς πατερὶ ἀνδραποῦ ἑαυτέρῃ πρῶτον συνεῖχε. *Plutarch. Dion.* p. 1755. Γυναῖκα συνεῖχεσθαι ἀνδρὶ. *Dion. Halicar.* vol. 1. p. 92. *Hudfon.* Ταὶ γυναῖκες τῶν ἀνδραποῦν συνεῖχεσθαι. *Strabo* p. 279. *Paris.* 1620. Ο δὲ πατὴρ δὲ συνεῖχεσθαι πρῶτον γυναικαί. *Arrian. Epict.* p. 77. *Upton.*

11 But should she relinquish him, let her either continue unmarried, or be reconciled to her husband."—And it is also our Lord's command, "That the husband should not repudiate his wife."

12 But with regard to what I am going *farther* to add, they are only *my* sentiments, *not* our *Lord's* injunctions—If any *Christian* have a wife, who is an *infidel*, and she agree to live with him, let him not eject her.

13 And if any *Christian* woman have an husband, who is an *infidel*, and he consent to live with her, let her not abandon him.

14 For the disbelieving husband is christianized in his wife, and the disbelieving wife in her husband—otherwise, your offspring would be born in the corrupt state of Heathenism, but now they are born in the sacred privileges of Christianity.

15 But if the disbelieving party will dissolve the ties of marriage, let them dissolve them—a Christian, of either sex, is not enslaved in such emergencies as these—Remember, God hath by the gospel called us to harmony and concord,

16. for how dost thou know, O woman! but thou mayest convince and save thy husband? Or how dost thou know, O husband! but thou mayest convince and save thy wife?

17 Just according as every person is particularly situated by the Almighty, just according to the civil condition every person is in when he embraces Christianity; in these let him continue—This is the doctrine I inculcate in every Christian church.

18 Doth any circumcised person embrace Christianity?—let him not become *uncircumcised*: Is any uncircumcised person convinced of its truth?—let him not submit to circumcision.

19 Circumcision is nothing: uncircumcision is nothing—the grand fundamental article is, an observance of the divine precepts.

20 Let every Christian continue in that civil station he filled before his conversion.

21 For example, were you a slave at the time you embraced the Christian religion?—let this create no anxiety—but, however, if you can gain your freedom, try to obtain it, as more eligible than slavery.

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22 He,

22 He, that is found a slave at his conversion, commences the Lord's free man—in like manner, he, who is then free, commences the servant of Christ.

23 Your liberty hath been purchased at an immense price—become not the slaves of men.

24 My brethren, I solemnly enjoin every person to continue in the same civil relation, in which he was found when he assumed the Christian profession.

25 As to those who are in a state of celibacy I have no express injunction of our Lord to produce: but I shall declare my sentiments as one, whose fidelity our Saviour hath been graciously pleased to approve.

26 I think then that on account of the troubles, to which our profession exposes us, it is best to remain unmarried.

27 But art thou already married?—seek not to dissolve the union—Art thou

free from this connection?—seek not to engage in it.

28 But if you marry, you have done nothing criminal—if a virgin marry, she hath done nothing criminal—Such, in the present state of things, will conflict with sorrows and sufferings—But I will not spread a gloomy prospect before you.

29 I will only say this, my Christian brethren, that human life is transient and momentary, and that the time will soon arrive, when those, who have been happy in the conjugal union, will be as those who have not enjoyed this felicity:

30 Those, who are dissolved in tears, as those who had never known sorrow—those, who are exulting in joy, as those who were ever strangers to cheerfulness—those, who purchase estates, as those who never possessed them:

31 And those, who traverse a circle of this world's happiness, as those who had never

* Ο καιρὸς σπουδαῖον. The word σπουδαῖον is very emphatical, and beautifully expressive of the very narrow and contracted limits of human life. Ταῦτα παρεσκευασμένοι αὐτοὶ ἐπὶ σπουδαῖον. Their preparations for the war were as yet very inconsiderable. Dion. Halicar. p. 345. Hudson. Τοὺς οὖτοι ἐπὶ σπουδαῖον. Diod. Siculus. vol. 1. p. 265. Edit. Wesseling. Ἡ δὲ δούλοισι καὶ σπουδαῖον τὸν οὐρανόν. Plutarch. Lysand. p. 801. Steph. Βασις σπουδαῖον αὐτὸς τοῦ οὐρανοῦ her dignity reduced. Idem in Agesilas p. 7121. Ἀνυχεῖται μὲν ἄνθρωπος καὶ σπουδαῖον. Idem in Pompeio. p. 1202. Edit. Gr. 8vol. To extend, or contract, a finger, ἐκτείνει τὸν δάκτυλον καὶ σπένδει. Diog. Laert. p. 429. Edit. Meibom. Amstel. 1692.

never * enjoyed it—for the scenes of this life are perpetually shifting.

32 I would have you free from anxious care—A man, who is in a state of celibacy, is concerned about the discharge of Christian duties, solicitous how to approve himself to his Redeemer :

33 but the cares of him, who is married, are occupied in inferior terrestrial objects, anxious to secure the affections of his spouse.

34 There is the same moral difference also between the dispositions of a married man and an unmarried woman—The

virgin makes it her anxious study to recommend herself to the divine approbation by inviolably preserving her personal and mental chastity—the * cares of the married woman center in this world, studious only to maintain her husband's love.

35 By the above direction I only consult your advantage and happiness, my design is not to lay any cruel unnatural restraint upon you—my sole view is, that you may, with becoming propriety, devote yourselves to the duties of Christianity with minds entirely * disembarassed from the

* Καταχραμενοι is here used in a good sense, as the whole passage requires, and as it is generally used in Greek writers. Κατεχραντο τούτοις συμπασιν επι φιλοσοφίαν. They used all these helps for the purposes of philosophy. Plato. Politicus. vol. 2. p. 272. Serrani. Οἱ σοφισταὶ οὕτως ἀποχρησάμενοι πάσα ἐπιστήμη, ἢ τῶν περὶ τῶν μεγίστων ἀγαθῶν κατεχράσαντο. Which last they use, &c. Dion. Halicar. vol. 1. p. 270. Hudson. Οὐ μὲντοι καταχρησάμενοι αὐταῖς. He would not make use of them. Idem p. 399. Καταχρησθε μοι λαβόντες ὅπου αὐτὸν μὴ ἄλλῳ τι ὑμᾶς ἀφελήσῃ. Use me in whatever I can be of service to you. Idem p. 469. Edit. Oxon. Καταχρησάμενος αὐτῷ καὶ μὴ βουλήται. Make use of him even tho' it be against his consent. Dion. Cassius. p. 93. Edit. Reimar. Δογματῶν πανκλίαις οὐ καταχρησάμεθα. We use not a variety of speculations. Tatiani Oratio contra Gentes. p. 167. Paris. 1636. Οὐ ὅλην καταχρησάμεθα εἰς δυνάμειν μὴ τι καὶ πικρίαν. Who used, &c. Clem. Alexandrinus. p. 31. Paris. 1629. See also pages 87, 107, 120. ejusdem Edit. NB. Παραχραμαί and Αποχραμαί signify to abuse.

* Οὐκ ἔστι γὰρ οἷον θυμὸς ἐν ἐνδοσὶ γυναικὸς
κενὸν βούλεται οἶκον οφείλει ὅς κενόητοι.

Odyss. O. vers. 20.

Η ἀγαμέμνων σφολαχὴ τῶ Θιφ, ἢ ἡ φροντίς αὐτῆς οὐ περιεχέται
σημαίνει δὲ, ἢ γὰρ σωφρον, διαίρεται τῶν βίων ἢ πρὸς Θεὸν ἢ πρὸς ἄνθρωπον
Clemens Alexandrinus. p. 201, 202. Edit. Paris. 1629.

* Απερίσπαστος, a beautiful and very expressive word : free from distracting cares. Ὡς γὰρ εἶπεν τοὺς Πυθαγόρειους οὐκ ἐστὶν ἐκ ἀπορροῦ πρὸς
κυνήν

the distraction of all secular cares.

36 But if any person think it wrong he should pass the flower and prime of life in a state of celibacy, and that it is his incumbent duty to form the conjugal union; let him act according to the dictates of his own judgment—he doth nothing criminal—let them marry.

37 But he, who hath formed a deliberate resolution, and finds no necessity of infringing it: he who hath his appetites in proper subjection, and hath laid himself under a fixed determination not to violate the laws of continence and chastity, is worthy of applause.

38 So that he, who marrieth, doth well: he, who marrieth not, doth better.

39 It is unlawful for a woman to abandon her husband, while he is living—when he hath paid the debt to nature, she is at full liberty to marry whom she pleases—provided he be a Christian professor.

40 But she is much happier if she continue a widow, in my judgment—and I am

conscious I am endowed with the Spirit of God.

CHAP. VIII.

I **W**ITH regard to those things that are sacrificed to idols, I know very well you are all possessed of knowledge most accurately to distinguish here—but remember, knowledge inflates, but benevolence improves and dignifies the mind.

2 But if any person is elated with extravagant ideas of his superior knowledge, he forfeits all just pretensions to every branch of useful knowledge.

3 But if the Deity be the supreme object of any person's love, the * Deity will illuminate his mind with the knowledge of his perfections and will.

4 With regard then to eating things that are sacrificed to idols—I know that an idol is a mere fictitious creature of the imagination, and that there is no God, but the one supreme Father of all.

5 For though there are those nominal beings, who are

κινῶν ἢ προσκυνῶσαι τοῖς θεοῖς, ἀλλ' οὐκ ἔστιν εὐδὸς ἐν τούτῳ γινώμει παρῆναι αὐτοῖς ἐκείνους, ὅτι οὗτος ὁ νοῦς χρὴται τοῖς θεοῖς μὴτε κινῶν τι τῶν θεῶν μὴτε ἰδὼν τι παρρησίᾳ ἢ ἀμύλας. ἀλλὰ σὺν ἀγνοίᾳ ἀπὸ τῶν ἀλλοῶν, ἢ προσκυνῶντας τῶν δεινῶν ὡς πρᾶξι μάλιστα τῇ ἐν τῇ ἀνθρώπων. *Plutarch. Numa. p. 126. Edit. Gr. Stephani. 8vo.*

* Οὐτὸς refers to God.

are vulgarly stiled deities, and supposed to reside, some in heaven, some on the earth—a great multiplicity of gods and tutelar powers :

6 yet to us Christians there is but ^w ONE sole supreme God, the Father of the universe—from whom all things originally derived their existence, and for whom we were created—and but one Lord and governor, Jesus the Messiah, whom the Deity employed as his instrument to form all things, and to form us.

7 But all Christians have not the same clear exact knowledge with regard to these offerings—for some, even now, sit down to this repast, persuaded in their minds, that they are eating things dedicated to *real* existing deities—by which means their weak undiscerning consciences become stained with guilt.

8 It is not food indeed that recommends us to the divine acceptance—for if we eat of these sacrifices, we are not on that account the bet-

ter, nor if we refrain, the worse, Christians.

9 But be cautious lest your liberty, in this respect, prove a stumbling-block to weaker Christians.

10 For if a person should happen to see thee, who art possessed of such just and judicious discernment, feasting in an *Heathen* temple, will not the doubting conscience of such a weak person be seduced, by thine example, to partake too of the same entertainment ?

11 Consequently, your superior knowledge will be the unhappy means of destroying a Christian brother, for whom Jesus shed his blood.

12 By this criminal seduction of your brethren into things they deem unlawful, and wounding their weak consciences, you offend against the laws of Christianity.

13 If my food therefore betrays my Christian brother into sin, I would never taste flesh again, that I might not be accessory to my brother's guilt.

CHAP.

^w Εἰς τὰς ἀλλοθειαςιν, εἰς ἓν Θεός,
Ὁς εὐφραν τῶν τεύχε, ἃ γαίαν μακραν.
Ποτεν τε χαρποῖ σῶμα καίμων ἑας.

Sophocles apud *I. Martyr. Cohortatio. ad Græcos*
p. 83. Edit. Oxon. 1703.

Ὁν γὰρ γένει' αὖ εἰς γὰ τὰς πόλεις ἰσθ'.

Oedip. Tyrant. 865.

CHAP. IX.

1 **A**M I not an apostle? Have I not liberty to use the privileges of the apostolic office? Have I not been favoured with a sight of our Lord Jesus Christ? Are not you yourselves the monuments of my ministerial labours in the gospel?

2 If I am not an apostle to others, yet most undoubtedly I am to you—Your conversion to Christianity is the seal and sanction of my apostleship.

3 To those, who sit as judicial enquirers into my conduct, I offer the following vindication of myself:

4 Am I not entitled, in virtue of my labours, to a common maintenance?

5 Have not I a right, if I please, to carry along with me a Christian woman to provide me accommodations on my travels, as *other* apostles, as our Lord's brethren, and as Peter doth?

6 Are Barnabas and myself the only persons, who have no right to plead an exemption from menial labour?

7 What soldier ever serves a campaign at his own expence?—Who plants a vineyard, and doth not taste the genial grape?—Who feeds a

flock, and eats not of the milk?

8 But do the principles of reason, *merely*, dictate these arguments?—Doth not the *law* add its sanction to them?

9 For the law of Moses expressly says, “Thou shalt not muzzle the ox, while he is employed in treading out the corn,”—But doth the great God interest himself about oxen?

10 No! undoubtedly this was inculcated as a lesson of instruction to us—that he who plows, ought amidst his labour to transport himself with the hope of enjoying the golden harvest—that he who threshes out the corn, should be urged with the joyful expectation of reaping the fruits of his toil.

11 If we have sown amongst you *celestial* seed, is it unreasonable we should reap a *terrestrial* harvest?

12 Are we not better entitled to a share of your affluence, than some others, who are now enjoying it?—Yet this right we never pleaded—but industriously resigned all such claims, that we might not in the least impede the gospel in its progress.

13 Don't you know that those, who are employed in the temple-service, acquire a maintenance from the temple?—

ple? — Don't those, who attend the altar, gain a livelihood by such an attendance?

14 In like manner hath our Lord also enjoined, that those, who preach his gospel, should derive their support from their ministerial labours.

15 But I never pleaded any of these precepts — nor have I written this to demand such a maintenance as my right—for I had infinitely rather perish for want than that any person should deprive me of the pleasing conscious cause I have to boast:

16 not that I have any reason to boast of my ministerial function—for I am under an indispensable obligation to discharge it — and dreadful will be my fate, if I perform not the duties of this sacred office!

17 For if with cheerfulness I execute them, a reward is reserved for me—if with reluctance, yet still the dispensation hath been intrusted to me.

18 What then is the reward I reap? — I deem this an abundant recompence—the consciousness of my disinterestedness in preaching Christianity, and the agreeable reflection, that I have never claimed those * rights,

to which, as a minister, I am entitled.

19 For being free from all obligations of this kind to any man, I have enslaved myself to every man, that I might gain a greater harvest of Christian converts.

20 To the Jews, I became as a Jew, that I might collect converts among them—with those, who acknowledged the law, I conversed as one also, who had the same high opinion of its authority, that I might insinuate the principles of the gospel into their minds.

21 To those, who acknowledged not the law of Moses, I addressed myself as one not under that law (not indeed as if I were under no law to God—but as subject to the law of Christ) that I might win them to Christianity.

22 With the weak I discoursed as weak, to secure their favourable regards to the gospel — to every man I became every thing, that I might, by every possible art I could practise, save some immortal souls.

23 And this is the conduct I pursue in order to advance the interests of the gospel — that I may share the blessed rewards it promiseth.

24 Don't

* Namely, a maintenance.

24 ¹ Don't you know that in the Grecian stadium great *numbers* run with the utmost contention to secure the prize, but that only *one* person wins and receives? — With the same ardour and perseverance do you run, that you may seize the garland of celestial glory.

25 Every one also, who enters the lists as a combatant, submits to a most ² rigid and severe regimen — They do this to gain a fading chaplet—but in our view is hung up the unfading wreath of immortality.

26 With this in prospect, I run the christian race—not distressed with wretched uncertainty concerning its final issue—I engage as a combatant—but deal not my blows in empty air.

27 But I enure my body to the severest discipline, and bring all its appetites into subjection: lest, when I have ² proclaimed the glorious prize to others, I should, at last, be rejected as unworthy to obtain it.

CHAP. X.

1 **I** Would not have you ignorant, my Christian brethren, that all our ancestors were under the cloud, and all passed through the sea:

2 and in the cloud, and in the sea were all baptized into the mosaic institution:

3 and all eat the same miraculous food:

4 and all drank the same miraculous draught—for they drank

¹ The following representation of the Christian race must make a strong impression upon the minds of the *Corinthians*, as they were so often spectators of those games that were celebrated on the *Isthmus*.

² What this rigid and severe regimen was to which the combatants in these games were previously obliged to submit, we learn from the following passage in *Epietus*. Φειεις Ολυμπια ψησαι; Καγω, η τους Θεους κομψον γαρ ειν. Αλλα σκοπει η τα καθηγουμενα, η τα ακολουθα· η ούτως απτου του ηργου· δει σ' εντακτην, ανηκοφαγειν, απεχεισθαι περιματων, γυμναζεσθαι πρὸς ανηγην, εν ώρα τεταχμενη, εν κανυματι, εν ψυχαι, μη ψυχρον πινειν, μη οινον, ως ετυχεν· απλως ως ιατρῳ παραδιδωκεται σεαυτον τῇ επισηατῇ, ειτα εις τον αγωνα παρηχεσθαι. *Epietii Enchirid.* p. 710. *Upton*. Ινα ὁ Ταρχαντιος παλης υπηρξατο, σωφρονετιμος του της αθλησεως χρονον διαζησας, η κεκολασμενη τρεψη διαβιωσας, η αφροδιτης αμαθης διατελσας. *Æliani Var. Hist. lib. xi. c. 3. p. 684. Gronovii, Lug. Bat. 1731.*

² Κηρυξαι. An herald, κηρυξ, made proclamation at the games, what rewards would be bestowed on the victor.

drank of the rock, whose waters miraculously accompanied them—and the rock sending forth refreshing streams figuratively represents Christ.

5 Yet with the majority of this numerous favoured multitude, God was not pleased—for the wilderness was strewn with their dead bodies.

6 But their fate is a lesson to us Christians, to kill in us that excessive passion for criminal pursuits, which they so fondly indulged.

7 Be ye not, therefore, idolaters, like some of them; concerning whom it is recorded: “The people sat down to luxurious banquets, and rose up to the wantonness of gaiety and frolic.”

8 Neither let us be guilty of debauchery, as some of them were: in consequence of which three and twenty thousand all perished in one day.

9 Nor let us provoke God, as some of them provoked him, who were miserably destroyed by serpents.

10 Neither let us indulge those impious murmurs against God, which some of them indulged, and were cut off by the destroying angel.

11 All these events were

intended to be examples to the *Jews*—and they are recorded for the admonition of us *Christians*, whom God hath placed under the last of his dispensations.

12 Wherefore let him, who flatters himself that he stands secure, be cautious lest he fall.

13 You have, as yet, been assailed by no trial, but such as the common lot of humanity exposeth men to: and God may be confided in, who will not permit you to suffer any trials, to which you are not equal: but will enable you to make a virtuous and honourable escape out of them.

14 Wherefore I conjure you, my dear Christian friends, fly the least approaches to idolatry with the utmost horror.

15 I am addressing intelligent persons, and to intelligent persons I appeal for the reasonableness of what I assert.

16 The cup in the eucharist, over which we pour our grateful acknowledgments to God, doth it not represent our joint-participation of the blood of Christ? The ^b loaf which we then break, doth it not symbolically represent our joyful

^b Αἶμα here must necessarily signify loaf, as appears from verse 17. *It's all partake ex teu eis aptou, of one loaf.*

joyful joint-participation of the *body* of Christ?

17 For as a *multitude* of grains of corn compose *one* loaf; so the whole collective *numbers* of us Christians only form *one* body—for we *all* of us, in this communion, participate *one* individual loaf.

18 With respect to this also, turn your reflections to Israel—Don't they, who eat of the sacrifices, participate of the altar of the one true God?

19 But what shall I say? Shall I assert that an idol is a real being? or, that which is sacrificed to it is of any significance?

20 Yet notwithstanding this, the sacrifices, which the heathen votaries offer, are sacrificed to *dæmons*; and not to the true God—and I would not have you participate with *Heathens* in the religious rites they pay to *dæmons*.

21 You cannot consistently drink the cup of the Lord, and at the same time the cup of *dæmons*—you cannot participate of the festival in honour of our Lord, and the festival in honour of *dæmons*.

22 Shall we, by such criminal compliances, expose ourselves to the divine indignation?—Are we able to cope with his irresistible power?

§—23 I HAVE a liberty to

use all things: but it is improper I should use this liberty in its utmost latitude—I am invested with full liberty: but this full liberty of mine tends not to the edification of others.

24 Let no person merely consult his own private good, but study the good of others.

25 Eat whatever is bought in the shambles, without making any enquiries at all to satisfy a scrupulous conscience.

26 For the earth, and all its variety of creatures, are; by their great Proprietor, freely given to man.

27 If an *Heathen* invite you, and you have an inclination to accept his invitation; eat of every thing that is set before you, without asking any questions at all merely to satisfy a scrupulous conscience.

28 But if any person say to you—"This hath been offered to an heathen Deity"—don't you taste it on his account, who gave you the information, *and* for conscience sake.

29 The conscience, I mean, not of yourself; but of the informer—for why should I suffer *my* free liberty to give offence to *another* person's conscience?

30 And though I can myself partake of such and such food

food with pious acknowledgments to God for it—yet why should I suffer myself to be reproached by another even for that which I myself can participate with religious gratitude?

31 Whether therefore you eat, whether you drink, or whatever you do, do all to promote the glory of God.

32 Be ever cautious of giving any unnecessary offence either to Jews, to Greeks, or to Christians.

33 In this inoffensive manner I myself act: studying to please all men in all things, not consulting my own interest, but the immortal interests of ^c mankind.

CHAP. xi. 1 In this let me propose my conduct a pattern for your imitation—as herein I copy the example of Christ.

§—2 I COMMEND you, my Christian brethren, for remembering all my instructions, and that you are so tenacious of the rules and injunctions I inculcated upon you.

3 But I desire you to observe, that of every man the head is Christ, of every woman, the man, and of Christ, the Deity.

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4 Now every man, who prays or speaks in public with his head covered, derogates from the dignity of Christ his head.

5 On the contrary, every woman, who prays or speaks in public with her head uncovered, degrades the dignity of the man who is her head—for this is a singularity as uncharacteristical of the sex as to have the ^d hair entirely cut off.

6 But if a woman won't consent to wear her vail, let her even have her hair cut short like the man—but if it is to the last degree scandalous and indecent for a woman to have her hair cut short, or shaved off, let her, for the same reason, be veiled.

7 A man indeed ought not to have his head veiled, as he is the glorious image of God—but the woman is only the glorious image of the man:

8 For the man was not formed posterior to the woman; but the woman was formed out of the man.

9 Nor ~~was~~ the man formed for the woman, but the woman for the man.

10 In your assemblies therefore the woman ought to wear

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^c Τῶν ἀνθρώπων. Οἱ ἄνθρωποι is often used in this sense by St. Paul.

^d All the Grecian women without distinction wore their hair long and flowing.

a vail on account of the heathen spies who are purposely sent to inspect your conduct.

11 Nevertheless, under the Christian religion, neither of the sexes is considered as separate and detached from each other.

12 For as the woman was formed out of the man, so is the human race propagated by means of the female—but the original formation of every thing is ultimately to be referred to God.

13 I appeal to you, is it decent for a woman to address the Deity without a vail?

14 Doth not the universal prevalence of modern custom itself teach you, that for a man to wear long flowing tresses, dressed in the manner of women, is the highest indecency and disgrace?

15 But the long and flowing hair of the fair sex is their distinguishing grace and ornament—for this was lavished upon them by the hand of nature for a covering.

16 But if any person appear disposed to litigate, and

raise disputes on this topic, let him be assured that neither we the apostles urge, or the churches of God practise, any such custom.

§—17 BUT in what I am now going to mention I do not commend you—for your assembling together is so far from advancing your mutual improvement, that it rather defeats it.

18 For, in the first place, when you are all convened together in the church, I am informed that there are unhappy discords among you—and the information I believe, in some measure, to be true.

19 Indeed it is morally necessary there should be differences of opinion among you, that those who approve themselves to be persons of superior attainments, may become conspicuous among you.

20 But your assembling all together in one place to partake a repast, doth not constitute a proper celebration of the Lord's supper.

21 For

* Διὰ τοὺς ἀστυνοὺς. Ἀστυνὸς signifies a messenger. The spies whom Joshua sent are called ἀστυν. *Jameth* chap. ii. 25.

† The Jewish and Grecian ladies never appeared in public without a vail. Οὐδὲν γὰρ μὲν ὅτι αὐτὰς ἀποκρυμνύνται γυναῖκες, ἐκτρέπεται, says *Clement Alexandrinus*, p. 204. Paris. 1629.

‡ That is, As that women may pray and speak in public, unveiled.

stitution of the body and blood of our Lord.

28 Let a man then explore his conduct in this ordinance by the above account of it: and in the manner I have prescribed eat of the sacramental bread, and drink of the sacramental cup.

29 For he, who celebrates this institution in an unsuitable manner, justly exposes himself to the divine punishment, by not discriminating the Lord's supper from a common meal.

30 It is for *this* notorious abuse of it, that so many among you labour under diseases and indispositions, and not a few sleep the sleep of death.

31 For did we accurately discriminate ourselves, we should not incur these divine inflictions.

32 But these chastisements are imposed upon us by the Almighty to prevent our final condemnation with a disbelieving age.

33 Wherefore, my Christian brethren, when you assemble to celebrate the eucharist, stay one for another 'till you are all convened.

34 And if any one at the time feels the sensations of hunger, let him satisfy it at his own home, that you may not assemble for your own punishment—Other things I will rectify when I come.

CHAP. XII.

1 **I** WILL now, my Christian brethren, give you direction how to form an accurate judgment concerning persons ⁱ endowed with spiritual gifts.

2 You know you once were *Heathens*, and blindly following dumb and senseless idols wherever your leaders would have conducted you.

3 Let me then inform you, that no person, who is really endowed with the * Spirit of God, can pronounce Jesus to be an execrable impostor—and that no one can acknowledge that Jesus is constituted universal Lord and governor, but who, by such an acknowledgment, evidently proves himself to be actuated by the Holy Spirit.

§ - 4 THERE are great varieties

ⁱ Περὶ τῶν πνευματικῶν, not spiritual gifts, but persons endowed with them.

* To understand this, let it be observed, that the *false prophets*, our Lord had predicted should arise *before* the destruction of *Jerusalem*, had now made their appearance, and that the Christian church was infested by them. Hence this Apostolic rule to discern spirits.

ieties indeed of spiritual endowments, and they all flow from the same Spirit.

5 There are great diversities of ministrations; but they are all imparted by the same Lord.

6 And there are great varieties of miraculous powers; but they are all derived from the same God—who is the sole donor of every endowment that every individual possesseth.

7 But the extraordinary illumination of the Spirit is communicated to every one for the common good and utility of the church.

8 For *one* is by the Spirit endowed with wisdom—*another*, by the same Spirit is endowed with a clear and comprehensive knowledge of Christianity.

9 To *one* the same Spirit imparts a conviction of his ability to work miracles—to *another* the same Spirit imparts the power of effecting cures.

10 Upon *one* are conferred miraculous operations—on a *second*, prophecy—on a *third*, the discernment of spirits—on a *fourth*, an ability of speaking a variety of languages—on a *fifth*, the interpretation of those languages.

11 All these diversities of operations one and the same

Spirit effecteth—distributing as he pleaseth to every one his ¹ respective gifts.

12 For as the human body is composed of many members, and all these members are combined into one system: so is it with the Christian church.

13 For by the effusion of one Spirit we were *all* baptized into *one* collective body; whether Jews, or Greeks, or slaves, or free—we were *all* combined into one spiritual community.

14 For the body is not one sole member, but consisteth of many.

15 Should the foot say, Because I am not the hand, I am no part of the human system—doth it cease, for that reason, to be connected with the body?

16 Should the ear say, Because I am not the eye, I do not belong to the body—doth it, on that account, cease to be a part of the general system?

17 If all the corporeal members were reduced to one, for example, to the eye; and all the human senses absorbed in one, for instance, in hearing—what room would there be for the functions of others?

18 But now hath the Deity

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arranged

¹ *Wia the accusative plural.*

arranged and disposed all the various members in the human frame according as seemed best to his infinite understanding.

19 But if all the members were swallowed up in one, where would be the organized body?

20 But now many various members are all harmoniously combined into one beautiful system.

21 The eye cannot say to the hand, Thou art entirely useless to me—nor can the head say to the feet, I have no occasion at all for your functions.

22 On the contrary, those parts which are seemingly mean and contemptible, are most of all subservient to our various necessities.

23 And those parts of our frame, which we are apt to regard as comparatively ignoble, on these we lavish the most adventitious honour and ornament—and our supposed inelegant parts have, in reality, the most elegance and symmetry.

24 Those parts of our frame, on which the hand of nature hath bestowed the most grace and elegance, are not of that real utility as others are—But the Deity hath so compounded and constituted the human system, as to give most ho-

nour to those members which, apparently, have least of it,

25 in order that there might be no disunion and dissention in the human system; but that there might be a reciprocal consent and mutual sensibility of all its various members:

26 For if one member feel pain, all the other members sympathize with it: if one member feel pleasure, all the others thrill with the pleasing sensation.

27 In *like* manner the several individual members of the Christian church are *all* harmoniously combined into *one* body.

28 And to form this moral system God hath in his church regularly arranged apostles in the *first* order: in the *second*, prophets: in the *third*, instructors: in the *following*, workers of miracles, authors of extraordinary cures, assistants, governors, masters of various languages.

29 Are all apostles, are all prophets, are all instructors, can all exert miraculous powers?

30 can all effect miraculous cures, can all converse in various languages, can all understand and interpret those languages?

31 You are with zealous ardour striving who shall acquire

quire the most illustrious of these spiritual gifts—and yet I can point out to you an endowment, that far transcends all these.

CHAP. XIII.

1 **C**OULD I speak all the languages of men and of angels, and yet had an heart destitute of benevolence, I am no more than sounding brass or a tinkling cymbal.

2 And was I endowed with the amplest prophetic powers: could I unravel all the mysteries of nature: had I accumulated all the knowledge of the sons of men: could I exert such stupendous powers as to remove mountains from their basis, and transfer them at pleasure from place to place—and yet my heart a stranger to benevolence, I am nothing.

3 And should I give away all I had in the world in charitable contributions to the poor: should I even surrender up my body to the flames—and yet have an heart devoid of benevolence, it would be of no avail to me.

4 Benevolence is unruffled; is benign: Benevolence cherishes no ambitious desires: Benevolence is not ostenta-

tious; is not inflated with insolence.

5 It preserves a consistent decorum; is not enslaved to sordid interest; is not transported with furious passion; indulges no malevolent design.

6 It conceives no delight from the perpetration of wickedness; but is first to applaud truth and virtue.

7 It throws a veil of candour over all things: is disposed to believe all things: views all things in the most favourable light: supports all things with serene composure.

8 Benevolence shall continue to shine with undiminished lustre when all prophetic powers shall be no more, when the ability of speaking various languages shall be withdrawn, and when all supernatural endowments shall be annihilated.

9 For in this state our knowledge is defective, our prophetic powers are limited.

10 But when we arrive in those happy regions where perfection dwells, the defective and the limited shall be no more for ever.

11 Just as when I was, for example, in the imperfect state of childhood; I then discoursed, I understood, I reasoned in the erroneous manner children do—but

when I arrived at the maturity and perfection of manhood, the defects of my former imperfect state were all swallowed up and forgotten.

12 For in this scene of being our terrestrial mirror exhibits to us but a very dim and obscure reflection: but in an happy futurity we shall see face to face—In the present life my knowledge is partial and limited: in the future, my knowledge will be unconfined and clear, like that divine infallible knowledge, by which I am now pervaded.

13 In fine, the virtues of superior eminence are these three, faith, hope, benevolence—but the most illustrious of these is benevolence.

CHAP. XIV.

1 **L**ET it be your study, therefore, to improve in benevolence—and be desirous to attain spiritual gifts, especially the function of a preacher!

2 For he, who speaks in an unknown language, speaks to God, and not to men—for no one understands him—he utters by the Spirit things that are unintelligible.

3 But he, who preacheth,

addresseth men; and edifies, exhorts, and comforts them.

4 He, who speaks in an unknown language, promotes *his own* edification—but he, who preacheth, assists the edification of the *church*.

5 Not but I could wish you all endowed with an ability to converse in various languages—but you ought to be most ambitious of the function of a public preacher—for far more useful is the office of a preacher, than of one endowed with the gift of languages—unless indeed he interpret what he hath uttered for the universal good of the society.

6 For should I stand up amongst you, my Christian brethren, and pour forth a discourse in an unintelligible language; what improvement would you receive from it, if I did not afterwards, in your native dialect, explain to you the revealed doctrine, the interesting knowledge, the public instruction, and the admonition it contained?

7 Just as inanimate instruments which emit sounds, the flute, for example, or the harp, if they produced only a noisy uniform monotony without any distinction of notes, how could the composition intended to be played on these instruments ever be understood?

8 And

8 And if the trumpet sounded notes no soldier understood, who would get ready for the engagement?

9 Just in the same manner if you were to pour forth a rhapsody of unintelligible jargon, what instruction could you communicate?—all your ostentatious knowledge would be lavished on the empty air.

10 There are, for instance, a prodigious variety of languages spoken by various nations of the world :

11 but if I did not understand the meaning of any native, who discoursed to me in the language of his country, nor he me, when I talked to him in mine—we should reciprocally look upon each other as barbarians^m.

12 This is exactly the case with you—But since you are so zealous to attain spiritual endowments, let it be your study to acquire such, as promote the improvement of the society.

13 Let him, therefore, who is empowered to converse in a foreign language, pray that he may be enabled to interpret fluently, what he utters, for the common good.

14 For if I make use of an unknown language in public

prayer, my spiritual gifts indeed enable me to pray in this manner, but my understanding in the mean time reaps no advantage.

15 In what manner shall I act then?—I will pray by the impulse of the Spirit, but at the same time consult the improvement of my own understanding, and that of others.

16 Otherwise, should you, at the direction of the Spirit, pour forth a strain of fervent gratitude to God, how could a private illiterate person say amen to your pious acknowledgments, when he understood not a word of what you had been saying.

17 Not but you performed this exercise with becoming piety; but the other received no improvement at all from it.

18 God hath enabled me, whose distinguishing goodness I gratefully acknowledge, to speak a greater variety of languages than you all have been endowed with :

19 yet I had rather speak five intelligible words in a Christian assembly to promote the instruction of others, than ten thousand in a language unknown to them.

20 My Christian brethren,
be

^m The Greeks called all *Barbarians* who did not speak Greek, but spoke a language unintelligible to them.

be not children as to knowledge — in a freedom from^a sin indeed be ye children: but in useful and accurate knowledge be ye men.

21 In the sacred scripture is the following passage—"I will speak to this nation by persons whom I will endow with the faculty of conversing in a great variety of languages: but notwithstanding these testimonies of their divine mission, they will reject me, saith the Lord."

22 Which words evince, That the miraculous faculty of speaking diverse languages is designed as an evidence to the incredulous, and not calculated for the advantage of those who already believe—but the function of a preacher respects, not the edification of the incredulous, but of believers.

23 Suppose when your whole assembly was convened together, and you were all gabbling a confused jargon of foreign languages, some

unbeliever, or some illiterate person was to enter the place—would they not pronounce you all distracted?

24 But suppose you were preaching in order to instruct one another, and an unbeliever or an illiterate person happen to come among you—all your discourses convict him of his former vices, all your discourses penetrate the folds of his heart:

25 his bosom is laid open, he prostrates himself on his face, in a flood of profound astonishment and reverence adores the Almighty, declaring, that God is most certainly among you!

26 How is the public service, my brethren, then to be conducted?—When the assembly all meets together, every one of you promiscuously is ready with a psalm, with a topic of instruction, with a foreign language, with a revealed doctrine, with the faculty of interpretation—but let all these things solely

^a Κακία, vice, sin, wickedness, not malice. In Greek writers we often meet with κακία and ἀρετή opposed to each other. Ἀρετὴ γὰρ οὐκ ἐστὶ κακία, καὶ κακία οὐκ ἀρετή. Plutarch. Camillus p. 243. Edit. Stephan. Gr. Τὴν πολλὴν βλάβην φέρειν ἀνδρὶ ἀρετὴν τε τοὺς ἀγαθοὺς, ἀρετοὺς, ἢ κακίαν τοὺς φανούς, πονηροτάτους. Idem in Dion. p. 1798. ejusd. Editionis. Μὴ δὲ κακίαν, ἀλλὰ δὲ ἀρετὴν χλίσθαι χρὴ. Diofantus Siculus, vol. 2. p. 5. Rhodoman. Hancov. 1604. Τα μὲν γὰρ ἀρετὴς ἀλλὰ ἡ κακία φερεται. Dion. Halicar. tom. 1. p. 484. Hudson. Οὐδ' ὅτι ἀρετὴς μῆτις το μόνον ἀδύνατον τιθεμένη, ἐν μὲν γὰρ ταύτῃ ἀρετὴ ἀπὸ πάσης κακίας ἀποδύκνεται. Idem p. 508. Oken. Φυλακὴ μὲν τῆς τῶν ἀλὲ λόγων ἀρετῆς, μαρτυρεῖ δὲ τῆς τῶν φανού κακίας. Diadorus Siculus, tom. 1. p. 4. Wesseling.

solely tend to public edification :

27 for example, if one person, or two, or at most three, endowed with the gift of languages, speak in public; let them speak one after another in a regular order, and let a person afterwards interpret what hath been thus spoken.

28 Should there be no interpreter present, let them be silent in the assembly, and only converse with God and themselves.

29 Let two or three preachers deliver their public discourses, and let the others attend and judge.

30 Should any point of doctrine in the mean time be revealed to any of the auditors, let the person engaged break off his discourse.

31 For you may with suitable decorum, one after another, regularly deliver your public discourses, in order that the whole society may receive instruction and admonition.

32 For the spiritual impulse which actuates the preacher is obedient to the controul of the preacher's judgment.

33 For God is not the author of confusion, but the lover of regularity and order — a maxim I inculcate in all the various societies of Christians.

34 Let the women maintain an inviolable silence in your assemblies — for neither the law of Moses, or of Christianity, permits them to speak in public and to invade the province of the man.

35 If they are desirous to have any topic explained, let them consult their husbands at home—for it is highly indecent for a woman to deliver public discourses in a Christian assembly.

36 What! was Christianity diffused from Corinth as its original source? or is it solely confined to yourselves, that you assume this authority?

37 If any one values himself on his being a public instructor, or on his being endowed with spiritual gifts, let him be assured that the directions I now write to you are the injunctions of God.

38 But if any one wilfully disavows these, let him disavow them at his peril.

39 In

* Καθως καὶ ὁ νομὸς λέγει, the law too enjoins this as well as Christianity. Mr. Locke's interpretation of this passage seems to be inaccurate. See his Paraphrase. ΠΡΟΤΙΜΑ ΓΑΡ ΟΙΜΑΣ ΓΥΝΑΙΚΕΙ ΜΗ ΣΥΝΕΝ, ΑΝΔΡΕΙ ΔΕ ΑΠΟΚΡΙΘΕΙΝ ΕΝ ΑΝΔΡΑΣΙΝ. *Heliodori Ethiopica*, p. 41. Edit. Commelin.

39 In fine, my Christian brethren, let it be your principal ambition to attain and discharge the ministerial office — not prohibiting however those who are endowed with the gift of languages from speaking them in public.

40 Let all things be conducted with the greatest regularity and decorum.

CHAP. XV.

1 **I** Publish again the joyful news which I once proclaimed among you, my Christian brethren, which you then received with transport, and in the firm belief of which you now continue.

2 By your reception of which you are put into a state of salvation, if you are tenacious of the animating doctrine I delivered to you—unless indeed, as some would insinuate, your belief of this truth is absurd and visionary.

3 Among the first and fundamental truths then which I published among you, and of which I was convinced myself upon the best evidence, were the following — That agreeably to the predictions of the prophets the Messiah suffered death, to rescue us from our vices :

4 that his dead body was deposited in a tomb : and that he was on the third day raised from it, agreeably to the same scriptural predictions :

5 that after his resurrection he was seen by Peter, then by the twelve apostles :

6 he next exhibited himself to above five hundred Christians, who were all convened together in one assembly — the greater part of whom are still living, though some of them have paid the common debt of nature :

7 he then was seen by James : afterwards, by all the apostles :

8 and last of all, as to an untimely abortive birth, he exhibited himself to me.

9 For I rank myself as the very lowest of all the apostles ; and indeed deem myself unworthy of that honourable name, because I once persecuted the church of God.

10 But by the divine favour I am what I am — and his favour, by which I am so singularly distinguished, was not lavished upon me in vain : for I have laboured more indefatigably in propagating the Christian religion than all the other apostles — but I check myself—not my industry—but the favour of God, which accompanies me,

11 But

11 But it is not material whether it is *I* or *they* who are the instruments—for these are the doctrines we publish: and these are the truths you embraced.

12 Now since we all unanimously agree in proclaiming to the world the resurrection of Christ—what foundation have certain persons among you for asserting, That the resurrection of dead persons is an absurd impossibility?

13 For if the resurrection of dead persons is a thing *absolutely* impossible, it will follow, that Christ was never raised from the grave:

14 consequently, if Christ was never actually raised from the grave, our preaching the Christian religion is absurd, and your belief of it is absurd:

15 and the result is, that we all of us have been publicly attesting a pious falsehood, when in the most solemn manner we declare to the world, that the Deity raised Christ from the dead—a fact, however, which never happened, if it is true, that the resurrection of dead men is, in the nature of things, absolutely an absurd impossibility:

16 For if the resurrection of dead persons is a real absurdity, it will follow, that Christ was never raised at all:

17 consequently if the dead body of Christ was never actually re-animated, your belief of Christianity is absurd and fruitless, and the weight of all your former crimes again devolves upon you:

18 and it will follow also, that those Christians, who have died in the belief of their principles, are totally lost out of the creation.

19 If all the hopes Christianity really taught us to entertain were circumscribed within the narrow circle of this vain life, we Christians are the most wretched of all mankind!

20 But Christ was actually raised from the tomb—and is become the [†] first fruits of a glorious harvest of the sleeping dead.

21 For since by *one* man death was introduced, by *another* man was introduced a resurrection from death.

22 For as by Adam all the human race was subjected to *mortality*: so by Christ Jesus shall all the pious dead be entitled to *immortality*.

23 But

† The *first-fruits* were an handful of the *first ripe* corn, which being carried through the streets of Jerusalem to the temple, and offered to God, publicly announced that the *general* harvest would soon be gathered in.

23 But in this restitution to life a regular gradation is observed—Christ was the *first* that rose from death to immortality: the *next* will be virtuous Christians at his glorious advent:

24 Subsequent to this, will be the final dissolution of this globe—which event will take place, but not till after he hath surrendered up his kingdom to God, even the Supreme Father, not 'till after he hath totally crushed and demolished every hostile dominion, every opposing civil power and secular sovereignty:

25 for he must retain his kingdom, until he hath brought all his adversaries prostrate at his feet.

26 The last foe he shall de-throne and annihilate, is death.

27 For God hath subjected *all* things to his controul—but when the Deity declares that he hath subjected all

things under him, it is self-evident, that *he himself* must be excepted, who primarily invested him with this sovereign authority.

28 But when all things shall have become the subjects of his universal dominion, then shall the son himself be subjected to HIM who originally vested him with this universal authority—that the Deity may be all in all.

29 Otherwise, if our sleeping dust is never to be re-animated, how forlorn must be their hope, who were baptized in the firm assurance of a glorious resurrection from the dead!—and upon these principles, why are persons baptized at all? into the belief of the future restoration of their dead bodies to a blessed immortality!

30 And upon this scheme, how absurd is it also for us to expose ourselves to imminent dangers every hour!

31 I

¹ Βασιλευσας υμιν νεκρον. A resurrection to immortality is the grand fundamental article of the Christian revelation. It was with regard to THIS that its converts were baptized. ² *Ταυτ* very often signifies concerning, with regard to. The following passage will illustrate this, and determine its precise meaning. St. Paul in his 2d Epistle to the Thessalonians, after describing the second advent of Christ, and representing this great event in all its awful pomp and solemnity, concludes with saying: But with regard to this second appearance of Christ, and our being all collected to him, we entreat you, brethren, that you would not suffer your minds to be alarmed. *Τας τινεσιν ερωτασιν* with regard to the precise time of Christ's coming, which he had been describing. She afforded the philosophers no small conversation concerning her. *Ουδ' εαυτον υμιν αυτην ταπεινην κορον*, Phileasch. Pericles, p. 300. Edit. Gr. Stephan. *Ταυτ ου γενομενα γινωσκ*: Concerning whom these things are written. *Ideu* p. 1800.

31 I solemnly declare, and can pledge all my glorious hopes in our Lord Jesus Christ upon the truth of my declaration, that I am daily in the jaws of death.

32 Since, humanly speaking, I fought with brute creatures at Ephesus; what distracted folly was I guilty of to encounter this danger, if immortality is a fable—upon these principles let us traverse a circle of every sensual pleasure to-day, for to-morrow death will put a cruel period to all our joys.

33 But be ever cautious of being deceived by these erroneous principles—“*Bad principles infect the pure incautious bosom.*”

34 Exercise a just and sober reflection, and fly these fatal errors—for some among you entertain very unworthy sentiments of God—I speak it to your shame.

35 But some will ask me, How are the dead raised? In what kind of vehicles are they invested?

36 You weak insatuated man! the seed you commit to the ground is not informed with vegetable life, except it die.

37 You bury in the ground the bare seed, for example, of wheat, or some other grain: but you do not sow it in the

same form in which it will afterwards appear:

38 the supreme Creator gives it the form he pleases—to every seed its proper distinguishing form.

39 This disparity also obtains in the flesh of different animals—That of the human species is of one kind; that of brutes, of another; that of birds, different from all.

40 There are likewise celestial and terrestrial bodies; but the respective glory of one and the other is totally different.

41 There is the same dissimilitude also in the different splendor of the sun, of the moon, and of the stars—one star also differs from another in lustre.

42 Similar to this will be the resurrection of the pious dead—It is sown corruptible, it rises incorruptible.

43 It is committed to the ground in a state of horror: it rises in glorious splendor—It is sown in contemptible weakness: it rises in immortal vigour.

44 It is sown an animal system: it rises a spiritual system—there is an animal system, and there is a spiritual system.

45 This the scripture asserts—Adam the first man was endowed with animal life: the

the second Adam, with a life-giving spirit.

46 The *spiritual* however was not first in order, but the *animal*: which was succeeded by the spiritual.

47 The first man was formed from the earth, a composition of inert clay—the second man is an exalted spirit from the celestial mansions.

48 As the first man was a composition of, terrene particles, such is the terrene composition of his descendants—and as the second man was of celestial extraction, such is the celestial extraction of his descendants.

49 And just as we have worn in the *present* state the image of our clay-formed progenitor: so we shall in a *future* state wear the form of our celestial Redeemer.

50 This, I assert, my Christian brethren, that the present animal and corporeal system cannot inherit the future kingdom of God—nor is corruptible mortality fitted to be the heir of an incorruptible existence.

51 Behold! I now discover to you an unrevealed doctrine! We shall not pay the common debt of nature; but we shall by a soft transition be changed from mortality to immortality,

52 in a moment, in the

twinkling of an eye, at the clangors of the last trumpet—for a trumpet will sound—the pious dead shall then be raised incorruptible, and the Christians, who are then living, shall, without suffering the pangs of death, be translated into immortality.

53 For this corruptible must then be cloathed with incorruption: this mortal must then be invested with immortality.

54 And when this corruptible frame is cloathed with an incorruptible vehicle, and this mortal is vested with immortality; then that passage of scripture will be verified: “The tyrant death is completely vanquished.”

55 O death! where is now thy fatal sting! O grave! where are now thy victorious triumphs!

56 What arms death with its invenomed sting, is vice; and what furnishes vice with its destructive power, is the law.

57 But thanks be to God, who hath given us a complete victory over these cruel foes, thro’ our Lord Jesus Christ.

58 Having therefore these prospects, my dear Christian brethren, do you ever adhere with firm and inflexible steadiness to your Christian profession; and aim at continual improve-

ments in it, from a full persuasion that your virtuous labours under the gospel-dispensation will be finally recompensed with a glorious reward.

CHAP. XVI.

1 **A**S to the collection for the indigent Christians in Judæa, I would have you conform to the directions I gave the societies in Galatia.

2 Let every person lay by something from the gains of his occupation, and on the first day of the week deposit it in the hands of the church's treasurer—that there may be no collections when I come.

3 On my arrival, to any person you fix upon I will give letters of recommendation, and depute them to carry your charitable contributions to Jerusalem.

4 But should there be any necessity for me to travel into Judæa they shall go along with me.

§—5 I FULLY intend to wait upon you when I pass through Macedonia, for I shall take that country in my way.

6 Perhaps too I may make some stay, if not spend the winter at Corinth—that you

may escort me part of my journey, wherever it may then lie.

7 For I do not purpose to pay you merely a transient visit—but I hope, with the divine permission, to stay some time with you.

8 At present I shall reside at Ephesus till Pentecost.

9 For I have, in this city, a most happy prospect of being eminently useful—but my opposers are numerous.

10 Should Timothy arrive among you, be careful you don't occasion him any distress and inquietude of mind: for he is engaged in promoting the same cause as myself.

11 Let no one therefore treat him with disrespect and contempt—but when he leaves your city, escort and dismiss him delighted and pleased with your behaviour, that he may hasten to me—for I expect him with the other Christians.

12 With regard to my brother Apollos, I have used many entreaties to induce him to revisit you—at present he is entirely averse to the thought—but purposes to return to you, when a favourable occasion presents.

§—13 BE vigilant: adhere to your principles: behave as persons endowed with manly and solid understanding:

exert a vigorous and unshaken resolution.

14 Let all your affairs be conducted with mutual benevolence and love.

15 You know, my Christian brethren, that the family of Stephanas were the very first Christian converts in Achaia, and have always distinguished themselves for their liberality and beneficence to the Christians.

16 I entreat you, therefore, that you would pay a becoming deference to persons of their illustrious character, and to every one, who diligently discharges the ministerial function.

17 I am extremely glad at the arrival of Stephanas, Fortunatus, and Achaicus: for they have abundantly supplied your deficiency.

18 They have infused a pleasing tranquillity into my mind and into yours — show therefore such worthy charac-

ters as these their deserved respect.

19 The churches in Asia Minor desire their affectionate remembrance — Aquila and Prisca, together with the Christian church that meets in their house, send their most respectful salutations.

20 All the Christian brethren here present their salutations — We beg our most affectionate remembrance to every one of your society.

21 My kind remembrance of you. I write with my own hand.

22 If a certain person is totally destitute of all real affection for our Lord Jesus Christ and his gospel, let him be devoted to perdition at his glorious appearance.

23 May the favour of our Lord Jesus Christ ever attend you!

24 The love of us here in our common Christianity be with you all! Amen.

† St. Paul's *Ananensis* had written to the beginning of this verse.

• The *Judaiser*, who had made these disturbances in their society.

• *Alon. MS.*

PAUL's Second Epistle to the CORINTHIANS.

CHAP. I.

PAUL by divine appointment constituted an apostle of Jesus Christ, and Timothy my Christian brother, join in our affectionate salutations to the church of God at Corinth—sincerely wishing you, and all Christians in the whole extent of Achaia,

2 every favour and felicity from God our supreme parent, and from our Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the parent of mercies, and the donor of all consolation :

4 who in all our sorrows infuseth into us divine supports, in order that by the consolations we ourselves derive from God, we may be enabled to cheer and animate others in all their distresses :

5 For as through our attachment to the Christian cause we have experienced distinguished sufferings : so through our attachment to the Christian cause have we

experienced distinguished consolations.

6 For if we conflict with miseries, it is that you may enjoy that consolation and relief, which is divinely imparted to you when you sustain the same sufferings which we support—or if we are animated with divine comforts, it also equally redounds to your consolation and happiness—so that our hope in your future attachment to Christianity is built on the firmest basis :

7 being conscious, that as you share in those sufferings to which your profession exposeth you, you share also in those divine supports it yieldeth.

8 For I would not have you, my Christian brethren, lose the remembrance of that dreadful scene of misery in which we were involved in Asia Minor — how we were overwhelmed with such a violent and irresistible torrent of evils, as totally precluded all hope of our being ever able to escape from it with life.

9 But we every where carry about with us the sentence of death inscribed upon our persons, to engage us, not to confide in ourselves, but in that great Being, who will restore the dead to immortality.

10 From this imminent danger the divine hand extricated us—doth now extricate us—and we trust will still continue to us his merciful interposition:

11 you at the same time contributing your friendly assistance to us in the various distresses we encounter by the ardent prayers you prefer to heaven for us—so that our merciful deliverance, which such numbers thus concur to promote, ought justly by them all to be gratefully acknowledged.

12 For our glorying is this, the attestation of our own conscience, that our conduct among mankind, and particularly among you, hath ever been free from all artifice: hath ever flowed from a pious integrity and probity: was divested of all the studied arts of human wisdom, and actuated solely by the favourable assistance of God.

13 For we write nothing to you, but the plain undis-

guised truths you read—nothing, but the undissembled principles you already acknowledge, and, I hope, will ever have reason to acknowledge.

14 And as a^u part of you acknowledged that we are the object of your exultation—so will you be the objects of our exultation at the glorious advent of our Lord Jesus.

§—15 CONFIDENT therefore of these your regards for me, I designed some time ago to pay you a visit; that you might a second time enjoy that satisfaction you formerly expressed.

16 The plan, I then laid, was to take Corinth in my way to Macedonia—to revisit you on my return from that country—and to be escorted by you on my journey into Judæa.

17 But when I concerted this scheme, was I entirely swayed by levity and caprice?—or were these my intentions merely the dictates of human inconstancy and fickleness?

18 I can appeal to God, that this my declaration to you did not proceed from any unsteady and fluctuating principle.

19 For the religion of Jesus Christ the Son of God, which

^u Meaning the party that adhered to him, as another had to Cephas, another to Apollas.

which was propagated among you by Silvan, Timothy, and myself, was not a variable inconsistent system: but an harmonious uniform scheme:

20 For the divine predictions are all verified in him—do all harmoniously unite in him to the glory of the supreme God, who hath commissioned us to promulgate this divine revelation.

21 For it is the Deity, who hath by such strong evidences combined you and us into one society under Christ; and who hath poured down upon us such a copious effusion of supernatural endowments.

22 It is the Deity, who hath in this illustrious manner impressed his seal upon us, and by investing us with such distinguished spiritual powers hath given us a signal pledge of our future immortality ^w.

§—23 I CAN solemnly call God to witness that it was solely a principle of lenity and tenderness for you that prevented my coming to Corinth.

24 Not that we are privileged to exercise an absolute dominion over your profession of the gospel—We are only

authorized to promote your felicity and joy—To the profession of the gospel you are inviolably attached.

CHAP. ii. 1. When I formed this design of revisiting you, I resolved in my own mind, that my appearance among you should not be attended with a general sorrow and distress.

2 For if I distress you, who is there left to exhilarate and cheer my mind when among you, but the very persons, whom I have involved in grief.

3 The cause, that induced me to write about that unhappy ^x incident, was, that those very persons at my coming might not be the source of sorrow and wretchedness to me, from whom I ought to derive the sublimest pleasure and felicity—For I have many pleasing assurances to convince me, that my particular happiness is the happiness of you all:

4 The letter I wrote you was dictated by an heart overwhelmed in a flood of various bitter sorrow—my streaming eyes, as I penned it, were bathed in tears—but it was

G 3

not

^w All these arguments the Apostle alledges to convince them, that he was not governed by levity and caprice when he laid the scheme of visiting Corinth, but did not afterwards execute it.

^x The case of the *incessuous* person.

not to immerse you in inquietude and sorrow; but to give you a striking proof, how much you are the distinguished objects of my ardent affections.

5 If a ⁷ certain person gave me uneasiness, it was only a partial uneasiness, which flowed from a concern lest I should overwhelm the whole society in sorrow.

6 The general reprehension, that was given to such an offender by the society, is abundantly sufficient.

7 Inasmuch that you ought rather to forgive and console the unhappy person, lest he should sink under the insupportable burden of excessive sorrow.

8 I therefore entreat you to restore him to a place in your affections.

9 For what engaged me to write to you concerning this affair, was, that I might bring your obedience of all my injunctions to a proper rest.

10 But the object of your forgiveness becomes an object of mine—and the forgiveness I dispense by the authority of Christ is dispensed for your sakes, that we may not fall under the subjection of our insidious adversary ²,

11 For we are no strangers to the various arts he practises to seduce and decoy.

§—12 ON my arrival at Troas, where I had a fair prospect of preaching the Christian religion with success, the disappointment in not finding Titus my Christian brother, whom I ardently expected, plunged me into such uneasiness and inquietude of mind,

13 that I hastily bade them adieu, and immediately set out for Macedonia.

14 But thanks be to the Supreme, who continually maketh me to spread the triumphs of the gospel, and who by my ministration diffuseth in every place the fragrant odour of the knowledge of Jesus:

15 For my evangelical ministrations are an odoriferous oblation to God, both with regard to the virtuous and to the abandoned:

16 To the abandoned, who reject them, they prove a most fatal and pernicious odour—but to the virtuous, who embrace them, they approve themselves to be the most grateful and salutary fragrance—and who is equal to this arduous province!

17 For

⁷ The incestuous person.

² By *satan* or *adversary* the Apostle means the civil abettors of the pagan superstition.

17 For I am not one who adulterate the word of God, as too many do, with impure mixtures : but I promulgate the Christian religion as one who is possessed of inviolable integrity : as one who is invested by God with a divine commission : and as one who is conscious that he is under the perpetual inspection of the great Searcher of hearts.

CHAP. III.

1 **D**O we begin again to commend ourselves ? Or have we occasion for *others* to give us recommendatory letters to you ; or for *you* to give us recommendatory letters to others ?

2 You are our epistle, which we impressed on the tablet of your hearts in characters plain and legible by all men.

3 For it is apparent to the world that you are Christ's epistle, written, by our ministration, not with ink, but with the Spirit of the living God—inscribed, not on tables of stone, but on the tablets of the human heart.

4 Such is the firm confidence we repose, thro' Christ, in the supreme Being.

5 Not that we are capable by the exertion of our rational

powers to plan and concert such a scheme as the Christian religion—all our ability to preach and spread it is solely derived from God :

6 who hath empowered and qualified us to be ministers of the new covenant, not the mosaic, but the Christian covenant—for the mosaic pronounced an irreversibile sentence of *death* upon its transgressors ; but the Christian covenant holds forth the palm of *immortality*.

7 But if that dispensation, which annexed death to the violation of it, and whose laws were engraven on stones, was ushered in with such magnificence and splendor (a splendor, that was only designed to be transient and temporary) that the eyes of the Israelites could not support the dazzling beams that darted from the countenance of Moses :

8 How much more effulgent and glorious must be the lustre of the Christian dispensation !

9 For if that rigid and implacable dispensation, which condemned the offender to death by an irreversibile sentence, was introduced with such striking pomp and glory—how infinitely superior must be the strong and ineffable radiance of that dispensation,

which is replete with benignity and mercy!

10 But in this respect the glory that was reflected on the *former* dispensation vanishes into nothing, when compared with the superior splendors of the *latter*.

11 For if that œconomy, which was destined to be superseded and annulled, was delivered with such an ostentatious display of grandeur—how much more glorious must be that œconomy, which is designed to be for ever durable and permanent!

12 Animated, therefore, with these hopes, we use great freedom and liberty in our addresses.

13 We are not like Moses, who covered himself with a vail—so that the children of Israel could not clearly see the end and design of a dispensation which was intended to be abrogated:

14 but their rational faculties were involved in the mists of darkness—for to the present day that very vail, which Christ hath removed and for ever abolished, continues to enwrap their minds, when they read the Old Testament; and still shrouds their understandings in the baleful shades of obscurity and gloom.

15 To this very day, when the law of Moses is read by

them, the vail remains upon their hearts.

16 But when the Jews shall be converted to the Lord, the vail, that now involves and obscures their minds, shall be for ever removed.

17 By being converted to the Lord, I mean, being converted to the spiritual institution of the gospel—and where this spiritual dispensation of God is, there is the truest liberty.

18 But we all, with unveiled face, beholding the glory of the Lord reflected as from the brightest mirror, are metamorphosed into the same moral resemblance; receiving continual accessions of glory and splendor, emitted from the great indefectible source of spiritual light.

CHAP. iv. 1 Being intrusted, therefore, with this arduous province of dispensing the gospel to mankind, as we have been distinguished with this signal mercy, we do not suffer ourselves to be overcome with fatigue and languor.

2 But we have abandoned all these clandestine indirect practices—our conduct is not actuated by any refined artifice and cunning—neither do we fraudulently tamper with the word of God—but by an undisguised representation of the

the truth we lodge a solemn appeal with every man's conscience in the presence of the great Searcher of hearts.

3 But if our gospel be obscure, it is only obscure to the profligate and abandoned :

4 The intellectual powers of these obstinate disbelievers the god of this world hath benighted in dense and impenetrable gloom—so that even the effulgent splendors of the glorious gospel of Christ, the image of the Supreme, is not able to pierce and dispel it.

5 For it is not our interests we pursue in preaching the gospel, but the interests of Christ Jesus our Lord—To promote these interests we profess ourselves your servants.

6 For it is that God, by whose almighty mandate the light first sprung from chaotic darkness, who hath illuminated our minds with these celestial truths; that we might diffuse in the world that clear and glorious knowledge of the one supreme God, which was communicated to mankind by Jesus Christ.

7 But this sacred invaluable treasure is inclosed in a vessel of frail decaying shell—so that the stupendous power

that accompanies its discovery is derived from God, and not from us.

8 We are * harrassed on every side with incumbent evils; yet not totally precluded from an escape—perplexed; but not in desponding circumstances:

9 persecuted; but not deserted—trampled under foot; but not doomed to perish:

10 carrying about with us in our persons wherever we go a striking representation of the mangled deceased body of our Lord Jesus—in order that the vital energy of Jesus may be illustriously displayed by the frailty of our mortal body.

11 For in this life we are perpetually exposed to death for our inviolable attachment to Jesus—but it is in order that the vital energy of Jesus may be conspicuously seen through the medium of frail mortality.

12 So that by preaching the gospel *death* is adjudged to us, but *life* awarded to you.

13 We having the same mental persuasion that David had when he uttered the following passages, "I am convinced of its truth, and therefore have declared it"—so we

also

* ΕΥ ΘΑΡΤΗ ΔΥΣΚΟΛΟΙ, ΑΛΛ' ΟΥ ΟΤΙΘΥΜΟΝΟΙ. An allusion to an army being pent up.

also can say; we are fully persuaded of the truth of the gospel, and therefore do we publish it to mankind.

14 Being conscious that the Being, who raised our Lord Jesus from the dead, will also, through Jesus, reanimate our mortal body, and present us along with you at his tribunal.

15 For all things are calculated to subserve your best interests—in order that the exuberant benignity of God displayed in this divine dispensation, may by the grateful acknowledgments of many redound to the glory of the supreme Father:

16 Animated by these motives, we suffer not ourselves to sink under the pressures of any fatigue—but though the animal part of our nature is exhausted and broken with labours, yet our intellectual part is continually every day more and more enlivened and invigorated.

17 For our transient trivial afflictions, which are in this fugitive life but of momentary duration, will finally procure us a most excessively immense and eternal weight of unnumerable felicity.

18 For we aspire not after visible but invisible objects—for all visible objects are fugacious and temporary: but

invisible objects are permanent and eternal.

CHAP. V. I For we are persuaded that after the dissolution of this frail terrestrial tabernacle, God will provide for our immortal principle an ever durable eternal vehicle in the celestial mansions.

2 For in this present vehicle we groan under the oppressive load of mortality, ardently longing to be invested with that spiritual structure, which awaits us in the regions of immortality.

3 Since being invested with this, we shall no longer be exposed to errors and sufferings.

4 For surrounded with this decaying tabernacle we groan under the pressure of this mortal life—not that we are desirous to be divested of it—We are rather desirous that our celestial vehicle might be superinduced over it; that mortality might by an imperceptible translation be absolved in immortality.

5 The Being, who designed us for the acquisition of this blessedness, is the Deity—who hath endowed us with spiritual gifts as a sure earnest and pledge of it.

6 We have therefore always the most undoubted and conscious persuasion, that while

we reside in this present mortal body we are in a state of exile from our proper home, which is with God.

7. For our conduct is regulated with a view not to visible, but invisible, objects.

8 We are assured of the fruition of this happiness, and judge it infinitely more eligible to quit the exile of the body, and to gain our destined happy home with God.

9 Having these glorious prospects, we make it our study and ambition, that whether in the prison of the body, or enlarged from it, we may be the objects of his approbation.

10 For we must all make our appearance before the tribunal of Christ, that every individual may be treated according to the tenor of his respective conduct in this life, whether it hath been moral or immoral.

11 Conscious, therefore, of this awful tremendous event, we labour with indefatigable assiduity to convince men of the truth of Christianity — To our integrity in this important function God is witness, and your consciences, I flatter myself, can also attest our integrity.

12 Not that we lavish any encomiums upon ourselves merely that you may form an

high opinion of us: but by this declaration we afford you an opportunity of glorying on our behalf—that you may be enabled to vindicate us against those who wear an external semblance of exultation, while at the same time they are conscious they have no just pretensions to it.

13 For if we are under the influence of frenzy and distraction, God is concerned—if we are under the dominion of sober and sedate reason and reflection, you are concerned.

14 For the love of Christ seizeth and possesseth all our powers,

15 when we deliberately reflect, that one person died for the benefit of mankind: that consequently all mankind were subjected to death: that he died for the benefit of mankind that mortals should not live to themselves, but to him, who both died and was raised for their highest good.

16 Wherefore being interested in these signal blessings, we for the future know no invidious distinctions between persons of different nations: and though we have gloried that Christ was a Jew, yet we glory in this particular no longer.

17 So that if any person adopts Christianity, he from that moment begins a new creation

creation—The old dispensations are vanished—Behold! a new and perfect renovation of all things hath now commenced!

18 But all these Blessings flow from the sole benignity of God—who by the mission of Jesus Christ hath reconciled us to himself, and hath commissioned us to publish among mankind this conciliating dispensation:

19 proclaiming to the world, that the Deity hath now thro' Christ reconciled the human race to himself—that all their former crimes, upon their reception of the gospel, will by the Deity be totally expunged—and that he hath authorized us to publish this conciliating institution.

20 We are therefore, in the character of Christ's ambassadors, solemnly deputed to mankind—and as if the supreme God himself addressed you by us, we implore and conjure you, in behalf of Christ, be ye reconciled to God.

21 For that innocent person, who lived perfectly free from sin, the Deity^b treated as a sinner for our benefit—in order that we through him

might become the objects of the divine benignity.

CHAP. VI. I We therefore, as co-operating with him, entreat you that you would not receive this gracious dispensation of God to a fruitless ineffectual purpose.

2 For God in the prophet Isaiah saith—“In a season the most opportune have I accepted thy prayer: in a time which required the display of my salutary power have I hastened to assist thee”—Behold! *now* is *this* season which God hath judged the most opportune: behold! now is the time in which God hath illustriously displayed his salutary power^c.

3 We make it our perpetual study to be cautious of giving any one person offence in any thing—that the ministry may incur no censures.

4 But in the whole of our conduct we sedulously strive to approve ourselves as the ministers of God by invincible patience, by distresses, by difficulties, by perplexities,

5 by scourges, by imprisonments, by an unsettled migration from place to place, by a deprivation of sleep, by a want

^b By delivering him up to death.

^c This relates to the *present* of the time in which the gospel was published.

a want of the common necessities of life,

6 by sanctity of manners, by an improvement in knowledge, by an unruffled composure under injuries, by a sweet and benign disposition, by a^d good heart, by undisturbed benevolence,

7 by undisguised truth, by the propitious power of God, by weapons of sacred virtue which we grasp in our right hand and in our left :

8 passing through a variety of scenes, through honour and dishonour; through reputation and disreputation; treated as impostors, yet conscious of our sincerity ;

9 treated as ignoble and obscure, yet illustrious and renowned ; as unworthy of existence, yet still in life ; harrassed on every side with persecution, yet not devoted to death ;

10 treated as gloomy and melancholy, yet ever transported with exultation and joy ; regarded as persons in the most abject poverty, yet enriching immense numbers ; as destitute of every thing, yet possessing every blessing.

11 O Corinthians ! our address to you flows from the most affectionate tenderness : our heart expands with the sincerest benevolence for you !

12 You have no reason to complain of our affections for you being narrow and contracted—it is you, whose affections are narrow and contracted.

13 In order to induce you to requite these our tender regards for you, I address you as an indulgent parent his beloved children : entreating you to enlarge your affections for us.

14 Be cautious you do not associate with disbelievers—for can there be any union betwixt morality and immorality ? Can there be any concord betwixt light and darkness ?

15 Can Christ and Belial mutually agree and harmonize ? What connection hath a virtuous believer with an obstinate disbeliever ?

16 Can the temple of God be consistent with the worship of false deities ?—for you are the sacred temple of the living God : for God hath made this solemn declaration ; “ I will reside in them : I will walk among them : I will be their God, and they shall be my people.”

17 Burst therefore the bonds that tie you to disbelievers, and break off all connections with them, saith God : “ Pollute not yourselves with those abomi-

^d *Ἐν ἀγαπῇ καὶ φόβῳ*, by a holy spirit, by a devout disposition or temper.

abominable impurities, and I will receive you ;

18 and I will be an indulgent parent to you, and ever regard you as my sons and daughters, the objects of my fond affections, saith the Lord."

CHAP. vii. 1 Blessed with these promises, my beloved brethren, let us cautiously avoid every contamination both personal and mental, and inviolably maintain an holy purity of manners in the fear of God.

§—2 GIVE us a favourable reception—We have injured no person, we have corrupted no person, we have defrauded no person.

3 I do not mention this as a tacit reflection upon you—for I have before given you the strongest assurances that our affection for you is so ardent and sincere, that we could cheerfully spend all our days and our last breath with you.

4 I address you with great familiarity and freedom—you have induced me to bestow many deserved encomiums upon you—you have infused consolation into my troubled mind—your conduct inspires me amidst all my sorrows and sufferings with ecstasies of transporting exultation.

5 For on our arrival in

Macedonia our heart was incessantly torn with a tumultuous variety of corroding cares—We conflicted with every form of wretchedness—*without*, we were harrassed with the hottest persecution ; *within*, we were distressed with cruel fears.

6 But that Being, who forthes the sorrows of the dejected, infused divine consolation into our minds by the arrival of Titus.

7 But we will not attribute our restored tranquillity solely to his arrival ; but to those comfortable assurances you gave him—for he acquainted us with your sincere affection, with your generous lamentation, with your fervent zeal for me—an account, which transported me into the highest excesses of joy.

8 For tho' I distressed you by my letter I do not repent it *now*, though my heart did once reproach me for it—for I *now* see that that letter only gave you a momentary uneasiness.

9 But now I rejoice, not indeed that I distressed you, but that your distress produced a sincere repentance of your former irregularities—for you were distressed with regard to your duty to God, lest any punishment should be inflicted upon you by us.

10 For

10 For the result of that sorrow, which concerns duty to God, is a genuine repentance and reformation, which finally issues in everlasting salvation — but that sorrow, which hath secular interests for its object, issues in final perdition.

11 But this sorrow of yours, which was occasioned by a conscious neglect of your duty to God, behold! what solicitous anxiety it produced among you! what studied apologies! what self-indignation! what terror! what vehemence of desire! what zealous fervour! what revenge against yourselves for being seduced into these errors!—You have in the whole of this affair acquitted yourselves in a virtuous and honourable manner.

12 Tho' I therefore wrote that letter to you, I did not write it either on account of the injurious or the injured person— but I appeal to God that my motive was to give you the strongest demonstration of the sincere fervency of our affection for you.

13 The consolation therefore you derived from my epistle inspires us with reciprocal comfort—and especially were we rejoiced to see Titus filled with such transport upon your account: for

the regards you all expressed for him have banished from his mind every inquietude.

14 So that I am not ashamed of those high encomiums in which I formerly celebrated your worth before him—but as we have always conscientiously declared to you the truth; so our glorying of you before Titus hath evinced itself to be founded in truth.

15 And his affections for you are continually growing stronger and stronger, when he reviews the cheerful universal compliance of you all with my injunctions, and in what painful anguish and perturbation of mind you first received him.

16 Reflections on this transport me with joy, and induce me to place an unbounded confidence in your fidelity.

CHAP. VIII.

CHristian brethren, we cannot forbear acquainting you with that most liberal contribution, which hath been made by the churches of Macedonia:

2 that, notwithstanding the severe trial of persecution they have undergone, and the deep poverty in which they are

are immersed, the excess of joy, with which their Christian principles inspire them, have prompted them to exert themselves in the most munificent and generous manner.

3 For I can testify they have been chearful and voluntary benefactors to the utmost extent of their ability, nay beyond their ability.

4 For they solicited us with many entreaties that we would receive their charitable collection, and make distribution of it for the benefit of the necessitous Christians in Judæa.

5 In this respect they have surpassed our most sanguine hopes — for they have not only through the will of God devoted themselves to the service of Christ, but to the service of us.

6 So that the beneficence they discovered induced us to desire Titus, that as he had already begun, so he would finish, this charitable contribution among you.

7 Since therefore you are distinguished for miraculous gifts, for an ability of conversing in various languages, for superior knowledge, for your generous earnestness, and for your singular regards and affection for us : see that you, on this occasion, distin-

guish yourselves as much for your liberality.

8 Not that I would be understood to lay an authoritative injunction upon you — I am only desirous that the exemplary readiness of others should excite you to give a substantial proof of the genuineness of your benevolence.

9 For you are no strangers to the amiable benignity of our Lord Jesus Christ, that tho' he possessed a station of the most illustrious dignity, yet stooped to a condition of the most abject poverty for our sakes ; that by his indigence we might be enriched.

10 I cannot but speak my sentiments to you freely on this topic — To exert yourselves on this occasion is highly proper for you, who a year ago have begun, not only to perform these charitable acts, but to perform them with propense and chearful dispositions.

11 Do you now therefore complete these contributions — that as you have discovered a very prompt disposition to begin, you may be also incited to accomplish the execution of it according to your respective circumstances.

12 For if there is but a liberal generous disposition, the Deity accepts it according

to what it *can*, not according to what it *cannot* give.

13 I do not mean that in order to take off the pressure of distress from others, it should be laid upon you—but that the strictest rules of equity should be observed—that *your* munificence should on the present occasion relieve *them* under their indigencies,

14 that in like circumstances, *their* liberality might supply *your* exigencies—in order that the strictest equity in the reciprocal communication of these beneficent offices may be regarded.

15 As it is written, “He that gathered much manna had not a larger quantity than others: and he who collected but a little, had not a less quantity than the rest.”

16 Thanks be to God, who kindled in the breast of Titus * such an ardour of affection for you!

17 For as he^f received such comfort and satisfaction from the visit he lately paid you, out of his fervent regards for you, he is now, from his own voluntary inclination, set out upon a second journey to you.

18 We have sent along with him another Christian brother, who hath acquired deserved reputation among all

the societies of Christians; for his integrity and labours in propagating the gospel.

19 And not only is he held in universal esteem, but he hath been associated with us, by the suffrage of the churches, in the management of this collection; which is instituted to promote the glory of God, and to excite your cheerful charitable contributions.

20 In conducting this charity we will most cautiously avoid all just censures, and give occasion to no person to reflect upon us for an improper direction of this great trust.

21 We shall study to acquit ourselves in it with honour, not only in the sight of God, but of men.

22 We have dispatched, along with these two, another Christian brother also, whose active diligence to serve us we have experienced on many occasions; and who, on this emergency in particular, hath shewed singular activity and readiness, from a warm confidence he reposes in you.

23 Whether therefore you regard Titus, you are to consider him as my colleague, engaged in the same common labours as myself—or whether our other two Christian brethren,

* *Titus* is the true reading.

^f See chapter vii. ver. 7.

thren, who are along with him, they are the apostles of the churches, and a distinguished honour to the Christian religion.

24 Let these then see, let all the churches see, a demonstration of your benevolence: and what abundant reason we have to glory in you.

CHAP. IX. 1. With regard to this contribution for the necessitous Christians in Judæa, it is superfluous for me to urge any more arguments to excite you to it.

2 For I have the strongest persuasion of your prompt and generous dispositions—for which I have deservedly celebrated you among the Macedonians, assuring them Achaia was ready for every benevolent office of this kind an year ago—and this account of your exemplary liberality hath incited a spirit of emulation in considerable numbers to contribute to this charity.

3 I have therefore dispatched the Christian brethren to you at this time, for fear our glorying in you in this respect might be unhappily frustrated: and in order, as I mentioned before, that your collection may be ready against my arrival:

4 lest, if the Macedonians should come along with me,

and they surprize you absolutely unprepared, we should (to say nothing of you yourselves) be covered with confusion, when we reviewed the confident eulogies we had formerly lavished upon you.

5 I judged it therefore highly requisite to beg my Christian brethren that they would set out before me on their journey to you, and accomplish the above-mentioned collection among you, previous to my coming—that it may be ready as a voluntary generous donation, and not as a mean avaritious pittance.

6 For in this respect one may justly apply the following passage of scripture: "He that sows with a scanty hand, reaps a scanty harvest: he that sows with a copious hand, reaps a copious harvest."

7 But let every person give as his heart prompts and dictates to him—let his charity not be bestowed with reluctance, or extorted by necessity—for God loveth a cheerful giver.

8 God is able to shower down upon you every felicity, and at all times to bless you with such affluence and success, that you may be abundantly qualified to perform every humane and benevolent office.

9 As it is written: He hath diffused the streams of his goodness around: he hath relieved the wants of the necessitous: his benignity endureth for ever."

10 And may that Being, who supplies the husbandman with seed, and the human race with the necessities of life, prosper your temporal interests, and give a blessing to the generous efforts of your beneficence!

11 And may you ever possess such happy circumstances, as shall enable you to perform every benevolent office—a disposition this, which occasions many grateful acknowledgments to be paid to the Supreme parent!

12 For this charitable contribution, with which we are entrusted, doth not only alleviate the distresses of the indigent Christians, but will cause the most devout and fervent thanksgivings to God from immense numbers.

13 For this collection will be a means of their glorifying God for your professed attachment to the gospel of Christ, and for your benevolent contribution to them and to others.

14 You will also secure a share in their prayers, and the first place in their affections, on account of that exceeding

liberal generosity you have expressed towards them.

15 Thanks be to God for his ineffable benignity!

CHAP. X.

I Paul conjure you by the inoffensive mildness and lenity of Christ, who, when personally present with you, am humble and unassuming, but in my absence address you with conscious dignity and boldness:

2 I earnestly implore you, I repeat it, that you would prevent me from exerting that authority, which I at present intend to exert against some certain persons among you, who maintain that the whole of our conduct is entirely actuated by secular principles.

3 We are conversant indeed with secular things, but we spread not our conquests with secular weapons.

4 For the weapons with which we combat, were not forged by mortal skill—they are of celestial temper, and are divinely endowed with irresistible force and energy to demolish the strong forts of pagan superstition:

5 They subvert the vain structures of human philosophy, and overturn every thing that arrogantly exalts itself

against the scheme which divine wisdom hath planned—and they captivate and reduce all the refinements of speculation under an absolute subjection to Christ.

6 And I am prepared to quell all obstinate disobedience and opposition to me, after you yourselves are returned to your former perfect allegiance to the gospel.

7 Do you suffer yourselves to be swayed by mere exterior appearances?—If any person is confidently persuaded in his own mind that he is a true follower of Christ, let him reflect that we also have as well founded pretensions to this character as himself.

8 For should I boast of that power with which our Lord hath invested us, to promote edification among you, and not to inflict divine punishment upon you; I should not, in the mean time, have reason to be covered with confusion.

9 I say this, that I may not be deemed as one, who can only alarm you merely by his letters:

10 For his letters, says he, are authoritative and spirited: but his personal presence is mean, and his discourse to the last degree contemptible.

11 Let such an one conclude that we can *in person*

exert that power, of which our *letters* represent us to be possessed.

12 For we dare not compare or elevate ourselves to a level with those, who lavish such extravagant encomiums upon themselves—but those, who affect to measure other persons abilities by the standard of their own, and who draw invidious comparisons of themselves with others, do, by this conduct, forfeit all pretences to wisdom.

13 But we shall not stoop to use such extravagant immeasurable boasts—but we will assert, that according to the measure of that standard which the divine Being hath allotted us, we have regularly preached the gospel through *all* the intermediate regions as far as to *your* city.

14 For we did not rapidly bound over the interposing countries when we came as far as to you—but we regularly planted the Christian religion, in our progress, thro' all the intervening space till our arrival among you.

15 We do not raise a proud superstructure on a foundation that another hath laid—but we flatter ourselves that, your belief of the truth of the gospel increasing, we shall be more universally esteemed, according

cording to the province allotted to us ;

16 so as to be enabled to promulgate the glad tidings of Christianity in the countries that lie *beyond* you—and not ostentatiously glory in another person's province, where I find all things previously adjusted.

17 But let him, who glorieth, glory in God :

18 For not he who publishes his own recommendation meriteth approbation and confidence — but he whose character God by spiritual endowments attests and recommends.

CHAP. XI.

1 **I** Wish you would be candid to an instance of folly I am going to incur — I implore your kindness and candour to me.

2 For I feel the sensations of the strongest jealousy on your account — for I have united you only to one person, hoping to present you to Christ in chaste inviolate purity :

3 but I am anxiously solicitous, lest, as the serpent by his seductive arts deluded Eve, your affections should also be corrupted and alienated from the sole fidelity you owe to Christ.

4 If the person, who hath introduced himself into your society, can preach another Jesus, whom I have not preached ; or if you can be endowed by him with spiritual gifts different from those I conferred upon you ; or if he can publish a gospel different from that which I have propagated among you, you would be justified in allowing his pretensions.

5 For I judge myself in no respect inferior to the most eminent of the apostles.

6 For though in verbal discourse my attainments are vulgar, yet not in intellectual endowments—but all of you, on all occasions, have been clearly convinced of my real character.

7 What! hath my conduct been criminal, because I voluntarily degraded myself in order to exalt you? Have I done amiss, because I chose to be perfectly disinterested in preaching the gospel among you?

8 From other churches I received a stipend, in order that my ministrations among you might be gratuitous—And when I was with you, and in necessitous circumstances, I did not hang upon any one for a maintenance :

9 for the christians, who come from Macedonia, re-

lieved me in my indigence—so that I never have been, and am determined never will be, burdensome to any of you.

10 I can pledge my firm belief of Christianity upon the truth of what I now declare, That my boasting in this respect will never be disproved and refuted in the region of Achaia.

11 But why did I act towards you in this disinterested manner? Was it for want of affection for you?—I can appeal to God for its ardour and sincerity.

12 But the reason that now determines, and will for ever determine me, to act in this manner, is, that I may entirely preclude all objections against me from those, who would with rapture pick up any thing to object—in order that, notwithstanding their extravagant boasts, they may be found here on an equality with me.

13 Such persons as these are false and fictitious apostles, artful and fraudulent intruders, hypocritically assuming the mask of the apostolic character.

14 And no wonder, when Satan himself assumes the form of an angel of light.

15 It is no astonishing circumstance then, if his ministers personate the ministers of virtue—But their end shall be according to their works.

§—16 LET no one, I repeat it, esteem me weak and devoid of understanding—I will allow you, however, to regard me in this light, provided you will with candour permit me to publish a little my own praise.

17 What I declare on this article doth not flow from any explicit suggestions of the Spirit—this preremptory confidence in boasting is solely derived from a principle of human weakness and error.

18 As many have passed such extravagant encomiums on their temporal privileges and advantages, I am prompted to celebrate mine.

19 And here I expect your candour—for being endowed with such superior knowledge yourselves, you can easily bear with the weak and unintelligent.

20 For you are all patient submission, if a ^s person enslaves you to his will; if a person fleeces you; if a person cajoles you out of your property; if a person domineers over you; if a person even

* Alluding to what the *false Apostle* had done.

even offers you the most abusive insults.

21 What induces me to recount the following particulars of myself is the reproach that hath been cast upon me, as if I had nothing to support my apostolic character — But I have as just pretensions to it, I speak it with humble submission, as any of my opponents.

22 Are they original Hebrews? So am I—Are they Israelites? So am I—Are they the descendents of Abraham? So am I.

23 Are they ministers of Christ?—I speak imprudently—I am *more* entitled to that character—Through what a series of labours have I passed! How often have I been mangled with scourges! How often have I been in confinement! How often in the jaws of death!

24 Five times was I publicly scourged by the Jews, and received each time thirty nine lashes.

25 Three times I was beaten with rods—once I was stoned—three times I was shipwrecked, and was during a night and a day tossed at the mercy of the waves.

26 In my numerous journeys I have encountered dangers from rivers, dangers from robbers, dangers from my

own country-men, dangers from the Heathens, dangers in frequented cities, dangers in unfrequented solitudes, dangers by sea, dangers among pretended Christians.

27 Conflicting with fatigue and weariness, with hunger and thirst, with frequent want of sleep, and frequent want of food, with cold and nakedness:

28 And besides all these external evils, my mind every day internally torn and distracted with a painful anxious solicitude for all the churches.

29 What Christian is there that betrays any weakness, and I am not unhappy on his account— who is there that ever conceives prejudices against Christianity, and I am not greatly affected with inward grief and uneasiness.

30 If I am under an absolute necessity of celebrating myself, I will celebrate the sorrows and sufferings I have sustained.

31 I solemnly appeal, for the veracity of the above-mentioned particulars, to the God and father of our Lord Jesus Christ, who is worthy to be adored through all the endless ages of eternity.

32 In Damascus, the governor under king Aretas placed a guard at the gates of the city, with a design to

apprehend and assassinate me :

33 but I was let down in a large basket through an ^h aperture in the city wall, and escaped his fury.

CHAP. XII.

1 **A**S I am obliged, in order to vindicate myself, to publish my own panegyric; which I do with the utmost reluctance, I will particularly insist on those visions and revelations which God hath vouchsafed.

2 About fourteen years ago I knew a convert to Christianity, who was conveyed to the third heaven—but whether he was transported thither in person, or only in mind, it is impossible for me to determine—God only knoweth the manner in which this was effected.

3 Such a person I knew, who was suddenly conveyed into paradise—but whether his body, or solely his mind, was snatched into those blessed abodes, I know not—God only knoweth.

4 There he heard words ineffable, which it is impossible for frail mortality to utter.

5 Of the distinguished happiness, with which this person was favoured, I will boast—but I will glory in nothing respecting myself, except my sufferings.

6 But should I choose to sound my own eulogy, I should not betray any weakness or folly, for I should invariably adhere to truth—but I forbear doing this, in order that no person may estimate me above my personal appearance, or above the reports of human fame.

7 But lest I should be too much elated with these most singular and illustrious revelations, a ⁱ messenger of Satan was commissioned to wound and afflict my body, to prevent my being inflated with this distinguished honour.

8 I therefore three times earnestly implored almighty God that this dreadful evil might relinquish me :

9 but he said to me—My favour is sufficient for thee ! my omnipotence is more illustriously

^h *Acta Supra* &c. Nihil aliud intelligitur quam foramen in mœnibus, qualia habebant multa, ad emittenda tela. *Burman. in not. ad Phadri Fab. 13. p. 43. Edit. 1698.*

ⁱ The Jews believed that *diseases* and *distempers* were inflicted by Satan. This woman whom *Satan* hath bound, so these eighteen years. *Luke chap. xiii. 16.*

lustriously displayed by thy inability! — It is therefore with conscious pleasure that I rather boast of my own inability, as the irresistible power of God does, by that means, conspicuously appear to reside in me.

10 It is for this reason that I have a placid satisfaction in my bodily infirmities, amid the insults I sustain, in necessitous circumstances, in persecutions, in the most imminent dangers, for my Christian profession — for when I am naturally unable to extricate myself, then I am supernaturally endowed with power.

11 By boasting of myself in this manner I betray my want of wisdom — But it is you who have compelled me to it — for I ought rather in justice to have been commended and applauded by you; for I am in no respect inferior to the most eminent of the apostles — though in myself I am nothing.

12 The evidences indeed of my real apostolical character have been illustriously exhibited among you by my fortitude under all the injuries I sustained, and by the stupendous operations, astonishing miracles, and prodigies of power I effected among you.

13 For in what respect

have you been inferior to other churches, except, that I never extorted a maintenance from you—Do forgive me this injury!

§—14 Behold! this is the third time I have had every thing in readiness for a journey to visit you — but I will not be burdensome to you; for I do not seek your temporal but your everlasting interests — for children ought not to accumulate treasures for their parents, but parents for their children.

15 But with the greatest transport I would not only exhaust all I possess, but be exhausted myself, for your immortal souls; even though it should happen that the more I love you, the less I should be beloved.

16 “But allowing,” replies my opponent, “that I never extorted a maintenance from you—in this I only discovered a great refinement in cunning, and this subtil insidious artifice I practised merely to impose upon you.”

17 To this I answer—Did I ever draw any money from you by any of the messengers I dispatched to you?

18 I desired Titus to wait upon you, and sent another Christian along with him—did Titus act with any lucrative views among you? — Were we

we not all actuated by the same principles? Did we not all tread in the same steps?

19 Do you imagine I am again apologizing for my not coming to you in person?—I solemnly declare in the presence of the Deity, and as a Christian, that I sincerely intend to visit you, and to do every thing, my Christian friends; to promote your improvement.

20 For I am afraid lest, when I do arrive, I neither should find you *such* as I wish, and that you will find me *such* as you do not wish — I am afraid lest I find you torn and distracted by dissensions, emulations, animosities, discords, defamation, scandal, insolence, and every tumultuous passion.

21 I am painfully anxious lest, when I come among you, my God should involve me in the acutest distress of mind: and lest I have too much reason to deplore and lament the scandalous immoralities of great numbers, who have not yet totally abandoned those abominable impurities, those debaucheries, and those libidinous pursuits, in which they were formerly engaged.

CHAP. XIII.

1 **T**HIS is the third time I am coming to you — By the united testimony of ^{*} two or three witnesses every truth shall be confirmed.

2 I assured you before, I now assure you again, and address myself to all of you, but particularly to those who have been lately guilty of scandalous immoralities, being present with you in idea, though absent in person; I solemnly assure you, at my coming, I will not spare you,

3 since, after all the evidences that have been exhibited, you still demand a proof of Christ speaking by me—though he displayed his divine power in so illustrious a manner among you.

4 For though Christ suffered the death of crucifixion, in frail and feeble mortality; yet by the omnipotent power of God he lives—and though we too sustain mortal sufferings by an attachment to him, yet, by the power of the Deity, we shall spend an happy immortality with him.

5 Examine yourselves whether you have adopted Christianity:

* Meaning his two letters,

stianity : Explore yourselves : Cannot you discover, unless indeed you have lost all discernment, that Jesus Christ is really among you by the spiritual powers with which he hath endowed you ?

6 I flatter myself the least reflection will convince you, that I am not destitute of a power to prove my mission.

7 I earnestly beg of God, that you would perpetrate nothing criminal—not that I want to evince my power by an infliction of punishment upon you for your crimes—for I would rather be regarded as incapable of producing such proof, than you should commit any thing sinful.

8 For we cannot exert any spiritual power to oppose, but only to advance, the progress of truth.

9 We are glad, therefore, when we are destitute of power to punish you, and when you are strong in Christian virtue—and it is for the augmentation and perfection of this strength, that we in-

tercede with God by our prayers,

10 I write these things to you, in my absence, that, when present, I may not be obliged to use any severe methods, and to exert that power which Christ hath vested in me to promote edification among you, not to inflict divine punishments upon you.

11 Finally, my Christian brethren, farewell ! Be perfectly harmonious : let your minds be soothed with consolation : cherish the same benevolent affection one for another : live in mutual concord ; and the God of concord and love will bless you !

12 We beg our most affectionate remembrance to every one of your society. All the Christian brethren here send their most respectful salutations.

13 May you all continue to enjoy the favour of our Lord Jesus Christ, and the love of God, and a community of the miraculous gifts of the Holy Spirit ! Amen.

PAUL's Epistle to the GALATIANS.

CHAP. I.

I Paul, who was constituted an apostle, not by human authority, nor through any human agency, but by the sole appointment of Jesus Christ, and of God the supreme Parent of the universe,^o who raised him from the grave :

2 affectionately join with all the Christians, who are now with me, in sincerely wishing the churches of Galatia

3 every favour and felicity from God the supreme Father, and from our Lord Jesus Christ,

4 who, in compliance with the will of God our merciful Parent, voluntarily assumed our nature to extricate us from our vices, and rescue us from the corruptions of the present depraved and profligate age.

5 May the praise of the Deity, the original author of this dispensation, resound through all the rolling ages of eternity !

6 I am astonished you should so quickly desert the cause of Christ, who gra-

ciously invited you into his religion, to adopt another set of principles :

7 which do not indeed essentially differ from the truths you first received — though some certain persons have laboured to throw you into confusion, and appear so desirous to deprave and pervert the genuine gospel of Christ.

8 But should we, should an angel from the celestial regions descend and proclaim among you a system of truths repugnant to those we published among you, let him be regarded as an execrable impostor.

9 Let me solemnly repeat what I have now asserted—Should any being whatever publish among you a set of principles repugnant to those you adopted, regard him as an execrable impostor.

10 For do I now strive to recommend myself to men or to God ?—or do I make it my sole study to secure the esteem and applause of the world ?—Had the applause of the world been my sole governing principle, I should not have embraced the cause of Christianity !

11 I solemnly assure you, my Christian brethren, that the joyful truths which were published by me among you, have not an human original :

12 for neither did any human being communicate them to me, nor did I adopt them from any human instruction : I solely derived them from the revelation of Jesus Christ.

13 For you are no strangers to my former rigid attachment to the Jewish religion— You have heard with what excessive virulence and fury I ravaged and persecuted the Christians.

14 You have heard what proficiency I made in the study and knowledge of Judaism above all my co-equals and contemporaries—and how zealously tenacious I was of those rules and injunctions which were transmitted by our Jewish forefathers.

15 But when the Deity, who destined me from my birth to the apostolic office, and hath now graciously invested me with it, was pleased

16 to bless me with the discoveries of his Son's gospel, and, particularly, appointed me to proclaim its truths among the *Heathens*, upon my supernatural reception of this glorious system, I did not apply to any of the

human race for clearer instruction in its truths :

17 neither did I immediately turn back to Jerusalem, to consult the most eminent among the apostles—but I went directly into Arabia—and from thence returned to Damascus.

18 Three years after this I travelled to Jerusalem to visit Peter, and spent fifteen days with him :

19 and he was the only apostle I did see, except James the brother of our Lord.

20 For the veracity of what I now assert, I solemnly appeal to the great omnipotent Searcher of hearts.

21 I, afterwards, visited the countries of Syria and of Cilicia.

22 But I was personally unknown to all the societies of Christians in Judæa :

23 they had only heard this report of me—that ~~the~~ person who was so implacable and flaming a persecutor of the Christians, was now preaching that religion which he was so indefatigable to crush and extirpate :

24 and for this my conversion they devoutly glorified God.

CHAP. ii. 1. Fourteen years after this I went up again to Jerusalem, accompanied by Barnabas and Titus.

2 This journey I undertook in consequence of an express direction from God—and, on my arrival, in private conference with some of the most eminent of the apostles, I gave a minute detail of the doctrines I propagated among the *Heathens*—being induced to this, lest, by some means, my past or present ministerial labours should be rendered totally ineffectual.

3 Yet, notwithstanding this, neither Titus, who was then along with me, and was a Greek, was compelled to submit to the Jewish rite of circumcision;

4 nor did I then make the least concession to those intruding false Christians, who officiously insinuated themselves into the company, merely as insidious spies on that uncontrolled liberty which we claim and exercise under the Christian dispensation, and with a view to subject us to the slavery of the *Mosaic ritual*.

5 To these I did not pay a moment's submission—in order that the true genuine simplicity of the gospel might be perpetuated among you.

6 Nor is there any difference and distinction put between myself and those, who are esteemed possessed of such distinguished eminence—

the Deity is no respecter of persons—for those persons, who are reputed to be invested with such superior dignity and authority, did not, in any one instance, communicate any new instruction to me.

7 So far from this, that on the contrary, when they found that I was divinely commissioned to preach the gospel among the *uncircumcised* in the same manner as Peter was appointed to preach to the *circumcised*:

8 for the same Being, who allotted the province of the *Jews* to Peter, assigned the province of the *Heathens* to me:

9 when James, Peter, and John, who were regarded as the grand pillars of the whole fabric of Christianity, were convinced, that the office of propagating the gospel among the *Heathens* was conferred upon me; they embraced Barnabas, and myself, with the most cordial affection—and it was mutually agreed, that we should plant the gospel among the *Heathens*, they among the *Jews*.

10 The only direction they gave us, was, that we should promote a charitable contribution for the benefit of the indigent Christians in Judæa—which I immediately put
in

in execution with the utmost alacrity.

11 But when Peter came down to Antioch, I openly opposed him—for his conduct was highly worthy of censure.

12 For he sat down at the tables of the *Heathens*, without any scruple, *before* some persons arrived from James—but upon their arrival he receded and broke off this intercourse with them—induced by the dread of giving umbrage to the Jews :

13 and, in consequence of his example, all the other Christian Jews gave into the same mean dissimulation—so that even Barnabas was carried down the common stream of this scrupulous affectation.

14 But when I saw how they disguised and obscured the truth and lustre of the Christian religion, I said to Peter before them all—If you, who are a *Jew*, can nevertheless conform, without scruple, to the diet and usages of the *Heathens*, can you, with any consistency, compel the *Heathens* to adopt the *Jewish* rites ?

15 I myself, who am by birth a Jew, and who did not descend from the immoral and profligate Heathens,

16 yet being convinced that a person is not acquitted

from his former crimes by conformity to the positive ordinances of the law, but solely by his reception of the gospel of Jesus Christ, I have embraced the doctrine of Christianity, that I might receive from this my adoption of it the total remission of my vices, which I could not derive from the positive institutions of the law—for by the ordinances of the mosaic law shall no person receive the absolution of his former guilt.

17 But if, when labouring to secure an acquittal from all my past sins, I am still found to persist in the practice of them, doth it follow that Christianity was designed to palliate and excuse men's vices ? Absurd and shocking supposition !

18 For if I *rebuild* the fatal structure which I once *demolished*, I clearly evince my own wickedness.

19 For I died to the law, in order that I might begin a new life to God.

20 I, figuratively, expired on the cross along with Jesus : but am now restored to life—or to speak more properly, it is Christ, who solely animates and enlivens me—the life I lead in the present world is entirely supported and invigorated by a firm belief in the Son of God, who deigned to

to make me the object of his love, and voluntarily surrendered himself to death for my benefit.

21 I do not annul and vacate the gracious dispensation of God—for if a total absolution from all past guilt is dispensed by the law of Moses, it would follow that the death of Christ was absolutely preposterous and useless.

CHAP. III.

I Inconsiderate Galatians! who is it hath fascinated your minds? what magic hath dissolved your attachment to the genuine principles of the gospel? you, before whose eyes Jesus Christ hath been exhibited, agreeably to the plain predictions of the prophets, as suspended on a cross.

2 I would gladly have you resolve me this; Were you endowed with spiritual gifts in consequence of your embracing the *law*, or in consequence of your embracing the *gospel*?

3 Are you so lost to all sense of reflection, as first to make advances in a *spiritual*, and now to seek perfection in a *carnal*, dispensation?

4 Have you¹ received so many distinguishing privileges in vain—since, on your present principles, they are entirely vain and useless.

5 He, who poured down upon you, such a copious effusion of the Spirit, and enabled you to perform such miraculous operations, did he do it upon your conformity to the mosaic system; or upon your conviction of the truth of Christianity?

6 Thus Abraham, for example; had the fullest conviction of the Being of the supreme God, and in consequence of this belief; all his past guilt, by an act of the divine goodness, was totally expunged.

7 Know therefore, that the virtuous believers of the gospel are the genuine descendants of Abraham.

8 For the Spirit, which inspired the sacred writers, foreseeing that God would grant to the Heathens an universal amnesty of all their past crimes, upon their embracing the gospel, communicated this joyful news to Abraham—assuring him, “By thee shall all the *Heathens* enjoy the most illustrious blessings.”

9 It follows therefore, that the

¹ *Τοσαυτά κτήσεις.* This verb is very frequently used by the Greek writers in a good sense.

the believers of the gospel enjoy this distinguished blessing in common with that sincere and virtuous believer.

10 For every individual, who is under the mosaic economy, is under an execration—for there is this express declaration recorded—“Curst is every one who doth not continue in the universal practice of all those injunctions which are prescribed in the volume of the law.”

11 But that no person, who is under the law, stands acquitted before God, is evident from this scriptural declaration—“He, who is acquitted by a virtuous principle of belief, shall live.”

12 whereas the mosaic law annexeth no privileges to the principle of *belief*—but declares, “That the person only, who actually *performs* its injunctions, shall by such a performance obtain life.”

13 It is Christ, who hath released us from that execration, to which the law of Moses devoted us, by submitting to be treated for our sakes as an execrable malefactor—for it is written, “Execrable is the wretch, who is suspended on a tree.”

14 So that the blessing, which was announced to Abraham, hath by Christ Jesus

been showered down upon the *Heathens*; that we Christians, through our belief of the gospel, might receive those spiritual endowments, which were so antiently promised:

15 I argue, my fellow Christians, upon principles universally admitted by all men—A covenant, that hath once been solemnly ratified, no person either vacates or alters.

16 Now these illustrious promises were announced to Abraham, and to his *descendant*—the Deity doth not express himself in the plural, but the singular number—to thy *descendant*—undoubtedly referring to the Messiah.

17 I say, then, that the mosaic law, which was promulgated four hundred and thirty years after, doth not cancel *this* covenant, which was ratified to the Messiah by the Deity, so as to supersede and annul this signal promise.

18 For if the acquisition of this ^m blessing is secured, *only*, by the law of Moses, it would follow, that the promise did not confer it—but yet God graciously dispensed it to Abraham by an express promise:

19 What purposes was the law then calculated to sub-

serve? — It was enacted to restrain and punish vice 'till that illustrious *descendent* should make his appearance — It was magnificently ushered in by a numerous company of angels, and Moses acted, on this occasion, as mediator.

20 But the very term *mediator* necessarily implies more than one party — and God is only *one* of the parties here concerned.

21 Doth the law of Moses, therefore, counteract the promises of God? — by no means! — For if the law of Moses was qualified to give men the hopes of immortality, then indeed remission of guilt would certainly be annexed to it.

22 But the scripture hath considered all mankind in general as shut up in an inextricable labyrinth of vice, in order that the promised blessing annexed to a belief of the doctrines of Jesus Christ might be dispensed to those who embrace them.

23 Before the publication of Christianity we were shut up and confined in the dark and gloomy prison of the law, 'till the time that the glorious light of the gospel should dart its salutary beams amongst us.

24 So that the law was our rigid and implacable tutor, whose severe discipline was designed to bring us to Christ, that by our cordial reception of his gospel all our prior guilt might for ever be cancelled.

25 After the Christian religion hath now been introduced, we are emancipated from the severities of our arbitrary tutor, and for ever vindicated into perfect liberty.

26 For by our embracing the doctrines of Christ Jesus we all commence the sons of God.

27 For as many as have been initiated into Christianity by baptism have solemnly assumed the profession of it.

28 Under the Christian dispensation there is no distinction of Jew or of Greek; none betwixt the slave and the free; none betwixt the male and female — for you are all one individual harmonious society under Christ Jesus.

29 Now since you are the believers of Christ, it follows, that you are the genuine progeny of Abraham, and the true heirs of those blessings that were promised to him.

CHAP. IV. I Besides, an heir, during the time of his minority.

minority, doth not differ from a slave, though he be the proprietor and lord of all:

2 for he is, then, under the discipline of preceptors and governors 'till the period arrive that hath been previously appointed by his father.

3 In *like* manner, we Jews, during our state of minority, experienced abject slavery under the elements of an imperfect institution:

4 but when the destined period was complete, the Deity delegated his Son from heaven, who assumed human nature, and was ushered into the world under the mosaic dispensation,

5 in order that he might emancipate those, who were groaning under its intolerable burden, that we from *slaves* might be adopted into the privileges of *sons*:

6 For that you now enjoy the exalted privileges of *sons*, God hath abundantly evinced by communicating to you the copious effusions of that Spirit, with which he endowed his Son—which directeth you to invoke him under the endearing character of an indulgent *parent*.

7 So that thou art no longer a *slave* but a *son*—but if thou art a *son*, it follows,

that thou art entitled to that *inheritance* which God, by Christ, hath promised to bestow.

8 You were formerly ignorant of the one supreme God, and practised a slavish superstition to ° imaginary and fictitious deities.

9 But now after you have known the true God, or rather have been known by him, how is it you relapse into mean and despicable ceremonies, to which you seem desirous again voluntarily to enslave yourselves.

10 Do you now scrupulously regard *days and months and years*, and particular periodical seasons?

11 I am afraid lest all the labour I have expended upon you should at last prove entirely fruitless.

§—12 My Christian brethren, I entreat you, do you reciprocally show me that affection which I sincerely cherish for you—you have not done me the least injury.

13 You all recollect in what bodily weakness and indisposition I appeared, *when* first I published the gospel among you:

14 yet notwithstanding these disfavoured personal circumstances you did not treat me with contempt and

aversion—but you welcomed me as if I had been an angel of God: as if I had been Jesus Christ himself.

15 What exalted encomiums and benedictions did you then lavish upon me!—Such were the excesses of your transport, that you would then, I can truly witness for you, if possible, have plucked out your very eyes, and laid them at my feet.

16 And am I then, after all this, regarded by you as an enemy, merely for declaring to you the truth?

17 They profess the tenderest regards for you—but it is with a base design; for they are desirous to exclude *me* from your affections that *they* may entirely engross them.

18 A zealous & virtuous affection ought to be a constant uniform thing, and not discover itself during only my personal presence among you.

19 My dear children! what excruciating pangs shall I again support, 'till the true features of Christ be impressed upon you!

20 I wish to be now again among you, and accommodate my direction to the circumstances in which I should

find you—for, at present, I am greatly embarrassed about you.

§—21 TELL me, you who are so desirous to subject yourselves to the law, don't you read it with attention?

22 For it is there recorded, that Abraham had two sons, one by a female *slave*, another by a *free* woman.

23 The son, he had by his slave, was generated according to the established laws of nature: the son, he had by the free woman, was given, in consequence of an express promise.

24 This history is allegorized by the prophet; and the two women, figuratively, represent the two covenants—Hagar the *slave* represents the first covenant, which was published to the Israelites on mount Sinai, and is productive of the most servile bondage and slavery:

25 for Hagar represents Sinai, a mountain in Arabia, and corresponds to the present *temporal* Jerusalem, which now, with all its numerous sons, drags the galling chain of servitude.

26 But the *free* woman represents the *spiritual* heavenly Jerusalem, which is the indulgent

¶ Εἰ καλῶς, founded in virtue. Not a good man, as Locke; for then the construction would have been Εἰς τὴν καλῶς.

dulgent parent of ⁹ us Gentiles.

27 For these are the words of the prophet: "Indulge the warmest ecstasies of joy, O thou barren woman! break forth into the loudest acclamations of transport and triumph, thou who never sustainedst the pangs of childbirth! — for thou, who wast regarded as desolate and forlorn, art blessed with a more numerous progeny than her, who was happy in the conjugal union."

28 We Gentiles then, my fellow Christians, are, like Isaac, the children of the promise.

29 Besides, as he, who was *then* generated according to the *ordinary* course of nature, persecuted him who was generated by the *extraordinary* operation of God — just so it is *now*.

30 But mark what was the consequence, as recorded in the following passage—"Eject the female *slave* and her *son*: for the son of a *slave* shall not divide the patrimony with the son of a *free* woman."

31 We Gentiles are not, my brethren, the children of the *slave*, but the sons of the *free* woman.

CHAP. V. I. Stand, therefore, immoveable in that liberty, into which Christ hath vindicated you, and do not again tamely submit your necks to the yoke of slavery.

2 I Paul strenuously assure you, that if you submit to circumcision, you forfeit the distinguishing advantages of Christianity:

3 I repeatedly, in the most solemn manner assure every person who is circumcised, that he is under an indispensable obligation to perform every tittle of the law.

4 You, who expect remission from the law, for ever resign all your Christian privileges — you cease to have any interest in the blessings of that gracious dispensation.

5 But as to myself, I cherish in my mind the pleasing hope of total remission, from my attachment to the gospel.

6 For under the Christian dispensation neither circumcision or uncircumcision are of

I 3 any

⁹ ΠΑΤΕΡ is not found in some of the best MSS. and is evidently not genuine.

¹ ΤΗΣ ΕΛΕΥΘΕΡΙΑΣ, ἢς αὐτὸ καλὸν ἀνδραποῖς οὐδὲν οὐδὲ ζηλωτὸν ἐστίν, LIBERTY, without which there is nothing good, nothing desirable to mortals. *Platarch. Argefilans*, p. 1101. Edit. Gr. ἔννο. *Stephani*. Διαρρηξάτε τὴν ὥστε τοὺς χαλκίους, ὡς ἐχέτωσι ἀναβλεψάτε ἐφ' οὗτος ἐμμεσὶ ὡρῇ τὴν ἐλευθερίαν. Now break your bonds, O ye miserable, and with erect eyes look up to LIBERTY. *Dion. Halicar.* vol. 1. p. 687. *Hudson*.

18 But if you suffer yourselves to be entirely swayed by the guidance of reason, you will not fall under the animadversion of any law.

19 For the actions, to which our animal propensities incite, are apparently these; adultery, debauchery, impurity, lasciviousness,

20 idolatry, poisoning, enmities, quarrels, emulations, resentments, animosities, discords, dissensions,

21 envy, murder, drunkenness, riot, and such like vices—which those who perpetrate, as I have often assured you, and do now solemnly repeat the assurance, shall for ever be excluded from the possession of the celestial kingdom.

22 But the genuine offspring of our rational faculties is benevolence, joy, tranquillity, equanimity, benignity of manners, fidelity, lenity, temperance.

23 Against such virtues as these there never was any law enacted*.

24 But the followers of Christ have crucified the animal principle with all its sensual affections and propensities.

25 Since therefore by the crucifixion of our animal nature, our intellectual part is healthful and vigorous, let us regulate our conduct solely by its direction.

26 Let us not be instigated by vain ambitious views: let us not give and return provocations: let us not envy one another.

CHAP. VI. I Should any of you, my brethren, be betrayed by his animal propensities into any thing criminal, do you, who are under the guidance of the rational principle, reclaim and reduce him to his duty with lenity and candour—and be ever cautious thyself lest thou too should be seduced into vice.

2 Do you mutually sustain one another's burdens; and thus fulfil the Christian law.

3 For if any person arrogantly imagined himself pos-

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essed

* Est quidem vera lex recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna; quæ vocet ad officium jubendo, vetando, à fraude deterreat: quæ tamen neque probos frustra jubet aut vetat, nec improbos jubendo aut vetando movet. Huic legi nec obrogari fas est; neque derogari ex hac aliquid licet; neque tota abrogari potest. Nec vero aut per senatum, aut per populum solvi hac lege possumus. Neque est querendus explanator aut interpres ejus alius. Nec erit alia lex Romæ, alia Athenis; alia nunc, alia posthac; sed & omnes gentes, & omni tempore una lex, & sempiterna, & immutabilis continebit. Cicero apud Lactantium de vero cultu. p. 525. Edit. Sparke. Oxon. 1684.

essed of superior attainments, when he is entirely destitute of all pretensions to them, he is guilty of a most miserable self-deception.

4 But let every person carefully explore his own conduct, and bring it to the test of reason; and then he will enjoy the calm satisfaction and applause of his own heart.

5 For every person shall be accountable for his own conduct.

§—6 LET him, who is instructed in Christianity, freely contribute to the support of his instructor.

7 Be not deluded into fatal errors—God is not imposed upon—as a person sows in this life he shall reap in the next:

8 He, who soweth upon his animal nature, shall from his animal nature reap everlasting destruction—but he, who soweth upon his rational nature, shall from the generous soil of his intellectual nature reap the harvest of immortality.

9 Let us therefore be constant and uniform in the practice of virtue; for we shall finally reap a glorious harvest if we persevere.

10 Let us therefore seize every opportunity, that pre-

sents itself, of promoting the universal good of mankind, and especially the good and happiness of our Fellow-Christians.

§—11 You see how large a letter I have written to you with my * own hand.

12 All those, who study only to make an external ostentatious appearance, strenuously urge upon you the indispensable obligation of circumcision, solely with a view that they may not expose themselves to persecution by preaching a crucified Messiah.

13 For they who are circumcised themselves, do not regulate their lives by the rules the law prescribes: but, at the same time, they are very desirous you should submit to circumcision, that they may glory in your compliance with this rite.

14 But may God ever prevent me from glorying in any thing except in Jesus Christ our Lord, who was suspended on a cross—By an inviolable attachment to whose cause the world is dead to me, and I am dead to the world.

15 For under the Christian dispensation neither circumcision or uncircumcision is of any significance; but a new moral creation:

16 and

* Because he used to employ an *Amazunghi*.

16 and all who regulate their lives by this great fundamental standard, may every felicity and mercy be showered down upon them, and upon the select community of God.

17 In fine, let no person for the future give me disturbance on this head—for I

bear about with me indelible
signatures impressed in my
body, which evince me to be
the servant of my master Je-
sus.

18 My Christian brethren!
May the favour of our Lord
Jesus Christ ever attend you!
Amen.

† ΣΤΙΓΜΑΤΑ ΓΑΛΑΖΩ. Alluding to the *signatures* with which *slaves* in those days were *branded*. Εχόν ου προσωπον, αλλα συγραμῶν ἐν τῷ προσωπῷ, τῆς τοῦ δεσποῦ πινακίς συμβολῶν. *Diog. Laert.* p. 254. tom. 1. Edit. *Meibom.* *Amstel.* 1692. Hence we often meet in the *Classics* with *frons inscripta*, and *Apuleius* in IX. calls slaves *frontes literati*, & *capillum femirasi*, & *pedes annulati*.

Διὰ τὰ ταῦτα γέμεις, ἵνα οὐ καταδύμιθ' ἐν
στιγματὰ μὴ γραφῆς, ἐκτενέζων δεσποτῶτα.

Phlegelides. vl. 212.

PAUL'S

PAUL's Epistle to the EPHESIANS.

CHAP. I.

I PAUL constituted by divine appointment an apostle of Jesus Christ to the Christians in Ephesus, who are convinced of the truth of the gospel :

2 I affectionately wish you every felicity from God our supreme Parent and from Jesus Christ :

3 Adored be the God and Father of our Lord Jesus Christ, who hath, by the mission of Jesus, enriched us with a most copious profusion of all spiritual and celestial blessings!

4 For it was owing to his supreme goodness, that, before this world was fixed on its basis, he appointed us Gentiles to enjoy the privileges of Christianity, and to be a select community to walk before him in blameless virtue and mutual benevolence :

5 Most mercifully he destined to adopt us by Jesus Christ into his family, prompted by his essential beneficence and goodness.

6 An argument this, to induce us to celebrate that glorious benignity, which he

hath so graciously imparted to us through his beloved Son?

7 through whose submission to death we are redeemed from the servitude of vice, and are blessed with the total remission of all our prior guilt, in consequence of the Deity's exuberant benevolence and goodness to us,

8 which he hath so illustriously displayed in this dispensation—in which such divine wisdom and contrivance are apparent.

9 For a glorious system of truths, hitherto unrevealed, hath the Deity now exhibited before us ; in consequence of that benevolent scheme which before all ages he planned in Christ,

10 that when, in the order of his dispensations, the fullness of time was arrived, he would, under Christ as their head, summarily comprize and combine into ONE collective system all in heaven and all on earth.

11 To whom we *Jews* were also allotted as part of his extensive kingdom ; being originally appointed to this distinguishing felicity by the designation

designation of that great Being, who by his irresistible energy effecteth all things as seemeth best to his infinite wisdom.

12 Which privileges he conferred upon us, in order that we, who are inspired with Christian hope, should celebrate his divine praises.

13 You *Gentiles* too, when you heard, through Christ, the joyful assurance of a blessed immortality (a sacred doctrine founded in truth) and adopted the gospel, had its veracity stamped upon you with a divine seal by the effusion of those spiritual gifts which he promised ;

14 which are a *present* pledge of our *future* celestial inheritance, designed to make us aspire after that blessed acquisition, to the hope of which the Christian redemption hath raised us, and to engage us to celebrate the divine praises.

15 Being informed therefore of your steady attachment to the gospel of Jesus Christ, and of your benevolence to all Christians,

16 the account hath filled me with an unabating flow of the devoutest joy, and I fervently intercede for you in my prayers ;

17 earnestly imploring the God of our Lord Jesus Christ,

the glorious supreme Parent of the universe, that as you have acknowledged the truth of the Christian religion, he would communicate to you all useful knowledge and wisdom ;

18 that, your mental eyes being irradiated with an effusion of divine light, you might have a distinct view of the glorious prospects your religion presents, and might clearly discern the ample and glorious inheritance, that is in reversion for the virtuous professors of the gospel ;

19 and that you might have a full perception of that sovereign and immense energy which he hath displayed with regard to us the believers of Christianity, when, by an exertion of his irresistible power,

20 he raised the dead body of Jesus from the tomb, and placed him on his right hand in the celestial mansions,

21 exalting him to an eminence infinitely superior to every the most illustrious station, dignity, supremacy ; to every the most elevated degree of distinction, that not only obtains in this, but the future world :

22 into his hands the Deity hath committed the reins of universal government, and hath

hath constituted him the supreme head of the church,

23 which may be figuratively considered as his body—a society ^a *incorporated* by him, who filleth all the universe with all its blessings.

CHAP. ii. 1 You also hath God raised up to life, now dead to vice ^a and wickedness:

2 in which you Gentiles were formerly immersed in compliance with the general practice of the present age, conforming, with the multitude, to the worship of that fictitious ^b being, who presides over the air, to whom the disbelievers of Christianity are so zealously attached.

3 Of this unhappy number we Jews too all of us *once* formed a part, being devoted to immoral pursuits, following the lead of every depraved appetite and irregular affection, and were, as the rest of the Heathens now are, the proper objects of the divine indignation.

4 But the Deity, whose mercy is boundless and infinite, induced by that immense benevolence, of which we were the happy objects,

5 hath, figuratively speaking, restored us to *life*, with Christ, who are now *dead* to our former vices (it is solely by the divine benignity that you are put into a state of salvation)

6 and under the gospel hath raised us with Christ Jesus from the tomb of vice, and made us assessors with him in the celestial abodes.

7 This glorious scheme the Deity was pleased to execute, in order that he might display in all future ages the superlative munificence of his goodness, by that signal instance of benignity which he hath expressed for us by the mission of Jesus Christ:

8 For by the divine benignity are you put into a state of salvation by means of your embracing the gospel—this scheme

^a Πληρωμα, *complement, completion*; the entire and perfect system: referring to the bulk and magnitude of that spiritual body that was collected and incorporated. By him who fills all in all the Apostle means God the Father. Upon revolving this passage I am rather inclined to think, that *υμεις* in the first verse of the next chapter is put in construction with *συνυμμενου*. The church which is his body, the complete system of him who filleth all the universe with all blessings, and filleth you, i. e. with his gifts and blessings, being now dead to trespasses and sins. Judicet eruditus lector.

^b Νεμεους τας παρανομιας, dead to transgressions; as in 1 Pet. ii. 24. Who himself bore our sins in his body on the tree, that we being dead to sin, τας αμαρτιας απονημενοι, might live unto righteousness.

^c Jupiter. See my *Introduction to the Study and Knowledge of the New Testament*.

scheme is not the effect of human contrivance—it is the gift of God.

9 Nor did any prior virtue procure the donation of it — so that no one can boast of his having contributed any thing towards its execution :

10 For we are solely the Deity's moral creation, formed under the gospel for virtue, which God originally designed we should ever cultivate and pursue.

§—11 FORGET not therefore that you *once* were Heathens, stigmatized by those of the circumcision with the invidious name of uncircumcised Gentiles :

12 remember, that you were *formerly* destitute of all knowledge of the Messiah, were alienated from the community of Israel, were perfect strangers to the covenants of promise, deprived of all rational hope, destitute of the knowledge of the one true God :

13 but *now*, by the mission of Jesus Christ, you who were formerly *removed* to such an infinite distance from these privileges have, by the death of Christ, *approached* within the circle of their influence.

14 For it is he who effects this happy mutual union, who

hath conciliated *two* distinct nations into *one* harmonious community, having entirely demolished the wall, which formerly interposed betwixt them :

15 For, by his incarnation, he hath totally abrogated that system of ritual positive observances, the fatal source of implacable animosity and discord, in order that he might found *one* new happy kingdom under himself from the union of *two*, by establishing a solid *concord* betwixt them,

16 and that he might conciliate them to God, and incorporate them *both* into *one* amicable community, by means of his crucifixion—for by his cross he hath for ever destroyed all their mutual enmity.

17 After his advent, therefore, he proclaimed the happy news of mutual concord and peace both to *you* who were *remote*, and to *those* who were *near* his person.

18 For through him we *both* of us, being endowed with the same undistinguishing spiritual gifts, have a free access to the supreme universal parent.

19 You cease for the future, therefore, to be *strangers* and *foreigners*—you are *demons* of the general community

nity of Christians, and the *domestics* of God's family :

20 founded on that immoveable basis which apostles and preachers have established, Jesus Christ being the great corner stone,

21 by whom the whole fabric being firmly united and consolidated, riseth into a glorious temple sacred to God :

22 By whom you *Gentiles* also are, together with the *Jews*, promiscuously formed into one common spiritual edifice, dedicated to the Deity.

CHAP. III.

1 UPON this account am I now under confinement for maintaining that you *Gentiles* are interested in the privileges of the gospel :

2 since you have heard that this gracious dispensation and apostolic office was conferred upon me for your benefit.

3 You have been told that this design of God, hitherto undiscovered, was particularly revealed to me, as I just intimated to you above ;

4 which, if you peruse with attention, you will easily discern the comprehensive knowledge I have of this un-

revealed truth now manifested by Christ Jesus ;

5 which in former ages was not discovered to the human race with that clearness and precision as it hath been now revealed, by the divine afflatus, to the apostles and preachers of the gospel ;

6 namely, that, under the gospel-dispensation, the *Heathens* should be coheirs, should be incorporated into the same body, and jointly participate, with the *Jews*, all the blessings which God promised by the Messiah.

7 This is the doctrine I am appointed to promulgate among mankind, being qualified for this office by those miraculous endowments, which were graciously conferred upon me by the efficacious energy of God :

8 upon me, who deem myself far, far inferior to the very least of all the apostles, was this signal favour conferred, that I should publish among the *Heathens* the joyful news of the inexorable diffusive goodness of Christ,

9 and that I should exhibit, before the eyes of all, such a clear and distinct view of these privileges, that they might discern how much they are mutually interested in

those

* In an *Epistle* to the *Ephesians* this striking simile is peculiarly proper, as the temple at *Ephesus* was one of the most magnificent fabricks that antiquity hath recorded.

those revealed discoveries, which lay concealed from all ages in the mind of the Deity, who originally employed Jesus Christ as his instrument in forming the whole universe.

10 This glorious scheme hath he now accomplished, that, by means of the Christian church he hath erected, the inexhaustible wisdom of the Supreme might be illustriously displayed before all the blessed orders and ranks of being in the celestial regions.

11 This glorious plan he concerted, from all eternity; but hath *now* executed it by Jesus Christ our Lord:

12 by a reception of whose gospel we are allowed to approach the Deity with undaunted freedom and confidence.

13 I therefore entreat you, that you would not be dispirited by those afflictions I support in your cause; which ought to be the subject of your exultation and triumph:

14 on which account I prostrate myself in devout prayer before the Father of our Lord Jesus Christ,

15 who is the supreme governor of the whole collective family that heaven and earth compose;

16 that he would grant

you, according to his most glorious inexhaustible benevolence, the illumination of his Spirit to strengthen and improve your rational and intellectual powers;

17 that, through a firm persuasion of the gospel, Christ might possess and occupy your hearts;

18 that you might stand immoveably fixed on the unshaken foundation of mutual benevolence; that you, and all other Christians, might have a clear and comprehensive idea of the breadth, the length, the depth, the height of the whole fabric of Christianity;

19 that you might perceive the exuberant love of Christ, which transcends all our most enlarged conceptions; and that you might be filled with the plenitude of those blessings which the unlimited beneficence of God diffuseth among all his creatures.

20 To that Being, who is able to confer upon us infinitely greater blessings than we either solicit or conceive, according to that miraculous power, which he enabled us to exert,

21 be glory ascribed, in the Christian church, through all the successive periods of revolving ages! Amen.

CHAP. IV.

1 **I** Who am now a prisoner for my attachment to the Christian cause, entreat you to behave in a manner worthy that religion you have embraced :

2 conducting yourselves with the greatest humility, lenity, and long-suffering, bearing with one another in love :

3 ever studious to preserve an inviolable unity of affection, connected to each other by the mutual bond of harmony and concord.

4 Regard yourselves as *one* sole individual body, informed by *one* mind — as you have, by the gospel, been called to *one* common hope :

5 There is but *one* redeemer; *one* gospel, *one* baptism :

6 There is but *one* God, even the supreme Father of the universe, who presides over all things, who pervades all things, who occupies all things.

7 To each of us are, respectively, imparted miraculous powers according to that copious effusion of spiritual gifts which Christ now, proportionally, dispenses.

8 Applicable to which is the following passage of the psalmist : “ He ascended into the celestial regions : he led his captive enemies in triumph : he scattered rich donations among men.”

9 Doth not the word *ascended*, in this passage, necessarily imply that he *descended* first into this sublunary world ?

10 The Being who *descended* from the mansions of glory, is the same who hath now *ascended* to an exalted eminence superior to the highest heavens, in order that he might fill all things with the plenitude of his benignity :

11 Accordingly he hath constituted some to be apostles, some to be preachers, others to be evangelists, others to be pastors and instructors ;

12 in order to combine the Christians into *one* compact body, to promote the work of the ministry, and to edify the whole collective body of professors,

13 *until* the *time* we shall have ultimately attained to an * unity of belief, and to a perfect knowledge of Christianity ; till we shall have formed a complete perfect system, and arrived at the full maturity, vigour, and growth

* That is, these spiritual powers were to reside among Christians until the destruction of Jerusalem, when the Jewish polity was dissolved.

growth of Christ's spiritual body.

14 This variety of spiritual gifts he hath now bestowed, that we should no longer be children, fluctuating with every wave, and veering about with every wind of new doctrine that blows, dupes to the juggle and slight of men, and to those insidious arts they practise to ensnare others into fatal delusions^f:

15 but that, retaining a system of divine truth in mutual benevolence and love, we might grow up into full and compleat maturity to Christ, who is our head;

16 by whom the whole spiritual body, being firmly compacted and mutually combined, by means of that nutriment which is every where diffused, grows up into a compleat and perfect system, each part, respectively, contributing to constitute one beautiful harmonious whole.

§—17 I SOLEMNLY exhort and adjure you by the

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great God, that you would for ever abandon those vain and fantastic absurdities, to which the rest of the *Heathens* are now devoted;

18 whose reason is obscured, who are totally estranged from the divine life, on account of their deplorable ignorance, and that impenetrable gloom that covers their minds;

19 who being lost to all sense of shame and virtue, have surrendered themselves up to debauchery, and to the insatiable indulgence of every the most enormous and abominable impurity^g.

20 But under Christ you have not learned such practices as these;

21 for you have been taught and carefully initiated into the divine truths and doctrines of the religion of Jesus,

22 which indispensably obliges you for ever to renounce all your former vicious pursuits, and entirely

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to

^f This admired passage, so deservedly celebrated for its strong and striking language by Mr. Blackwall, is illustrated by the following one in *Diadotus Siculus*. Οἱ δὲ Ἑλλήνων κατὰ τὴν ἱστορίαν, κερδὺς τοχαζόμενοι, καὶ τὰς ἀρετὰς χιζούσι, ἢ περὶ τῶν μεγίστων θωρημάτων ἀλλήλους ἀντιδοξούτες, δὶχονοεῖ ποικίλοι τοὺς μανδανούτας, ἢ τὰς ψυχὰς αὐτῶν ἀλλοτρίαι τοῦ πατρὸς ἑῶν ἰστορίας γινόμεται, ἢ μηδὲν ἄλλος δυνάμεται πείθεσθαι ὁμοῦ. *Diod. Siculus*, tom. 1. p. 143. Edit. *Wesseling. Amstel.* 1746.

^g This exhibits a faithful but shocking picture of the state of the Heathens at that time, both with regard to religion and morals. From the testimonies of both sacred and profane writers it appears, that they were to the last degree corrupted and depraved.

to divest yourselves of every corrupt depraved habit ;

23 which requires a total renovation of the mental temper and disposition,

24 and that you should invest yourselves with those new habits of virtue and genuine holiness, which are pleasing to God.

25 Do you therefore renounce lying, and every one speak truth to his neighbour^h — for we are all mutually connected to each other by the firmest bonds.

26 Should your resentments be excited, let them not transport you into any criminal excesses — Let not the sun set on your unrelenting anger.

27 Neither give any just cause to the calumnies of the slanderer.

28 Let him, who hath stole, steal no more ; but let him, by the dint of honest industry, acquire a maintenance for himself, and be able to distribute something to worthy objects in distress.

29 Let no abusive corrupting language ever come out of your mouths : but let your discourse tend to virtu-

ous improvement and edification, and be such as shall communicate an agreeable pleasure and instruction to those who hear it.

30 And grieve not the holy Spirit of God—by dispensing whose gifts the Deity hath impressed his seal as a security of your future glorious resurrection.

31 Let all acrimony, and passion, and wrath, and clamour, and calumny be forever banished from among you, with every otherⁱ vice.

32 And do you ever express towards each other the greatest benignity and tenderness — forgiving one another your mutual faults and foibles, as God has, by Christ, graciously forgiven you.

CHAP. V. 1 Do you, therefore, herein propose for your imitation the example of God, as his beloved offspring,

2 and let the whole of your conduct be actuated by benevolence and love — in like manner, as Christ expressed his love to us, and voluntarily offered himself for us, a most grateful and fragrant oblation to the Deity.

§—3 LET debauchery and all

^h The *Persians*, says Herodotus, teach their children, from five to twenty, three things, to manage an horse, to handle a bow, and to speak the truth. Παιδεύουσι δὲ τοὺς παῖδας. κ. λ. Herodot. *Clio*. vol. 1. p. 305. *Glasg.*

ⁱ Σὺν πάσῃ κακίᾳ, with every vice. *Kakia* is vice, as *agatha* is virtue: they are often opposed. See *Notes* on 1 Cor. xiv. 20.

all sensual impurity and unnatural lusts not even be^k named among you, as becometh those who are a select and virtuous society.

4 Let also all obscenity, all silly trifling discourse; and^l ribaldry be for ever banished from your conversation—things utterly inconsistent with the Christian character—Instead of these, let your hearts be filled with grateful and pious acknowledgments to God.

5 For you know that every person, who is an adulterer, a debauchee, a libidinous libertine; who makes sensual pleasure his great idol, hath no title to inherit the future glorious kingdom of Christ and of God.

6 Suffer no person to seduce you into fatal errors, in this fundamental concern, by any vain empty sophistry—It is for these practices that the wrath of God is now impend-

ing over the obstinate and irreclaimable opponents of the gospel.

7 Be not you, therefore; associates with these in their vices.

8 For you *once* were involved in gloomy darkness; but *now* you are emerged into evangelical light—behave as the children of light:

9 for the genuine offspring of this sacred^m light is universal beneficence; rectitude; and truth.

10 Diligently explore and approve that which will recommend you to the divine acceptance.

11 Break off also all intercourse with others in those pernicious vices which are perpetrated in the shades of night—Do you rather reprove those, who are guilty of such pursuits;

12 for it would be indecent even to mention those secret enormities which they

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screen

^k *Herodotus*, among other just praises which he bestows on the antient Persians for the care they took in the education of their children, observes to their everlasting honour: Ἄκα δὲ ἐπὶ αἰσίου οὐκ ἔστι, ταῦτα οὐδὲ λέγειν ἔστι. What it was unlawful for them to do, it was unlawful for them to speak. *Herodotus. Clis.* p. 306. Edit. Glasg.

^l *Εὐτραπία*. This is a word of rare occurrence; in the New Testament it is only found in this passage. It signifies *ribaldry, jocularity, looseness of speech*. *Ἐὰν τιν ἐν τοῖς αἰσίοις εὐτραπίας.* *Diod. Siculus.* Edit. *Ribodman.* p. 797. *Ἐὰν τιν εὐτραπίας τῶν ἁγίων μεθίστας.* *Idem* p. 331. tom. 2. ejusdem Edit. *Ταῖς συνήθειαις εὐτραπείαις*, with their usual pleasantries. *Plutarchi Agis & Cleomenis*, p. 1485. Edit. G. Stephani. *Ἡ αἰσίου τὰς αἰσίας ἔ, τὰς εὐμίας εὐτραπία.* *Idem in Antonio.* p. 1714. It is also used in a good sense for an agreeable pleasantry and urbanity of language.

^m *Φωτὸς* is the true reading, see the MSS. in *Mill* and *Wetstein*

screen from the eye of the world^a.

13 Now all these practices, here censured and condemned, are shown in their true colours by the light of Christianity—for it is its sacred light that thus illustrates and displays their real intrinsic nature.

14 Analogous to this is the following passage: “Awake thou who sleepest: rise from thy darkness and insensibility, and Christ will pour his sacred beams around thee.”

15 See, therefore, that you walk with the most accurate caution and circumspection; nor like the rash and inconsiderate, but as those who are endowed with prudence:

16 Husbanding well your fleeting moments—for life is transient and uncertain.

17 Wherefore be ye not destitute of consideration—but study to understand what the will of God is.

18 And don't suffer yourselves to be intoxicated with wine, which is productive of
° dissoluteness and riot—but let your minds be ^P replete with spiritual gifts.

19 Let your private cheerfulness be expressed in psalms, and hymns, and devotional odes—chanting these to God with the melody of a grateful heart.

20 Ever address your pious acknowledgments, for all your mercies, through the media-

tion

^a The Apostle seems to refer to the profligate and infamous transactions of the heathen *mysteria*: in speaking of which *Clement Alexandrinus* thus expresses himself. Ως της εμφανους αναρχουσιας! παλαι μιν ανθρωποις σωφρονουσιν επικαλυμμα ηδονης νυξ ην σιωπωμενη· νυνι δε, τοις μυρμενοις, η ιερα της ακρασιας νυξ εστι λαλωμενη· κ' το πυρ ελεγχει τα παθη δαδωχομενον· αποσβεσεν, ω ιεροφαντα, το πυρ· αιδησθητι δαδωχεντας λαμπαδας· ελεγχει εν τον Ιακχον το φως· επιτρεψον αποκρυψαι τη νυκτι τα μυστηρια· κ' σκοτει τετιμησθω τα οργια· το πυρ εχ υποκριται· ελεγχειν κ' κολαζειν α κελυεται· ταυτα των αδων τα μυστηρια· αδεις δε εικοτως αποκαλω ταις, οι τον μιν εντως εντα Θεου ηγνωκασιν, παιδιον δε υπο των Τεταων διασωμανον, κ' γυναικων πεπιδον, κ' μορια αρρενητα ως αληθως υπ' αυχουης αναρχουσιας σιβισσι. p. 14. Paris. 1629.

Ασωτια, *dissoluteness*, *riot*, *profligacy*. Αναρχη γαρ τη πολλη ασωτια· η τρυφη πολλη ανανδρια επισθαι. *Great dissoluteness and luxury mult produce great effeminacy. Polyæni Stratagem. p. 274. Casaubon. Lugd. 1589.* Πενδει την τε στρατευματ^α ασωτιαν η μαλακίαν. He lamented the *dissoluteness* and effeminacy of the army. *Idem p. 567.* Εξ ασωτιας γαρ η μέγας μακρια απεργαζισθαι. *Diog. Laertius, lib. 6. p. 357. Edit. Meibomii. Amstel. 1692.*

^P Because these vices quenched or extinguished the spirit.

tion of our Lord Jesus Christ, to the one supreme God and Parent of the universe.

21 Pay a mutual condescension and deference to one another in the fear of God.

22 Wives, render that submission to your husbands, which, as professors, you pay to Christ :

23 for the husband is the head of the wife, in like manner as Christ is the head of the church, from whom the health and vigour of the whole system are derived.

24 As the church, therefore, pays an universal subjection to Christ; so ought the wife to her husband.

25 Husbands, cherish that love and affection for your consorts as Christ expressed for his church, who voluntarily surrendered up his life for it,

26 purifying it with the salutary streams of his divine doctrines, that he might render it holy and unpolluted,

27 and that he⁹ might exhibit it to himself in the most glorious form; a church, whose divine beauty was not sullied by the least blemish or defect, but adorned with spotless innocence and immaculate purity.

28 Men ought to love their

wives with that degree of affection they entertain for their own persons—conjugal affection is inseparably connected with self-love.

29 No one ever hated his own body, but supplies it with nutriment and fences it against the cold—The same intense affection doth Christ, indulge for the church;

30 for we are members of his body, forming the most intimate connection and union with him :

31 To form this union shall a man forsake his parents, and associate with his wife; and they shall be conjoined in such strict and indissoluble bonds, as that they both shall be considered as only one individual, actuated by one mind.

32 In this last passage I have used a bold allegorical manner of expression; but I desire to be understood as speaking concerning Christ and the church.

33 Let every one of you, however, maintain that affection for his consort, which he cherishes for his own self—and let the wife pay submission and reverence to her husband.

CHAP. vi. 1 Children, be obedient to your parents, as

⁹ An allusion to the dress and ornaments of a bride.

the laws of Christianity require—a duty this, which common justice prescribes.

2 Honour thy father and thy mother—which is the *first* precept in the decalogue, to which an express promise is annexed—

3 that felicity may attend thee, and a long and happy life may be thy portion.

4 And you, parents, treat not your children with cruel austerity and harshness—but carefully educate them in the elements and institution of the Christian religion.

5 Do you, who are slaves, pay your temporal masters the like submissive and cordial subjection and obedience, which you render to your divine master :

6 not showing a mere exterior officiousness, as those who make it their sole study to insinuate themselves into the affections of men—but behave as the servants of Christ, discharging the duty God requires with genuine sincerity :

7 by the cheerful performance of the offices in your servile station striving rather to approve yourselves to God than to men :

8 persuaded, that the virtuous life, whether of a slave or a free man shall, indiscrimi-

minately, be recompensed by the supreme Judge.

9 And ye masters, show the same kind disposition towards your slaves ; forbearing all harsh and passionate menaces — conscious, that you have a great master in heaven, to whom you are accountable, and that no distinction of persons and stations is of the least significance with him.

§—10 FINALLY, my Christian brethren, proceed with unshaken resolution in your profession of the gospel of Christ, in firm confidence of his power to support you.

11 Invest yourselves in a compleat suit of divine armour, that you may be enabled to baffle all the insidious artifice of the false accuser.

12 For we combat not merely with the vices and prejudices of private individuals ; but we have to conflict with all the confederate and united powers of grand and potent establishments, both civil and religious, which are supported by the sovereigns and rulers of this benighted age.

13 Wherefore do you assume a compleat suit of divine armour—that in the rencounter you may be able to oppose your enemies with firmness,

ness, and, having vanquished them, to maintain your ground.

14 Stand therefore with intrepidity; having your waist incircled with the girdle of truth, and your heart fortified with the breast-plate of virtue;

15 and having your feet shod with an alacrity to tread the path of evangelical happiness.

16 * After all, assume the shield of faith, with which you will be able to extinguish all the fiery darts of your wicked adversaries.

17 Let the helmet also of salvation surround your temples, and let your right hand grasp the sword of the Spirit, that is, the word of God.

18 On every occasion, do you offer up, by the Spirit, your devout prayers and supplications to God; and, during the discharge of these solemn offices, be earnest and fervent in your intercessions to the Deity for the whole

collective body of Christians,

19 and for me, in particular, that I may promulgate in the world the truths of Christianity with freedom and liberty, and publish among mankind the unrevealed doctrines of the gospel;

20 whose cause I now assert and plead, though under confinement—Beg of God, that I may propagate the gospel with that undaunted fortitude with which I ought to declare it.

§—21 TYCHICUS, a beloved brother and faithful Christian minister, will give you a minute detail of my present circumstances.

22 I have dispatched this worthy person to you for this very purpose, that he might give you particular information of the present state of my affairs, and might, at the same time, console your minds.

23 May happiness and mercy from God the supreme Parent,

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* *Ἀπαντα κατεργασαμενοι*. This verb often signifies to *vanquish*, to *dispatch*, an enemy. *Ὁν αυτοχειρη κατεργασατο*. Whom he *dispatched* with his own hand. *Dion. Halicar.* tom. 1. p. 99. *Oxon.* 1704. *Δολωσ ἀπαντα κατεργασθη*. It was *dispatched* by fraudulent artifice. *Idem* p. 242. *Παντα πωλεσεν κατεργασαμενοι*. Having *quelled* all hostilities. *Idem* p. 885.

* *Ἐτι πωσι*, after all, or, besides all; not above all. *Αυτοῦ δε χαλεπῶς ἐτι πωσι διαβηκων*. After all, he himself passed with difficulty. *Plutarch. Cesar.* p. 1311. Edit. Gr. *Stephan.* *Ἐτι πωσι δε Κατιμωσ Ἀγισ ἐς μεσον. περὶ δωδεκ.* After all, king Agis advancing into the midst. *Idem* p. 1465. *Ἀγιστα πρῶτον τῆς φάλαγγος, μετὰ ταῦτα τῆς ἰππῆς, ἐτι πωσι δε το οὐνοπορος*. First he led up the phalanx, next the cavalry, after all the baggage. *Polybius*, p. 664. *Casaubon*.

Parent, and from Jesus Christ our Lord, attend the Christian brethren in their profession of the gospel!

24 May the divine favour reside on all those who love our Lord Jesus Christ, who is in immortality! Amen.

PAUL'S Epistle to the PHILIPPIANS.

CHAP. I.

1 **P**AUL and Timothy the servants of Jesus Christ to all the Christians at Philippi with their pastors and deacons:

2 We affectionately wish you every favour and felicity from God our supreme Parent, and from our Lord Jesus Christ.

3 I thank my God for all your kind remembrance of me.

4 In every prayer I prefer to heaven, I cease not, with grateful joy, to intercede with God for you:

5 with grateful joy and transport, arising from a sense of your generous contributions to promote the success of the gospel from the very time you first embraced it to the present moment.

6 And I am pleasingly persuaded of this, that the Being, who first excited in you these

good and generous dispositions, will carry them on to their compleat and consummate perfection, and abundantly recompense them at the appearance of Jesus Christ.

7 And it is reasonable I should entertain these sentiments of you all, because that in my condition as a prisoner, as an apologist, and as an establisher of the truth of Christianity, you have ever cherished the most cordial regards and affection for me, having all of you chearfully contributed to that generous present you transmitted to me.

8 I call the great God to witness the sincere and ardent affection and love I have for you all, as endeared to me by all the sacred and intimate ties of the gospel.

9 And it is my fervent prayer that your love for me may be more and more intense, and carry you to greater improvements

improvements in all useful knowledge and wisdom,

10 that you may rationally examine and explore those things that are essentially repugnant to each other, in order to your continuing sincere and unperturbed to the glorious advent of Christ :

11 ever producing in copious abundance the fruits of virtue, which redound, thro' Jesus Christ, to the glory and praise of the Deity.

§—12 I AM desirous, my Christian brethren, that you should know that my circumstances have rather been conducive to the advancement of the gospel :

13 inasmuch that my present confinement for my profession of the religion of Jesus is publicly known in the emperor's palace, and to all the rest of the world :

14 upon which, considerable numbers of Christians, deriving encouragement from these favourable circumstances that have happened in my confinement, have been incited to propagate the Christian religion with undaunted resolution and intrepidity.

15 * Some of these indeed preach the Christian doctrine

from a malignant spirit of party, and from a principle of factious opposition to me—but others, with benevolent dispositions towards me.

16 The *former* preach the Christian religion not with pure and genuine intentions, but out of bitter animosity and resentment against me—their whole study being to give an additional aggravation to my present confinement :

17 but the *latter*, who preach the gospel with a cordial affection for me, do it from a persuasion that my present confinement is only destined to serve for an apology of the truth of Christianity.

18 But what then? Let their intentions be what they will, sincere or insincere, if the gospel is but preached in any way, it affords, and will for ever afford me, the highest pleasure and satisfaction :

19 for I am conscious that the result of this will be my deliverance from my present troubles, through the concurrence of your prayers for me, and the powerful aid of the * Spirit of Jesus Christ :

20 This is agreeable to my

* These were *Jewish* converts to Christianity who contended for the observance of the *Mosaic* ritual.

* Which was promised in *imminent* danger — and for which the Apostle had occasion in his defence before *Nero*.

my ² ardent expectation and hopes, which lead me to conclude that I shall not then be covered with confusion on any account; but on this most public theatre, as always, so now, Christ will be illustriously honoured in my person, whether I am sentenced to live, or doomed to die:

21 For Christ is my life; and death my everlasting gain.

22 But if a longer life be allotted me, the sole happiness and blessing of it to me will consist in my ministerial labours—so that whether I should deem life or death most eligible, I cannot determine:

23 For I am now embarrassed in this difficult dilemma—cherishing a warm desire for my dissolution, ¹ and longing to be with Christ—a felicity infinitely superior to any this life can bestow:

24 but my continuance longer in this scene of frailty is more necessary on your account;

25 and I have an assurance of this, that my life will be protracted, and that I shall have another opportunity of visiting you all, to promote your Christian improvement and joy:

26 in order that by my return once more among you, you may be induced to exult, with the greatest triumph, in the Christian cause.

27 Only let it be your principal study to conduct yourselves in a manner worthy the gospel of Christ, that, present or absent, I may have the satisfaction to hear that you are steady and unanimous, all actuated by one mind in your adherence to the gospel,

28 and not ² intimidated in any thing by your adversaries—³ for tho' *they* look upon your attachment to the gospel as an undoubted proof of your utter ruin; yet to *you* it is a demonstration of your *salvation*: a salvation, which

² Αποκαρδοκία. Καρδοκίω and αποκαρδοκίω are very strong and emphatical expressions, signifying to *expel* a thing with *intense and ardent solicitude*. See *Notes* on *Rom.* ch. viii. 19.

¹ ————— Εἰ δὲ τοῦ χρόνου

Προσθεν διαβουμι, κερδοῦ αὐτ' ἐγὼ λέγω.

Οὗτος γὰρ ἐν πολλοῖσιν, ὡς ἴγω, κακοῖς

Ζῇ, πῶς ὁδ' οὐχὶ καθάπερ κερδοῦ Φερεῖ;

Sophoclis Antig. 467.

³ Πτερομενοι, *intimidated*. Τῇ ἰσχυρίᾳ τῇ αὐτοῦ τῶν πτερομένων ἀπειθαρχεῖσθαι. *Plutarchi Marcellus*, p. 548. Edit. Gr. Stephan.

⁴ Ἡτις αὐτοῖς μὲν εἰν ὁδὸς ἀπωλείας, ὑμῖν δὲ σωτηρίας. *Htis* agrees with *αἰσας* in the preceding verse.

which hath God for its author:

29 because, with regard to the gospel, you have not only had the relicity to be instructed in its principles, but to suffer for its principles:

30 you yourselves sustaining the same conflict in the Christian cause, which you have seen me sustain, and now hear that I am supporting.

CHAP. ii. 1 If therefore there is any consolation in the gospel, if there is any true satisfaction flowing from mutual benevolence, if there is any community of spiritual gifts, if there is any sympathetic tenderness and commiseration,

2 do you study to complete my happiness by a cordial unanimity, and by a mu-

tual harmony and union of affection.

3 Be not instigated by a factious spirit of party, or by a principle of vain applause—but from true humility let every one reciprocally esteem another his superior.

4 Let not each man's affections be solely confined to his private interest—but study to promote the welfare and interests of others.

5 Let the same disposition govern you which actuated the bosom of Christ Jesus,

6 who, though he was invested with the splendors of an ^b exalted celestial spirit, yet esteemed not this glorious form and station as such a grand and valuable ^c acquisition,

7 but divested himself of it, assumed the form of a slave,

^b *Εν μορφῇ Θεοῦ, in the form of a God, of a divine person.* Christ is never styled ὁ Θεός, the supreme God, but only Θεός, a divine person. Origen and Eusebius have remarked this distinction, and for the same purpose for which I here mention it.

^c *Οὐχ' ἀρπαγμὸν ἠγάγατο, did not esteem it a prize, a grand acquisition.* This word ἀρπαγμὸς hath been sought for in *heathen* writers with the greatest anxiety, both by *Arian* and *Arianian* controversialists, but hath always eluded their diligence. *Ἀρπαγμὸς* is not infrequently found: see *Heliodori Æthiopica*, p. 129, 322, 340, 377. Edit. *Compelin*. 1596. But, says the learned *Pearce*, (in loc.) *I do not find any instance produced of ἀρπαγμὸς as ever used by any author but St. Paul in this place.* Some years ago I fortunately met with this very word ἀρπαγμὸς in that excellent little treatise of *Plutarch*, *Περὶ καινῶν ἀγορεύσεως*. The philosopher, speaking of pederasty, which was so predominant in those corrupt ages, says: *Τοὺς μὲν οὖν ἐν τῇ ἡλικίᾳ τοῦ Ηἰδίου φανεροὺς ποταμοὺς, ὃ καὶ ἐν Κρήτῃ καλούμενον ἈΡΠΑΓΜΟΝ.* Those amours, which are prevalent at *Thibes* and *Elis*, are to be avoided, and that, for which *Crete* is infamous, called the seizure, the prize, the acquisition. *Plutarchus Περὶ καινῶν ἀγορεύσεως*. p. 20. Edit. *Græcæ Hen. Stephani*. Edit. folio *Xylandri*. *Francos*. 1620. p. 12. A.

slave, and appeared amongst us clothed with the common robe of frail mortality :

8 And, after this assumption of human nature, he gave a still farther proof of his humiliation, by voluntarily submitting even to death, the excruciating death of crucifixion.

9 For which amazing condescension the DEITY hath elevated him to the most exalted station, and hath graciously conferred upon him a dignity superior to every other :

10 in order that all in heaven, in earth, and in the grave, should be subject to the sovereign authority of Jesus ;

11 and that every rational being should confess, to the glory of the one SUPREME GOD, that Jesus Christ is now constituted universal governor.

12 Wherefore, my dear Christians, as you have, with

the ^d most submissive deference and solicitude, obeyed my injunctions, not only when I was personally present with you, but, which is more to your honour, have obeyed them in my absence, do you ^e sedulously effect and secure one another's welfare,

13 for it is God who infuseth into you the powers of willing and acting in this manner, in order to promote your mutual benevolence.

14 Do all things without murmuring and mutual reproaches,

15 that you may be blameless and inoffensive, the genuine children of God, of an irreproachable character in the midst of a perverse and incorrigible age — Let your virtues, therefore, shine with conspicuous lustre amidst the gloomy darkness of this world.

16 Do you inviolably adhere to the doctrines of life, that in the judgment-day of Christ

^d Μετα φόβου ἡ τρυφῆς, This is put in connection with *υπακούετε* and not with *κατεργάζεσθαι*. See *Pearce* in *loc*.

^e Κατεργάζεσθαι. Κατεργάζομαι signifies *to secure, to effect*. *Ῥαυὸν πᾶσι ὅταν ἐκιδούμην κατεργάζεσθαι*. He easily secured whatever he desired. *Dion. Cassius*, p. 155. Edit. *Reimari*. Hamb. 1750. *Φίλιππος οὐκ ἐλάττω δι' ὁμιλίαν ἢ δια μάχης κατεργάζεσθαι*. Philip secured as many advantages by his conversation as by his battles. *Polyæni Stratagem*, p. 239. *Casaubon*. Lugd. 1589. *Ἀγνοία καὶ ἀπάτη πολλὰκις οὐκ ἐλάττω κατεργάζεται τῆς ἐν τοῖς ὅπλοις νεργείας*. Ignorance and fraud oftentimes effect as great things as bravery in arms. *Diod. Siculus*, tom. 2. p. 490. Edit. *Wesseling*. *Amstel*. 1745.

Christ Jesus I may exult, that I have not run the race of life in vain, nor my labours been ineffectual.

17 But though my blood is poured forth as a libation upon the sacrifice and service of your Christian profession, I rejoice, and congratulate you all :

18 and do you rejoice, and congratulate me on the same account.

§—19 I HOPE in Christ Jesus shortly to send Timothy to you, that I may be cheered and enlivened with a particular account of your present situation :

20 for I have here no person, who is possessed of the same dispositions as myself, who will from a principle of pure disinterested affection concern themselves in your affairs :

21 for all of them are more enslaved to their own private interests, than devoted to the interests of Christ Jesus.

22 But of this worthy person's character you have had ample experience, and need

not be informed that he hath shared with me the labours of the ministerial office with the duty and fidelity with which a child serves a beloved parent.

23 I hope, therefore, to send him to you, as soon as I learn how I shall be disposed of.

24 But I trust in God that I shall myself visit you in person.

25 In the mean time I judged it necessary to dispatch Epaphroditus to you, my fellow-Christian, my fellow-labourer, and fellow-soldier — whom you are now to regard as your apostle and my substitute.

26 I sent him, because he was extremely desirous, and tenderly anxious to revisit you — on account of that concern you expressed when you were informed of his sickness.

27 And indeed his life was in very imminent danger — but it pleased God to have mercy upon him, and not upon him only, but upon me, that I might not be overwhelmed

† Ἀλλ' αὖ ἐπαυδοῦμαι. Alluding to the libation that was poured on the victim or sacrifice.

‡ This is the name that Sylla assumed among the Greeks, and which he publicly ordered them to give him. Αὐτῷ δὲ τοῖς Ἕλλησι γραφὼν καὶ χαρισματίζων εαυτὸν Ἐπαφροδίτου ἀντιγόρευε καὶ παρ' ἑμὶν ἐν τοῖς τροπαίοις οὕτως ἀναγεγραπταί, Λευκίῳ Κορνηλίῳ Σύλλας Ἐπαφροδίτῳ. Plutarch, Sylla, p. 860. Edit. Gr. Steph.

whelmed with an additional flood of sorrows.

28 I have dispatched him, therefore, to you with the greatest expedition—in order that his speedy return among you may augment your joy, and my own mind, at the same time, may be more eased and alleviated.

29 Receive him; therefore, as Christians, with cordial transport, and treat such worthy characters with deserved honour :

30 for, out of his zeal to promote the interests of the gospel, he fell into an indisposition, which brought him to the very gates of death, having exposed his life to the greatest dangers, that he might completely supply what remained deficient in your beneficence to me.

CHAP. III.

1 **I**N fine, my brethren, let your Christian profession inspire you with joy—for me now to repeat in writing the instructions I enjoined him to deliver to you, I shall not deem in the least irksome, as this will secure you from error.

2 Beware then of fierce and malignant zealots. Be-

ware of false teachers. Beware of factious divisions.

3 For we Christians are the true circumcision, who worship God according to the gospel, who glory in Christ Jesus, and place no confidence in the ceremonious observances of the law :

4 though I have stronger pretensions to a dependance on the mosaic institution for the divine acceptance than any person among you can have :

5 For I was circumcised the eighth day—I descended lineally from Jacob—belong to the tribe of Benjamin—a genuine Hebrew from Hebrew ancestors—of the sect of the Pharisees, the most rigid observers of the law.

6 From my zealous attachment to Judaism I persecuted the Christians—with regard to the ritual prescriptions of the law am irreproachable.

7 But all these signal advantages I voluntarily sacrificed for the sake of Christ.

8 And indeed I esteem all these privileges as totally useless on account of the superior excellency of the knowledge of Christ Jesus my Lord; for whose sake I have cheerfully thrown away all these advantages, and esteem them

them as ^b worthless refuse that I may gain Christ,

9 and be found in his religion, not expecting my acquittal from a compliance with the mosaic law, but that acquittal which is annexed to the belief of the gospel: that acquittal, which God dispenses to those who embrace Christianity:

10 in order that I might acquire an accurate knowledge of his doctrines, of the powerful energy of his resurrection, and of the common benefits derived to mankind from his sufferings — And I would voluntarily submit even to the same excruciating death he did,

11 provided I could, by any means, finally attain a glorious resurrection from the dead.

12 Not that *already* I have acquired this palm: not that I have *already* attained consummate perfection — but I pursue my course that I may seize that garland of immortality, to the hope of which I was raised by the particu-

lar gracious appointment of Christ Jesus.

13 My Christian brethren, I do not esteem myself to have obtained this glorious prize:

14 but one thing occupies my whole attention— forgetting what I left behind, I stretch every nerve towards the prize before me, pressing with eager and rapid steps towards the goal, to seize the immortal palm which God, by Christ Jesus, bestows.

15 Let therefore as many of us, as have acquired an accurate and perfect knowledge of Christianity, cherish these sentiments—and should your sentiments differ from one another in any essential point, God will rectify your errors by an explicit revelation.

16 But let us, according to the respective measure of our attainments, all conform to the same infallible rule, let us all cultivate mutual harmony and unanimity.

17 My Christian brethren, do you all copy my example; and,

^b Σκυβαλα, worthless refuse.

Ως αν ὀδῖταις
Εἰπ νεωσόμενοις ἡμῶν σκυβαλον.

Johnson's Epigram. p. 2.

Ισθμαι δέ, σκυβαλον προσεπλυσεν ελεεινον ἢ θαλασσα. Clem. Alexan. p. 22. Edit. Paris. 1629. Ηυξάμεν δ' αν αυτοις παρ ἑλόν τον εἶον σκυβαλων ἀξιον κρινεσθαι το χρυσιον. I wish they would through the whole of life look upon gold as *fordid refuse*. Idem p. 162. ejusdem Edit.

and, as you have my pattern for a model, do you carefully observe those who propose it for their imitation.

18 For many behave in such a scandalous manner, that, as I have often told you, and now repeat it, with tears, they are enemies to the religion of a crucified Redeemer:

19 whose end is destruction: whose God is their belly: whose glory is in their shame: and whose souls are centered in sordid secular interest.

20 But our destinedⁱ home is in heaven — from which blessed mansions we expect one day to behold the illustrious descent of the Saviour, the Lord Jesus Christ,

21 who will then transform this mean and despicable system of our mortality into the congenial form and similitude of his own glorious and resplendent person, by the powerful exertion of that energy, by which he is able to reduce all things to an entire subjection to his sovereign controul.

CHAP. iv. 1. Animated with these glorious prospects, my dear Christian brethren, the objects of my fondest affections, my felicity and my crown, do you, my dear Christians, inflexibly persist in your adherence to the gospel.

§—2 I ENTREAT Euodia, and I entreat Syntyché, to cultivate unanimity as Christians.

3 And I beg you too, my ever faithful and sincere companion, do you assist those women, who along with Clemens, and others of my fellow-labourers, whose names are registered in the book of life, have zealously contributed to the success of my evangelical labours.

4 Let your Christian profession ever inspire you with joy—let your Christian profession, I repeat it, ever inspire you with sacred joy.

5 Let your lenity and candour be conspicuous to all men—A dreadful^k destruction from God is now impending!

6 Suffer not your minds to

ⁱ Πρὸς τὸν εἰποντά, Οὐδὲν σοὶ μέλει τῆς πατρίδος; Εὐφημει, εἴη, ἐμοὶ γὰρ καὶ σφοδρὰ μέλει τῆς πατρίδος, δείξας τὸν οὐρανόν. To one, who said to him, Have you no concern for your country? God forbid, he replied, I have the greatest regard to my country, pointing to heaven. *Dion. Laertius*, p. 83. *Meibom.* 1692.

^k Referring to the destruction of Jerusalem.

to be corroded with anxious cares about any thing: but in every situation of life do you, with fervent prayer and devout gratitude; address your petitions to the Supreme.

7 And that immense goodness of the Deity, which he hath displayed to the heathen world, which infinitely transcends all our most enlarged conceptions, will maintain your hearts and minds in an inviolable attachment to your Christian principles.

8 Finally, my Christian brethren, whatever things are true; whatever venerable; whatever equitable, whatever pure, whatever amiable, whatever commendable, if there is any thing virtuous, any thing laudable, let this engage your attention and culture:

9 and the instructions, which I have taught you, which I have transmitted to you, which you have heard from my lips, and seen illustrated in my own conduct, do you assiduously practise: and the God of peace and love

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will ever accompany you with his blessing.

§—10 I was transported with Christian joy to reflect that your kind solicitude on my account hath now at last revived — you were formerly pleased to manifest your generous dispositions towards me; but then you had no opportunity of carrying them into execution.

11 Not that I mention this on account of any indigence—for I have learned in whatever situation I am to be self-sufficient¹ to my own happiness.

12 I have learned to bear an indigent, I have learned to bear an opulent, condition—In every place, and among all men, I have been initiated into the art of supporting plentiful and necessitous circumstances, of tolerating abundance and penury.

13 I am equal to every variety of human condition through the powerful aid of Christ.

14 You have, however, notwithstanding my content-

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¹ ΑΥΤΑΡΚΗΣ, *self sufficient*. ΕΙΣ ΔΕ ἡ ἀρκούνσα μὴ πρὸς, *autarkisati*. Argument, that fences me from the cold, is *very sufficient*. *Dion. Halicar.* p. 714. tom. 1. *Hudson*. Τὸς σοφὸς, ἀταρξὺς παρ᾽ ἑαυτὸν, οὐ δεύσας φίλων. The wise, being *self-sufficient to their own happiness*, did not want friends. *Diog. Laertius*, Edit. *Meibom.* *Amstel.* 1692. Ἀρετὴ αὐτάρκην ἐν αὐτῇ εὐδαιμονίᾳ. Virtue was *self-sufficient to its own happiness*. *Idem*, p. 213. See also pages 285, 321, 351, 445, 481. Αὐτάρκεις τὰς αἰσθημάτων — λογισμῶν. Thinking these *sufficient to persuade men*. *J. Martyr*, p. 87. Edit. *Paris*, 1636.

ed disposition, acted very commendably in this beneficent contribution to me in my distresses.

15 Philippians, you cannot be strangers, that at the time of my first publication of the gospel among you, when I was quitting Macedonia, no society of Christians contributed any thing to me, but yourselves.

16 For when I was even in ^m Thessalonica, you twice sent me charitable assistance :

17 Not that I desire a benefaction from you — but I am desirous your Christian profession should produce such fruits as may redound to your final happiness.

18 I have now a sufficiency of every thing—I am now in affluence—I am now blessed with every comfort—having received that generous con-

tribution you sent me by Epaphroditus, an acceptable sacrifice, emitting a most fragrant odour, grateful and pleasing to God !

19 May my God supply all your wants, from that inexhaustible glorious benignity he displayed through Christ Jesus !

20 To our supreme God and Parent be glory ascribed through all the revolving ages of eternity ! Amen.

21 Present my affectionate remembrance to every Christian—The Christians, who are now with me, embrace you.

22 All the Christians, particularly some of the Emperor's domestics, send their affectionate salutations.

23 May the favour of our Lord Jesus Christ accompany you all ! Amen.

^m ΟΤΙ ΕΙΣ ΘΕΣΣΑΛΟΝΙΚΗΝ. *Thessalonica was the capital of Macedonia.*

PAUL's Epistle to the COLOSSIANS.

CHAP. I.

1 **P**AUL by divine appointment constituted an apostle of Jesus Christ, and Timothy my Christian brother,

2 join in our affectionate salutations to the faithful society of Christians in Colosse, sincerely wishing you every favour and felicity from God our supreme Parent, and from our Lord Jesus Christ.

3 I pay my fervent gratitude to the God and Father of our Lord Jesus Christ on your account, ever interceding with God for you in my prayers,

4 having been informed of your reception of the Christian religion and that benevolence you cherish for all Christians,

5 flowing from the glorious prospect of that celestial blessedness reserved for you, which hath been clearly exhibited before you from the first in that divine system of truth, the gospel :

6 which in its rapid progress hath arrived at you, as it hath been published to all the human race, and is now

producing its glorious effects in the world, as it hath done in particular among you, from the very first day you embraced it; and were acquainted with the true gospel of God :

7 in which you have been instructed by Epaphras, my beloved colleague and your faithful Christian minister :

8 who informed me of the great affection you cherished for me on a spiritual account.

9 I; therefore, from the day I first heard these things, cease not to pour my fervent prayers to heaven for you, —earnestly begging of God that you may be filled with a clear knowledge of his will; and acquire an accurate and comprehensive acquaintance with all the various truths of divine revelation :

10 in order that you may behave in a manner worthy the Christian character, and be excited, in your whole conduct, to secure the approbation of God, producing the fruits of universal virtue, and attaining higher degrees of the knowledge of the Deity :

11 being animated, by that glorious power he hath exerted

erted towards you, to sustain your sufferings with invincible patience, and to support them with inflexible fortitude and Christian exultation :

12 ever offering up your most grateful acknowledgments to the supreme Parent of universal nature, who hath graciously vouchsafed to dispense to you a scattered portion of that divine splendour he hath diffused among the general community of Christians ;

13 who hath rescued us Heathens from the horrors of our dark and gloomy confinement, and vindicated us into the light and liberty of the glorious kingdom of his beloved Son.

14 By the effusion of this divine Person's blood we Gentile converts are extricated from our moral servitude, and are blessed with the total remission of our former vices :

15 This illustrious Personage is the image of the invisible Supreme, the very *first* being the Deity formed :

16 For by him were *all other* things created that are in heaven, and that are upon earth, the visible and the invisible, whether sovereignties, or dominions, or governments, or dignities, all things were called into existence by his creative power, and to

acknowledge subjection to him :

17 And this exalted Person is the *first* of all created beings, and by him are all things maintained in existence :

18 And he is the supreme *head* of the church, which is, figuratively, his *body* : he is the primary and *first* original birth from the womb of the grave to absolute immortality —so that in every respect he is the *first* in dignity and eminence :

19 For the DEITY was graciously pleased that all this immense plenitude of power should reside in him ;

20 and through his mediation, to conciliate and unite into one system, to his glory, all beings both on earth and in heaven, having constituted a perfect harmony and concord betwixt them by means of the effusion of his blood on the cross :

21 And, in particular, you, who were *once* alienated from him, and become his enemies by your habitual and enormous immoralities, hath he *now* admitted into his friendship,

22 by means of his Son's incarnation and submission to death, that he might exhibit you to the world a select, immaculate, irreproachable society :

23 And

23 And this his intention will be answered, since you now continue immoveably fixed on the basis of Christianity, suffering nothing to subvert those fundamental hopes, in which you have been established by those joyful tidings you have heard, which have been diffused in every region—of which I Paul was constituted a publisher and herald.

§—24 I now exult in the sufferings I support on your account, and, in return for the persecutions I once inflicted, I now myself suffer persecution, filling up the measure of those distresses, that are still allotted me in the Christian cause, for the benefit of the church, Christ's figurative body :

25 of which church I was appointed a minister, in order to execute the design of God in that particular province he was pleased to assign me with respect to you Gentiles :

26 to publish among you that unrevealed system of divine truths, with which former ages and dispensations were unacquainted, but which is *now* promulgated to the virtuous and well-disposed,

27 to whom the Deity was desirous to discover the glorious transcendent excellency of this divine revelation, newly

published among the Heathens, namely, That the Messiah is become to you Gentiles the author of the glorious hope of immortality.

28 These evangelical doctrines we proclaim to the world, solemnly admonishing every person, without distinction, carefully initiating every person into all this divine science, in order that, by the Christian religion, we may advance every person to the highest possible summit of perfection :

29 To accomplish which, I exert all my endeavours, sedulously labouring to effect this great end by those miraculous operations, he powerfully enables me to perform.

CHAP. II.

1 **I** AM desirous you should know what distressing anxiety I am in for you, for the Christians in Laodicea, and for all other converts, to whom I am not personally known.

2 Extremely solicitous that their minds might be consoled, that they might all be firmly connected in the bonds of mutual benevolence, that they might have the most full and undoubted assurance of the doctrine I publish, and ac-

knowledge the newly revealed discoveries of God the supreme Father, and of Christ :

3 In which revelation all the inexhaustible treasures of wisdom and knowledge are comprized.

4 I mention this to prevent any of you being seduced into fatal delusions by the persuasive arts of sophistry.

5 For though in person I am absent, yet in mind I am present with you, viewing, with transport, the elegant order and decorum you preserve, and your inflexible adherence to the Christian religion.

6 As therefore, upon conviction, you have embraced the doctrines of Jesus Christ our Lord, let them form the rules of your conduct :

7 firmly fixed in the principles of his gospel, and immoveably founded on the basis of his religion, established in those doctrines you have been taught, making continual improvements, and expressing your devout gratitude to God.

8 Be cautious lest you fall a prey to any person's philosophical tenets, and frivolous

seductive sophisms—conforming to the ^a traditionary opinions of men, adopting the elements of secular wisdom, and not following the guidance of Christianity :

9 for in *this* scheme all the plenitude of divinity is collectively combined.

10 By the author of this religion, who is constituted the supreme head of all administration and government, you have been literally filled with spiritual gifts.

11 By him have you been, figuratively, circumcised : all your *carnal* vices being totally cut off and for ever removed from you by that moral circumcision you have received from Christ.

12 With him have you been figuratively interred in your baptismal immersion ; with him also have you been figuratively raised to life, by means of your firm persuasion that he was raised from the grave by the omnipotent energy of God.

13 And you, who are now dead ^o to your vices, and to all your former abominable enormities, hath he raised to life along with himself, having graciously

^a Meaning the absurd system of the *heathen* mythology and philosophy.

^o This passage is parallel with *Ephes.* chap. ii. 1. Most of our printed copies have *ἐν τῷ σαρκὶ ὡπαῖς*, but *ἐν* is not in several MSS. see *Mt.* and *Westen.* It is omitted in the Editions of *Erasmus*, of *Aldus*, of *Colinaus*, of *Strasbourg* 1524, of *Rasil* 1535, 1550, 1571.

graciously expunged at once all your prior immoralities :

14 having entirely cancelled and vacated that bill^p consisting of such a variety of ceremonial articles, which we were liable to discharge—this he for ever annulled, by nailing it to his cross :

15 having pulled down those religious establishments supported by the great and powerful, he hath led them in triumph, openly exposing them to the view of the world.

16 Let no one therefore censure you for any irregularities with regard to any food, or drink, or festival, or new moon, or particular solemnity :

17 for these are but the mere *shadows* of a future glorious *body*, namely, Christ.

18 Let no one therefore wrest your crown from you by a pretended voluntary self-mortification, or an adoration

of angels—officially intruding into things wrapped in impenetrable darkness, foolishly inflated with ignorance and conceit,

19 and not connecting himself with the head, from which the whole body deriving those supplies, which are regularly diffused through every part of the whole frame, and by which it is combined into one system, is advancing to an^q immense magnitude.

20 Since then the death of Christ hath dissolved your connections with the principles of human philosophy, why are you, as if your life was solely circumscribed within the limits of this world, still tenacious of its tenets ?

21 for example, such philosophical maxims as these : Forbear to^r eat : Forbear to taste : Forbear even to touch :

22 All which things tend to harm, when they are abused

L 4

—being

^p Χειρῶν, note of hand. This bill consisted of a great variety of ceremonial articles which they were obliged to discharge, and which were in full force against them.

*Debitor aut sumptos pergit non reddere nummos
vana supervacui dicens chirographa ligni.*

Juvenal. Sat. xvi. 40.

^q Αὐξήσει τοῦ Θεοῦ, a very large increase, an immense size or amplitude. Of God is the Jewish superlative.

^r Μὴ ἀφῆ, eat not. Ἀφίσμαι signifies to eat. Μὴ δ' ἀσπίον ἐνδὲ τῷ τοῦ ἀνθρώπου κρεὶν ἀφάσσει. It was not an unholy thing even to eat human flesh. *Diog. Laertius*, tom. 1. p. 348. Edit. *Mribom. Amstel.* 1692. Τούτοι γὰρ τὸ ποιεῖν ἀπαγορεύω, μὴ ὅτι γε ἀφίσσει τὸν ζῶον. He prohibited the killing, much more the eating, of animals. *Idem* p. 498.

Οἱ δ' ἀφάρ ζῶον, χλοίου δ' ἀπτόντο νομοιο.

Oppian. Κυνέγ. lib. iv. 232.

—being practised merely out of regard to the precepts and dogmata of philosophers :

23 but they have a portion of wisdom, when they are obeyed from a principle of voluntary devotedness to God, of true humility, and maceration of the body, not out of any regard to the satiating the animal appetites,

CHAP. III.

1 **SINCE** * then you have been raised up along with Christ, do you intensely aspire after the various blessedness of that world, where Christ is now sitting at the right hand of God.

2 Let your affections center, not in the objects of this life, but in the objects of eternity.

3 For you are dead, and your future life hath been deposited by the Deity in the hands of Christ.

4 When Christ, who will reanimate our sleeping dust, shall appear, then shall you, at the same time with him, be exhibited in glorious splendour.

5 Do you mortify, therefore, all your depraved earthly passions, debauchery, im-

purity, sodomy, lust, and exorbitant lewdness, which is idolatry.

6 For which enormities the wrath of God is now impending over the abandoned and incorrigible :

7 With whom you were once associated, and indulged the same vicious pursuits :

8 But do you now throw off all these profligate habits, and for ever banish from among you anger, passion, malice, calumny, and abusive language.

9 Do not violate truth, since you have now cast off your *old* heathenish state with all its abandoned practices,

10 and are now invested with the privileges of a *new* dispensation, which, like its original Author, is replete with the most transcendent wisdom,

11 Under this dispensation there is no distinction of Greek and Jew, of circumcised and uncircumcised, of Barbarian, Scythian, slave, or freeman — but they are *all* combined into one harmonious community under Christ — who distributeth spiritual gifts to them all indiscriminately.

12 As you are therefore the select, distinguished, and beloved

* *Et* with an *indicative* frequently signifies *since*. *Et* *non* *enim* *propterea*.

beloved society of God, do you adorn your minds with the amiable habits of sympathetic tenderness, benignity, humility, lenity, equanimity :

13 bearing with one another, and forgiving one another, when any of you hath a complaint against another — as Christ hath graciously forgiven you, do you, in imitation of him, generously forgive one another.

14 And ^t besides all these virtues abovementioned, do you adorn yourselves with benevolence, which is the great bond and cement of perfection.

15 And let an affecting sense of that distinguished happiness, into which God hath graciously introduced you, designing to form all Christians, indiscriminately, into one body, ever preside in your hearts — and let this signal blessing inspire you with gratitude to God.

16 Let the Christian revelation, with all its rich va-

riety of wisdom, occupy your minds—and do you instruct and admonish yourselves of your religious duty ^a by psalms, and hymns, and spiritual odes — chanting these to God with the melody of a grateful heart.

17 And let all your words and actions be such as become the Christian character — addressing your pious acknowledgments to the supreme God and Father, thro' the mediation of Christ.

§—18 WIVES, pay submission to your husbands, as it is your incumbent duty, as Christian professors.

19 Husbands, cherish a tender affection for your wives, and suffer not yourselves to harbour any virulent resentments against them.

20 Children, render an universal obedience to your parents—this will recommend you to the approbation of God.

21 Fathers, treat not your children with cruel severity, that

^t *Επι πασι δε τούτοις.* *Επι πασι* does not signify *above all*, but *after, or, besides all.* *Επι δε τούτοις άπασι, τας κατεληφθειας αυτου ωδυρετο τυχας.* *After all these, he lamented his destiny.* *Dion. Halicar,* tom. 1. p. 268. *Oxon.* *Την δ' επι πασαις τεταγμενην.* *Idem* p. 214. *Επι δε τοις εισηλθον οι Ροδιοι.* *After these the Rhodians entered.* *Polybins.* *Casaubon.* *Hanov.* 1619. 822. See p. 699, 719, 744, 908.

^a *Διδασκοντες η νουθετουντες ιαυτους ψαλμοις.* *Instructing and admonishing yourselves by psalms, &c.*

that their ^w spirits be not broken.

22 Servants, pay an unreserved obedience to your temporal masters—not showing a mere exterior officiousness, as those, whose sole study it is to insinuate themselves into the affections of men; but as those, who are influenced by the fear of God, let your service be performed with undissembled integrity.

23 And let all the offices of your servile station be discharged with sincere cheerfulness, as those who are more solicitous to approve themselves to God than to men :

24 persuaded, that your fidelity shall be finally required, by the Almighty, with a glorious inheritance — for you are the servants of your master Christ.

25 But the servant, who is unjust, shall be punished for the injury he hath done, by that Being, who pays no regard to the civil distinction of persons.

CHAP. IV. I Masters, do what is just and equitable to your [†] servants; conscious that you yourselves have a

master in heaven, to whom you are accountable.

§—2 Do you constantly perform the duty of prayer, and let grateful acknowledgments continually make a part of your devotional exercises :

3 At the same time interceding with God for me, that he would open before me a prospect of [†] more extensive usefulness, that I may propagate among men those revealed truths, for which I am now under confinement :

4 that I may display them to the world in such a manner, as it becomes me to publish them.

5 Behave with the greatest prudence towards those who are not Christians—husbanding your fleeting moments with the greatest frugality.

6 Let your common discourse be ever useful and instructive, seasoned with salt—that you may know to acquit yourselves in conversation with discretion and wisdom.

§—7 You will receive a minute and circumstantial account of my present affairs from Tychicus, a beloved brother,

^w Ἀσπασίου.

[†] With what inhumanity and unfeeling cruelty even *Cato* treated his slaves, see a memorable instance in *Plutarch's* life of *Marcus Cato*, p. 620. Edit. Gr. Hen. Stephani.

Οὐ τοὺς κρατοῦντας ὥσθ' ἡμεῖς ἀλλὰ καὶ ἡμεῖς.

Euripidis Heruba 282.

[†] Because he was now in prison.

brother, a faithful minister, and my Christian colleague.

8 I have dispatched this worthy person to you for this very purpose, that he might give ² you a particular information of the present state of my affairs, and might, at the same time, console your minds.

9 Along with him I have sent Onesimus, who is one of your society, a dear and faithful Christian—These will acquaint you with the situation of things here.

§—10 ARISTARCHUS desires his affectionate remembrance, and Mark the cousin of Barnabas, about whom you have received my orders—should he visit you, give him a kind reception.

11 Jesus also surnamed Justus—These three, who are all Jewish converts, are the only persons, who co-operate with me in establishing the kingdom of God—These have been a great comfort to me.

12 Epaphras, a member of your society, sends his salutations, who continually, in his prayers, implores God with the greatest fervency,

that you may acquire a clear and accurate knowledge of Christianity, may perceive the fulness of its evidences, and steadily persist in the performance of the whole will of God.

13 I can bear him witness that he cherishes the warmest affection for you, and for the Christians in Laodicea and Ierapolis.

14 Luke, the beloved physician, and Demas, beg their kind remembrance.

15 I beg my affectionate salutations to the Christians in Laodicea, to Nympha, and to the church that meets in his house,

16 After you have read this epistle, cause it to be read also in the church of the Laodiceans—and do you read the epistle to the Laodiceans.

17 Bid Archippus faithfully execute the duties of the ministerial office, with which he hath been intrusted.

18 ² My own kind remembrance of you I write with my own hand—Remember my confinement. May the divine favour ever attend you! Amen.

² *Epaphras* is the true reading.

² As far as *this* verse his *Amanuensis* had written.

PAUL's First Epistle to the THESSALONIANS.

CHAP. I.

PAUL, Silvan, and Timothy, join in our most affectionate salutations to the society of Christians at Thessalonica, who believe in one supreme God, and in the divine mission of our Lord Jesus the Messiah—We sincerely wish you every felicity and blessing from the Deity, and from Jesus Christ.

2 The candid reception you gave the gospel at its publication among you perpetually fills us with the warmest acknowledgments to heaven, and ever engages us to a remembrance of you in our prayers to God.

3 We often review and often commemorate with pleasure your favourable admission of the Christian doctrine, the generous fervour of your benevolence, and your firm unshaken persuasion of that blessed immortality, which God our common gracious Parent promised thro' Jesus Christ our Lord.

4 We are convinced, dear

Christian brethren, that God hath expressed a distinguished regard for you by inviting you to embrace Christianity.

5 The gracious intention of God towards you abundantly appeared from this, that when we first exhibited the evidences of the gospel before you, to secure your assent, God was pleased to ratify and confirm them by many signal and astonishing operations—To you we can appeal for the integrity and uprightness of our behaviour among you.

6 And we are also pleasingly conscious, how studious and ambitious you were to imitate the virtues of our Lord, and to make our lives the pattern of your own, after you were convinced of the truth of Christianity—which we published indeed among you in great bodily pain and affliction, but with divine energy and transport.

7 Your exemplary conduct, after your profession of Christianity, was so illustrious as to become a model and standard to all other societies of Chri-

Christians in Macedonia and Achaia :

8 for from you, as from a center, was the Christian religion diffused, not only in Macedonia and Achaia, but in all the adjacent countries and cities around in every direction—the reception you gave to that divine scheme, which infinite wisdom contrived, and your virtuous obedience, were so universally celebrated, as to render any encomiums from us entirely unnecessary.

9 For in all the places we visited, we were told, what a favourable admission you had given us and our doctrines, with what indignation you had abandoned your false fictitious deities, to serve the one supreme and ever-living God,

10 and with what pious and fervent aspirations you expected the glorious appearance of his son Jesus from heaven—that divine Personage, whom God raised from the grave, and whom infinite wisdom deputed to reform a depraved world, and to rescue us from future perdition.

CHAP. II.

1 **Y**OU are conscious, my fellow-Christians, that our ministerial labours, when

we first came among you, were not unsuccessful.

2 You know, after all the injurious and abusive treatment we met with at Philippi, with what affectionate earnestness and undaunted fortitude we published among you the glad tidings of the Christian dispensation:

3 Our importunate exhortations to you are not the dictates of vain erroneous delusion, are not the suggestions of insincerity and dissimulation, of fraud and imposture:

4 but conscious that the great God hath designed to commission us to proclaim these divine truths among mankind, we freely publish them among his rational creatures—not with a view to secure the vain applause of the world, but, by a faithful discharge of this arduous trust, to recommend ourselves to the approbation of that God, who is perfectly acquainted with our hearts.

5 That we never once stooped to practise among you any mean low arts of servility and adulation, we appeal to you: and that we never acted from any self-interested views, we solemnly appeal to God.

6 Nor was it ever our study to acquire glory and popular fame either from
you,

you, or from any other—when we might have assumed among you that ^b dignity and authority, to which our apostolic character entitles us;

7 yet we ever treated you with the greatest mildness and condescension, and with all the indulgent tenderness that a fond mother expresses for the objects of her affection.

8 Such is the intense ardour of our love for you; that we would with pleasure not only devote the gospel but our own lives to promote your happiness.

9 You remember with what indefatigable diligence and assiduity we preached the divine truths of the Christian religion among you; and with what industry we worked day and night; that we might not be burdensome to any of you.

10 We can appeal to God, and we can appeal to you, for the sanctity, the integrity, and the inviolate purity of our manners among you.

11 You are conscious that we ever instructed and admonished you with all the pathetic and solicitous anxiety of an affectionate parent:

12 conjuring and entreat-

ing you, by every persuasive argument, to behave in a manner worthy that God, who was graciously pleased to constitute you the subjects of his glorious kingdom.

13 It also never fails to inspire us with the warmest gratitude to God, when we reflect, that at our very first promulgation of the Christian revelation among you, you embraced its doctrines, not as the tenets of men, but, as in reality they are, the dictates of divine wisdom—as is abundantly evinced from the spiritual gifts, which the Deity now enables you to exert.

14 Your fate too, my dear Christian brethren, hath been exactly similar to that of the Christian societies in Judæa—for you have been involved in the same troubles from your countrymen, as were inflicted upon *them* by the Jews,

15 that obstinate and incorrigible people, who embroiled their hands in the blood of our Lord Jesus, who assassinated their prophets, who have ever persecuted us with unrelenting rage, are guilty of the most flagrant impiety against God, who cherish an implacable

^b *Ev. Latm.* in gravity, authoritative solemnity, in opposition to mildness and sweetness of manners.

implacable enmity against^c all mankind,

16 and who practise every method to hinder our usefulness among the Heathens—So that by all these enormities their national wickedness is arrived at its ultimate height and completion, and the wrath of God is going to overwhelm them in the most^d dreadful destruction.

§—17 THE circumstance of our being reluctantly torn from you, my dear Fellow-Christians, for a short time, and our intimate union being dissolved by distance of place, not of affection, hath inflamed us all with the most ardent desire to revisit you.

18 Accordingly we all fully intended to return to you, and myself, in particular, repeatedly attempted to carry this intention into execution—but our implacable adversaries the Jews rendered such

a scheme absolutely impracticable.

19 For what is it constitutes our highest happiness: what is it soothes us with pleasing hope, and inspires us with exultation and triumph?—It is the felicity, into which you will be introduced at the second appearance of our Lord Jesus Christ.

20 It is in you we glory—it is in you we exult.

CHAP. III.

1 UPON my arrival in Athens, I felt my heart penetrated with such painful anxiety for you, as became at last absolutely^e intolerable—I chose therefore to be left quite alone in that city,

2 and immediately dispatched Timothy to you, my dear Christian brother, fellow-minister,

^c Πᾶσιν ἀνθρώποις ἐναντίως. This character of the Jewish nation is confirmed by Tacitus, almost in the very words of the Apostle. Apud ipsos (Judæos) fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium. Tacit. Hist. lib. v. §. 5. vol. 3. Edit. Dublin. p. 39v. The Jews were distinguished for their rancour and virulence, says Dion. Cassius: Το γὰρ τοις γένει αὐτῶν θυμώδεις, πικροτάτου ἐστὶ. D. Cassius, tom 1. p. 586. Edit. Reimari. Hamburg. 1750. Justin Martyr remarks this their peculiar violence. Οὐχ οὕτως γὰρ τὰ ἄλλα ἔθνη εἰς ταύτην τῇ ἀδικίαν τὴν εἰς ἡμᾶς καὶ τοῦ Χριστοῦ ἐνεχόνται, ὡς οὐ μίς. Dialog. cum Tryph. p. 42. Edit. Gr. R. Stephan. Paris. 1551.

^d Destruction of Jerusalem by the Romans.

^e Μηδὲ σκευῆτες, not being able to bear it any longer. Τὸν γὰρ ἄλλων οὐδὲν αἵματος σκεῦον. No other vessel would contain it. Plutarch. Alexander. p. 1296. Stephani. Του ξυλῶν τὰς πᾶντας μὴ σκευόνται. Pö. h. ani Stralagem. p. 555. Casaubon.

minister, and associate, to confirm you in the principles of the Christian religion, and to give you a clear view of the institution you have embraced,

3 in order that your former conviction of the truth of Christianity might not be invalidated by those sufferings we sustained—To these persecutions you know our principles necessarily expose us.

4 When we were among you we faithfully told you that we should be involved in distress—and you know how true our predictions proved.

5 The review therefore of your state filling me, in my absence, with the most excruciating and unsufferable anxiety, I sent immediately to know, how you stood affected to Christianity—tortured, in the mean time, with the acutest distress, for fear you should have been seduced from your principles, and all our labours among you for ever frustrated.

6 But when Timothy returned and told me the agreeable news of your steady attachment to Christianity, of your generous benevolence, of your kind remembrance of us, and of the fervent desire you ever expressed to see us—a desire, which we can assure you is mutual,

7 we were, my Christian brethren, so transported with this agreeable account of your adherence to the gospel, that all the ideas of our sufferings among you instantly vanished, and were succeeded by the highest extasies of sacred joy and consolation.

8 Continue but firm in your attachment to the Christian revelation, and our present happiness is consummate.

9 What sufficient returns are we capable of making to heaven for the pure transporting joy, which you have inspired into our hearts! God alone is witness of its fervency.

10 Not a day, not a night passes, without the most affectionate wishes to see you again, and to supply your present defective knowledge of the Christian church.

11 May the ever blessed God our supreme Parent, and our Lord Jesus Christ, grant me a prosperous journey to you!

12 And may God inspire you with the same intense love and benevolence for one another, and for all mankind, that burns in my bosom for you!

13 in order that your minds may be inviolably established in the principles and practice of universal holiness, and that
you

you may be presented irreproachable before the tribunal of the supreme God, in that awful day when Christ shall appear attended by all his virtuous followers.

CHAP. IV.

IN fine; my dear Christian brethren, we entreat and solemnly adjure you by our Lord Jesus, that as we prescribed to you the rules of your future conduct, and faithfully shewed you the method of securing the divine approbation; you would ever strive to acquire higher degrees of moral improvement.

2 I need not remind you of the particular injunctions we laid upon you, as Christian professors:

3 For God requires you to abandon all your former debauchery and sensuality, and to maintain an inviolate continence and purity.

4 He requires every one of you to preserve his body in the dignity and honour of an immaculate chastity,

5 and to refrain from all those libidinous excesses, which the unconverted Heathens indulge.

6 It is his sacred will that no one should attempt the honour of another, or violate

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the bed of his brother—On all such criminal enormities as these God will inflict the most dire punishments—as formerly, in the most affectionate and importunate terms we assured you he would.

7 For God, under the Christian dispensation, doth not allow such depraved and sensual desires as these—he insists on the strictest purity of heart and manners.

8 He therefore, who affects to contempt these injunctions, doth not slight the admonitions of men, but of that God, who hath authorized, and endowed us with spiritual powers.

§—9 THERE is no occasion for me strenuously to inculcate upon you mutual benevolence and love—natural religion abundantly dictates to you the obligation of this important duty.

10 And indeed you eminently distinguish yourselves by the exercise of this most amiable virtue—your generous social affections have been most liberally diffused to every Christian society throughout the whole extent of all Macedonia—And we beg you would still aspire after sublimer attainments in this exalted virtue.

11 We also entreat you to cultivate mutual harmony and peace,

M

peace, to be industrious in your respective occupations—that by the dint of honest labour and diligence (a duty you know, we ever strongly recommended)

12 you may live in credit and decency in the world, and avoid the miseries and disgrace of penury and indigence.

§—13 WITH regard to the state of your deceased friends, I am not willing, my dear Christian brethren, to leave you in that gloomy error, or abandon you to that uncomfortable & hopeless sorrow, in which the minds of unconverted Heathens are overwhelmed.

14 For since we firmly believe this fundamental article of our religion—That Jesus died, and rose from the grave

—we may consequently assure ourselves, that God will reanimate the dust of good Christians, and collect them to Jesus at the general resurrection.

15 For we have a divine authority for declaring to you the following doctrine—That the Christians, who shall be living at the time of Christ's second appearance, will not be introduced into happiness before the pious dead are raised :

16 for when the Lord shall descend from heaven with a shout, with the voice of an archangel, and the shrill piercing clangors of a loud trumpet, the deceased professors of Christianity shall first be raised to life :

17 afterwards, shall those, who are then living, be conveyed

¹ *Μη εχρητες ωριδα.* The Heathens had no rational hope of immortality. This is the peculiar glory of the Christian religion. *Hecuba*, in *Euripides*, after deploring the loss of *Priam*, of *Hector*, and of her daughters, utters this mournful complaint, the dictate of hopeless despair: "Nor is there any hope that they will ever see me, or that I shall behold them more."

Κ' οὐτ' εἴ τιναί ποτε εἴπωσι ὡς ἐφθνήσαντες,
αὐτῇ τ' οὐκ ἔστιν οὐκ ἐφθνήσαντες ποτε.

Euripidis Traged. ver. 487.

Again ver. 628. the same despair of futurity is expressed :

Οὐ ταύτων, ὡ παῖ, το ἔλπιον, τῷ κατθανόντι
Τὰ μὲν γὰρ οὐδὲν, τῷ δ' αὖτις ἐλπίδες.

Euripides. Barnes, p. 152.

² *Σαχαρὶν Θεοῦ.* Of God is the Jewish superlative. Mountains of God are very high mountains. The glory of the Lord, *Luke ii. 9.* is a very great glory, or, splendour. *Αὐξάνω τὸν Θεόν,* is a very great increase. *Colos. ii. 19.* *Δυνατὰ τῷ Θεῷ,* very powerful. *2 Cor. xi. 4.* So also in this place, *Σαχαρὶν Θεοῦ,* is a very loud trumpet.

veyed up along with them into the clouds, to meet and join their Redeemer—in whose converse and society we shall be happy throughout the endless ages of eternity!

18 Let these joyful truths, therefore, inspire you with mutual consolation.

CHAP. V. 1 But for me, dear Christian brethren, to ascertain the particular time, and describe to you the state of things when this awful event shall happen, is far from being necessary.

2 What you already are persuaded of is abundantly sufficient; that it will suddenly surprize the world, like the unexpected attack of a thief in the dead of night.

3 For at a time, when the world is sunk in supine ease, and buried in security, they will all at once be alarmed and involved in dire and total destruction, sudden as the pangs of child-birth, and universally comprehensive and inevitable.

4 But, my dear Fellow-Christians, your minds are not, now, overwhelmed in such gloom and obscurity, that this tremendous scene should break upon you like some unlooked for contingency.

5 A glorious sun hath

blessed you with its salutary beams—you are illuminated with clear unclouded light—your former darkness is for ever dispersed and vanished.

6 Let us not therefore, like the benighted He then, slumber in supine indolence, and carelessness, but exercise a constant vigilance and sobriety:

7 For they, who sleep, court the gloom of night: and the sensualist and drunkard call around them the shades of darkness:

8 But let us, who enjoy the splendours of the pure and perfect day, maintain an unremitting vigilance—arraying ourselves with Christianity and love, for our breast-plate, and the hope of a blessed immortality for our helmet.

9 For God hath not destined us to misery and perdition—he graciously designed that we should all obtain eternal felicity by the glorious dispensation of our Lord Jesus Christ,

10 who submitted to death for our everlasting benefit, and to raise all good Christians, to a participation of his happiness, who shall either be deceased, or be found living, at his second appearance.

11 Let these animating truths administer consolation,

and produce mutual edification and improvement in holiness—to the promotion of which great ends you now indeed convert these doctrines.

§—12 We moreover beg you, dear Fellow-Christians, to treat your ministers with becoming respect, who preside over your society as your public instructors in Christianity.

13 Let their sacred office claim from you all its deserved honours, and secure to them your highest esteem and love—let mutual harmony and concord ever reign among you.

14 We affectionately entreat you, dear Christians, admonish the irregular, console the dejected—sustain the weak—exercise the greatest lenity and forbearance towards all.

15 Be careful that none of you require one injury with another—but ever study to promote not only your own particular happiness, but the universal good of mankind.

16 Let the Christian principles ever inspire you with transports of sacred joy.

17 Neglect not the duty of constant prayer to God.

18 Let all the various blessings you enjoy, ever excite your fervent gratitude to heaven—these pious affections God requires you to cultivate under the Christian dispensation.

19 Don't extinguish the gifts of the Spirit by any immoralities.

20 Don't treat with affected contempt the solemn instructions that we publicly inculcate upon you.

21 Try all things by the test of the severest examination: but inviolably adhere to that which discovers itself to be intrinsically excellent.

22 Shun every species of vice with the utmost caution.

23 Finally, may that God, who is the friend of human happiness, ever preserve you in the practice of universal holiness—and may your whole man, the spirit, the soul, and the body, be maintained in inviolable purity and holiness till the second appearance of our Lord Jesus Christ.

24 That Being, who graciously invited you into the privileges of the gospel, is faithful

ἡ Παύλος χαίρει.

Ὡς τοις γε αἰμασι καὶ συνσφραγισμοῖς

ἀπασι εἶναι, ὡς ὁ γὰρ χρῆσαι κρητή.

Ὁ εἶς ἀλλήλους οὐ εἶς, ἀλλὰ συμφορα.

Euripides Alceste, 800.

faithful to his promise, and will undoubtedly confer upon you this distinguished happiness.

25 Fellow-Christians, we beg a share in your prayers.

26 We also beg our most affectionate remembrance to

every one of your society.

27 I adjure you in the most solemn terms to read this letter publicly before all the church.

28 May the favour of our Lord Jesus Christ ever attend you! Amen.



PAUL's Second Epistle to the THESSALONIANS.

CHAP. I.

1 **P**AUL, Silvan, and Timothy, to the society of Christians at Thessalonica, who believe in one supreme God, and in the divine mission of our Lord Jesus Christ.

2 We affectionately join in wishing you every felicity and blessing from the Deity, and from Jesus Christ.

3 We esteem it, dear Fellow-Christians, our duty ever to pay our most fervent acknowledgments to heaven on your account — and such grateful sentiments are highly becoming us, when we reflect how firmly you are established in the truth of Christianity, and what ardent mutual af-

fection you all express one towards another.

4 So highly distinguished is your conduct, that in all the several societies of Christians we visit, we boast of your steady inflexible adherence to the Christian doctrines, notwithstanding all the various sorrows and persecutions, with which you have conflicted.

5 What an illustrious, what a striking evidence is this, that the infinitely wise God hath deemed you worthy to be favoured with that sacred dispensation, for your attachment to which you even support these sufferings.

6 Remember, that the justice of God will retaliate the indignities you have sustained

upon those who have inflicted them,

7 and that your oppressed and suffering virtue his infinite goodness will requite, and recompense you and us with an eternal relaxation from all our present sorrows, in that day, when our Lord Jesus Christ shall suddenly descend from heaven, attended with a splendid magnificent retinue of powerful angels,

8 to punish, ⁱ with dreadful flames of fire, those, who have impiously disobeyed God, and wilfully rejected the doctrines of our Lord Jesus Christ:

9 these shall be overwhelmed and totally perish in everlasting destruction, by the tremendous exertion of his irresistible power in that day:

10 but the virtuous will then hail his return with rapture, and such professors of his gospel, as you have eminently approved yourselves to be, shall view his person with ecstasies of admiration and transport!

11 Whenever, therefore, we revolve this great event, we fervently intercede with

our God in our prayers, that he would be pleased to secure this happiness to you, that he would bless you with the plenitude of his benignity, and continue the gospel among you in all its powerful striking evidences,

12 in order that, by the blessing of God, and of our Lord Jesus Christ, the Christian religion may by you be displayed before the world in all its glory, and yourselves be finally recompensed ^{by} him with an happy immortality.

CHAP. ii. 1 But ^k as to the precise time in which our Lord Jesus Christ will appear, and we ^l all be collected together before his tribunal, we affectionately entreat you, dear fellow-Christians,

2 that you would not suffer your minds to be alarmed and distressed, either by the discourse, or letter, of any one person, that may pretend to have an authority from us, or even an authority from God, to assert, that this solemn event is very speedily to happen.

3 Let it not be in the power of any man to lead you, by

ⁱ *Ev πλεονεκειας*, which the best MSS. exhibit, is the true reading.

^k *Τις τις μαρτυρας*, concerning, with regard to. This is very frequently the signification of *τις*, and excellently explains the phrase, *Τις ημεων εξηκουστων*. See note on 1 Cor. xv. 29.

^l *Εκιστοχυρισ*, a very strong and expressive word.

by any methods whatever, into an unhappy deception in this important concern—for, *before* that awful transaction happens, there will be a grand ^a apostasy in the Christian church, and a monster of wickedness and perdition be nursed in its bosom.

4 This monster, inflated with arrogance, will oppose, and aggrandize himself ^a above all civil and imperial authority, and be stimulated by such an insatiable lust of ambition and dominion, that he will erect a proud throne in the midst of God's temple, will sit in it with the pomp and state of a god, and claim divine honours.

5 Don't you remember, when I was among you, that I indicated to you this future revolution in the church?

6 You know what it is that, at present, ^o obstructs the birth of this monster of iniquity—but in times that will prove more favourable to its existence and growth than the present, it will be produced.

7 The causes, that will hereafter generate this horrid wickedness, are, already, se-

cretly operating—there is only one obstruction which checks them—when that is removed,

8 then that atrocious tyrant shall erect and establish himself in full power—whom the Lord will, finally, consume with the breath of his mouth, and, at his glorious appearance, precipitate into a gulf of dreadful destruction.

9 This monster at his coming will be attended with forged miracles, with amazing fictitious feats, and all the fraud and juggle of the most diabolical imposture,

10 By these wicked delusive arts he will effectually impose upon the profligate and abandoned—because, having sacrificed all regards to true religion and eternal happiness, they will become the dupes of his imposture.

11 On account, therefore, of men's flagrant wickedness and wilful desertion of true Christianity, God will suffer this impostor to palm his delusions upon the world, and to confirm them in the belief of fraud and fiction:

12 so that the condemnation

M 4

^a POPERY.

^a Αλλ' ὅθ' αὐτῇ ἐθελῇ περὶ πάντων ἐμμεναὶ ἄλλων·

Πάντων μὲν κρατεῖν ἐθελῇ, πάντες δ' ἀναστῆναι.

Ibid. A. 287. 288.

^o A pagan Emperor was the *obstruſting* power.

tion of all, who shall then have abandoned the true religion, and are enslaved to their darling vices, will be just.

13 But it becomes us, dear fellow-Christians, to pay our most fervent acknowledgments to God on your account, conscious, that from a distinguished regard for you the Deity was graciously pleased, from the very beginning, to consult your everlasting happiness, by communicating to you the truths of Christianity, and confirming them by the effusion of his Spirit.

14 Into these transcendent privileges he hath invited you by our ministry — in order that you might secure that glorious immortality, which our Lord Jesus Christ hath promised.

15 Wherefore, my dear fellow-Christians, persist in your profession of Christianity, and carefully observe all the instructions which we inculcated upon you, either in our discourses among you, or in the late epistle we transmitted to you.

16 And may our Lord Jesus Christ, and God our most merciful parent, who condescended to make us the objects of his love, and, by the gospel-scheme, hath in-

spired us with eternal consolation, and the most transporting hopes,

17 shed his choicest blessings upon you, invigorate your minds, and confirm you in every virtuous principle and action!

CHAP. III.

1 **F**inally, Christian brethren, we beg you would intercede with God in your prayers for us, that Christianity may spread, and meet with as favourable a reception in the world, as it hath done among you,

2 and that we may be preserved from the violences of the obstinate and depraved — for all men have not the same favourable dispositions towards the Christian religion.

3 In the blessed God you may repose an unshaken confidence — he will confirm you in your principles, and guard you from every evil.

4 We pleasingly assure ourselves, that as you faithfully observe the Christian instructions we inculcated upon you, you will ever continue to observe them.

5 And it is our fervent prayer that your hearts may be inflamed with the love of God, and all of you be excited

cited to prepare for the second appearance of Jesus.

§—6 We farther adjure you, fellow-Christians, as ever you value the honour of Christianity, to break off all intercourse with any person, whose behaviour is irregular, and who affects to treat with contempt the directions we have enjoined.

7 We can appeal to you, how worthy our conduct, while among you, was of your imitation—you are conscious it was regular and irreproachable.

8 We did not repose in supine indolence, and batten on the fruits of any one person's industry—but, with indefatigable diligence and assiduity, cheerfully worked, day and night, that we might not be burdensome to any of you.

9 Not as if we had no authority to claim a reasonable maintenance for our ministerial labours—but we did this solely to exhibit before you our own conduct as a faithful model for your imitation.

10 It was a maxim, you know, with us, when we were among you, That if a person were too slothful to work, he ought not to be relieved.

11 But, notwithstanding our repeated admonitions, we

have since been informed, that there are certain persons among you guilty of scandalous irregularities, who are sunk in sloth and indolence, and officiously employed in the concerns of other people.

12 Such unhappy persons we implore and conjure by all the sacred ties of the gospel, that they would study the general harmony and peace, and, by the dint of honest industry, make a creditable provision for themselves.

13 But, fellow-Christians; be ye ever unweariedly employed in doing good.

14 Should any person refuse to comply with the admonitions we have inculcated in this letter, brand him with deserved infamy, and maintain not the least social intercourse with him; that his public disgrace may fill him with shame and remorse.

15 Treat him not, however, as your enemy—affectionately admonish him as your Christian brother.

16 May God, the great munificent donor of happiness, ever bless you with universal felicity in all your concerns—May the blessing of the Almighty ever attend you all.

17 I PAUL send you my most affectionate salutations in this particular manner—a form, by which I choose to

distinguish all my letters.

18 May the favour of our Lord Jesus Christ ever attend you all! Amen.



PAUL'S First Epistle to TIMOTHY.

CHAP. I.

1 I Paul, whom God, the original Author of our redemption hath appointed to propagate the doctrines of Jesus, in whom we confide,

2 sincerely wish to Timothy, my beloved Christian convert, every favour, blessing, and felicity from the Deity our common Parent, and from Jesus Christ our Lord.

3 When I quitted you to travel into Macedonia, I desired you to continue at Ephesus, in order that you might prevent *certain persons* from spreading doctrines contrary to those which I inculcated;

4 and that you might reprove them for their bigoted attachment to a fabulous pedigree, and to an obscure and infinite line of ancestry—to

pics, more productive of furious altercation and animosity than of divine improvement in Christianity.

5 For the great end and design of the Christian religion is benevolence, flowing from a virtuous bosom, from a good conscience, and from sincere undissembled probity.

6 To which principles *certain persons* being utter strangers, have, by a strange perversion, entirely devoted themselves to the study of vain and visionary subtilties:

7 desirous indeed to erect themselves into supreme standards and oracles in the law, but neither thoroughly knowing the things they affirm, nor understanding some certain opinions they so confidently assert.

8 The mosaic law, I allow, is most excellent, if a person make

* The Apostle's Amanuensis wrote as far as this verse, the rest he wrote himself.

make its moral injunctions the rules of his conduct.

9 For it was confessedly instituted, not for the sake of the virtuous, but to curb and punish the irregular and disorderly, the profane and profligate, the unholy and depraved, the parricide and murderer,

10 the adulterer, the sodomite, the maker of slaves, the liar, the perjured — It was enacted to restrain every other vice also, which is prohibited in that pure and perfect system of religion and morals,

11 which is contained in the glorious dispensation of the blessed God — the publication of whose joyful truths is intrusted to me.

12 For this consummate dignity and honour I am indebted to Christ Jesus our Lord, who deigned to qualify me for this important office, and judged I would be faithful in the ministerial discharge of it :

13 I, who, before my conviction of the truth of Christianity, was used to asperse it with every contumely, to persecute its professors, and to make them the objects of every wanton insult and indignity — But God was pleased most mercifully to pity me — for these violences proceeded from my ignorance

both of its nature and of its evidences.

14 But I stand a monument of the immense and exuberant benignity and love of our Lord Jesus Christ.

15 Great is the credibility of the Christian scheme, and highly worthy the reception of mankind is the doctrine. That Jesus Christ was sent into the world to reclaim and save profligate and depraved sinners — of his compassion to such I am the *first* distinguished instance.

16 It was for this that I became a signal testimony of the divine *commiseration*, in order that Christ Jesus might display on me the *first* of mankind the fulness of his clemency and philanthropy — that I might serve as an illustrious exemplar to all in future ages, who should embrace the Christian religion in hope of eternal life.

17 To the great Governor, therefore, who hath arranged all his dispensations in perfect order, to the immortal, the invisible, the one sole supreme all-wise God, be ascribed all honour and glory throughout all the revolving ages of eternity ! Amen.

§—18 I LEAVE with you, my dear Timothy, the following admonitions, which are agreeable to the public exhortation

exhortations you have already received—in order that you may acquit yourself with honour in the Christian warfare,

19. serving under the banners of Jesus with fidelity and a good conscience—principles, which some persons by totally rejecting have made dreadful shipwreck of Christianity.

20. Among whom are Hymenæus and Alexander, whom I have ejected out of the Christian church, that they may learn, for the future, not to revile and calumniate the Christian doctrines.

CHAP. II.

1 **I**N the FIRST place then, I enjoin that ¹ prayers, supplications, intercessions, and fervent addresses be preferred to heaven for all mankind :

2 particularly, for kings, and for all illustrious and dignified personages—that our lives may pass secure and unmolested in the free and happy exercise of piety and every virtue.

3 Such an amiable and benevolent disposition as this, is highly pleasing to God, the original author of our salvation ;

4 who is desirous that all his rational creatures should be everlastingly happy, and attain the knowledge of true religion !

5 For there is only ONE supreme God—and there is only ONE Mediator between God and man, Jesus Christ, who assumed human nature :

6 who descended from heaven to consult the universal happiness of all mankind, displaying in the times he lived the most illustrious evidences of his divine mission.

7 To publish and propagate whose doctrines in the world I was constituted an apostle—and particularly delegated, I solemnly appeal to Christ for my veracity, to instruct the *Heathens* in the foundation and truth of this religion.

8 I would, therefore, have all men, in every place, perform the great duty of prayer, lifting up holy hands to heaven,

¹ Εὐχαριστοῦντες μὲν ἀπὸ τοῦ κυρίου ἡμῶν ὅτι ἐστιν ἡμεῖς ἀγαπᾶν. ὁ δὲ παρὰ τοῖς ἡσυχασταῖς κατέχεται ἐν γυνεῖαις, καὶ τῷ βασιλεὶς ἐν γὰρ ἀπὸ τοῖς ἀπασιν ἡσυχασταῖς καὶ αὐτῷ γίνεται. The sacrificer doth not only pray for *himself*, but he prays that heaven would shower down its blessings upon *all* the *Persians*, and upon the *king*. *Herodotus Clio. tom. 1. p. 297. Edit. Glasg.* Nos enim pro salute imperatorum Deum invocamus eternum. *Tertulliani Apolog. p. 30. Edit. Paris. 1641.*

² See the various lessons in *Mill* and *Weslein*.

ven, and utterly divested, in that sacred employment, of all passion and animosity.

§—9 MOREOVER, I enjoin that the fair sex should go in decent apparel and adorn themselves with modesty and virtue—and not be so solicitous to embellish their persons with expensive ornaments, with gold, with platted hair, or with jewels,

10 as to decorate themselves with the charms of beneficence and goodness—habits which but become women professing devotedness to God.

11 Let women learn the Christian doctrines in profound silence and submission.

12 For I allow not the woman to deliver public instruction, and to usurp an arbitrary authority over the man, but to maintain a profound silence.

13 For Adam was called into existence before Eve.

14 Adam, too, was not deceived—it was the woman, that gave into the deception, and transgressed the divine command.

15 But let the woman assure herself, that if she inviolably maintain her fidelity, her love, her purity, her virtue, God will bless her, and mercifully preserve her through the time of child-birth.

CHAP.

It is agreeable to read the sentiments of the wise *antients* on this subject. The *Chaldaean* philosophers prohibited all fantastic ornaments and the wearing of gold. Προκοσμημαδα τε η χρυσοφοριας απαγορευειν Diogenes Laertius, p. 6. Edit. Meibomii. Η Φιλωτη γυνη ερωτηθεισα εν συννοδω πλειονων γυναικων, δια τι μονη των αλλων ου φορει κοσμησιν χρυσου, εφη· αυταρκης κοσμος εστι γυναικι η ανδρος αρετη. In a large company of ladies the wife of *Philo* being asked, why she was the only one who did not wear ornaments of gold, replied, the best and noblest ornament of woman is an husband's virtue. *Philo*, inter fragmenta, tom. 2. p. 673. Edit. Mangey.

Γυναικι κοσμος ο τροποι, η ου χρυσια.

Ουκ αυ μυροισι γραυς εουσ' ηλειφειο.

Archilochus apud *Plutarch*. *Pericles*, p. 304. Edit. Gr. *Steph.*

Αιδω δε πολλων [Νουμας] επιστην αυτας, η πολυπραγμοσυνη αφειλε, η υπφειν ειδαξε, η σιωπην ειδισεν, οινου μεν απεχομενας παμπαν, λογω δε μηδε υπερ των αναγκαιων ανδρος ανευ χρωμενως. *Plutarch*. *Numa*, tom. 1. p. 141. Edit. Gr. H. *Stephan.*

Γυναικι γαρ σιγη τε η σωφρονειν

Καλλιστον· ειση δ' ουχον μενειν δομω.

CHAP. III.

1 **B**E assured that he, who is desirous to perform the duty of a minister of the gospel, is desirous to discharge a very useful and honourable function.

2 A minister of the gospel ought to possess an irreproachable character, to be faithful and affectionate to one comfort, to be a person of distinguished sobriety, temperance, regularity, hospitality, and to possess happy talents for communicating instruction :

3 not fond of wine, of contention, and of sordid lucre—but a person of a mild, inoffensive, disinterested disposition :

4 maintaining a proper government over his own family, and forming his children into a becoming submission and deference to his authority.

5 For if a person cannot maintain proper decorum in his own ^u family, how is it possible he should ever su-

perintend a Christian society !

6 He ought not to be some raw uninstructed upstart—lest being inflated with pride and insolence he expose himself to the censures of those who calumniate the Christian religion.

7 He ought to be a person, whose amiable virtuous character is attested by unconverted *Heathens*—lest, otherwise, he should give too much occasion for the satire and reproaches of the enemies of Christianity.

§—8 THE deacons, also, must be persons of venerable characters, not guilty of inconsistency and duplicity of conduct, not addicted to wine, not of a mercenary disposition :

9 professing and maintaining the doctrines of the new dispensation with virtuous sincerity, and rectitude of heart.

10 Let the moral characters of these, too, be accurately scrutinized, and if found irreproachable, let them, then, discharge the duties of the diaconate.

11 The wives of these, also,

^u Νομίζω [Χαρινοτάτ] τοὺς κακῶς περὶ τῶν ἰδίων τεκνῶν βουλευομένους, καὶ συμβουλοὺς κακῶς περὶ τῆ πατρὸς. *Diodorus Siculus*, tom. i. p. 486. Edit. *Wesseling*.

Εν τοῖς γὰρ οἰκιστοῖν ὅς-τις ἐς' ἀνδρ

Χρησ-^ω, φανερταὶ καὶ πάλαι δικαιο-^ω τε.

Sophocles Antigone, p. 673. Edit. *Gr. Burton*;

also, ought to possess virtuous and respectable characters, not fond of ^w scandal, but persons of distinguished prudence and fidelity.

12 Let the deacons be the faithful and affectionate husbands of one consort, preserving a proper authority over their children, and maintaining excellent order and decorum in their families.

13 For they, who have approved their fidelity in the discharge of the functions of the diaconate, make an happy ^a advance towards the superior office of the Christian ministry, and establish a distinguished character for their virtuous and inviolable attachment to the Christian cause.

§—14 I SEND you these directions in writing, but hope soon to have an opportunity

of conversing with you in person.

15 But should any event retard my intended journey, these directions will serve you as a faithful rule, and show you in what manner you are to conduct yourself, as a ^v pillar and standard of true religion, at the head of that divine family you superintend—I mean, the church of the living God.

16 Astonishing, undoubtedly beyond all expression; is the plan and execution of this new dispensation of religion!—A ^a divine messenger appeared in the human nature! his mission was attested by the visible effusion of the Spirit! exhibited himself alive, after his resurrection, to the ^a apostles! his doctrines published among the Heathens!

met

^w Φιλοσοφοι γαρ χρημα θηλειων εφου,
Σμικρας τ' αφορμας ην λαβουσι των λογων,
Πλειους επισφειρουν' ηδονη δε τις
Γυναιξι, μηδεν υγιειν αλληλαις λεγειν.

Euripidis Phœnissæ, ver. 208. Edit. Burtov.

^a Βαδμων, a step: lay a foundation for the ministerial office. De decem-viris sacrorum parte de plebe creandis pertulere: creati quinque Patrum, quinque plebis: *gradumque eo jam via facta ad consulatum videbatur.* Livy, vol. i. p. 462. *Elsew.*

^v Στυλη refers not to the church, but to Timothy. Thus James, Peter, and John, are called στυλοι. Οι δεκαεπτες στυλοι εμας. Galat. ch. ii. 9. So also Clement Romanus: Διαζηλον η φδοτον εκκλησιας ωσει η δικοινοτητα στυλων εδικοινοτητων. *Epist. ad Corinthios, §. 5. p. 22. Edit. Cantab. 1718.*

^a He who will carefully read Sir Isaac Newton's letter to Le Clerc, will be fully convinced that Θεος is a *spurious* reading. See also Weststein in loc. who hath a curious and elaborate dissertation upon it. See also Grotius and Pearson.

^a Αγγελιοι, his messengers; meaning the Apostles. Some here read αγγελοι.

met with a favourable reception among mankind! were every where attended with the most glorious demonstrations of their truth and divinity!

CHAP. IV.

BUT from this divine religion, great numbers, the Spirit of God expressly assures us, will in subsequent ages apostatize, eagerly embracing the delusions of impostors, and doctrines concerning departed spirits^b,

2 being duped by the frauds and dissimulation of false teachers, who have abandoned all sense of conscience and virtue:

3 forbidding marriage under the strongest prohibitions, and enjoining abstinence from some kinds of food, the free use of which God hath indiscriminately permitted to all Christians, and allowed them to participate with

grateful acknowledgments to him.

4 For every thing that God hath formed is good, and none of his bounties are to be scrupulously rejected by us, but to be freely used with pious acknowledgment to their original donor:

5 for Christianity and a grateful disposition, render every species of food equally innocent.

6 These truths if you inculcate upon the Christian society, you will approve yourself a worthy minister of the gospel — into the principles and excellent doctrines of which you have been carefully initiated.

7 The profane stories and idle dreams of the heathen mythology reject with contempt — and *exercise* your *mind* in the duties of holiness:

8 for the *exercise* of the *body* is comparatively but of small avail: but holiness is of universal utility, and smiles with a propitious aspect both
on

^b This is a striking prediction of *Papery*, that monstrous corruption of the Christian Religion. By *διδασκαλίας δαιμονίων* the Apostle refers to the *canonization* of popish *saints*.

^c *Μυθους*, the ridiculous and absurd tales of the heathen *mythology*. Τis ουκ αυ τις επι τεις τινετας ΜΥΘΟΥΣ φιλειταις, μαλλον δε αδιους της αμαθιας καταμυθουσιτο. *Athenagoras*, p. 85. Edit. Oxon. 1682. Κατ' η γαρ παντα μαλλον η διακρινουσι οι τωδε ΜΥΘΟΥΣ διεπειρουται. p. 101. Απιστοι οι οι υπο των πολλων η σωτηριαν λαχοντες ΜΥΘΟΙ περι των Θεων. *Idem* p. 142. Quid illas aniles *fabulas*, de hominibus aves, & feras homines, & de hominibus arbores & flores. *Min. Felix*. p. 97. Edit. *Canlab.*

on the interests of time and of eternity :

9 A fundamental truth this, which may be confided in—and justly merits universal reception.

10 For by the sacred energy of this one great principle, we sustain the persecution and abusive treatment of the world — reposing an unshaken affiance in the living God, who dispenses happiness indeed to all mankind, but in a distinguished manner to the virtuous Christian.

11 These truths do you urge and constantly inculcate.

§—12 GIVE no one any cause to expose your youth to contempt—but exhibit a pattern to Christians in your conversation, in your morals, in benevolence, in fidelity, in chastity.

13 During my absence from you, sedulously apply yourself to reading, to exhortation, to instruction.

14 Neglect not the culture and improvement of those spiritual gifts which were conferred upon you by a prophetic impulse, and with imposition of hands by the senior Christians.

15 Meditate on these great truths—devote yourself solely to the study of them, that your proficiency may be uni-

versally apparent to all around you.

16 Maintain a constant vigilance over your conduct and your instructions — Let the duties of your function occupy all your powers—By this conduct you will both secure the everlasting felicity of yourself and of your audience.

CHAP. V.

1 **D**O not reprove your seniors in a magisterial manner — address them with deference as a parent—treat the young as brethren :

2 the aged matron, as a mother; the young of that sex, as sisters — ever preserving an inviolate purity of manners.

3 Allow a suitable maintenance to widows, that are really in destitute and indigent circumstances.

4 But if any widow have children or grand-children, let these learn the incumbent, indispensable duty of filial piety, and make grateful returns—this is a conduct amiable in itself, and acceptable to God.

5 She, who in reality is a widow, and in forlorn and desolate circumstances, reposes a submissive confidence in

God, and spends the night and day in the sacred exercises of devotion and piety :

6 But the life of her, who is sunk in voluptuousness, ought rather to be stiled ^d death than life.

7 These precepts do you strenuously urge and inculcate—in order that the lives and characters of Christians may be irreproachable.

8 But if any professor of the gospel make no provision for his relations, and especially for his own family, he hath abjured Christianity, and is more abandoned in his principles than an unconverted Heathen.

9 Let the following qualifications be required in admitting widows upon the church list — Age, not inferior to sixty—hath been the consort of one husband :

10 her moral character well attested, for the education of her children, for her hospitality, for her kind reception and entertainment of Christians, for her charity to persons in distress, and for her sincere attachment to the interests of universal virtue.

11 But admit not young widows to a share of the church's fund — for when

they have received this charitable exhibition, they will marry again,

12 and, to their everlasting dishonour and reproach, will not hesitate to abandon their former religious principles.

13 Besides, they would, from this maintenance of the church, contract habits of indolence, and ramble about in an idle restless manner from one house to another — and not only habits of idleness, but of impertinence, slander, and defamation.

14 Let not, therefore, young widows be restrained from marrying again — let them devote themselves to the proper education of their children—let them regulate their domestic concerns with propriety—and let them be ever cautious they give not the adversaries of our religion any just grounds for satyr and calumny :

15 for by these restraints some widows have already renounced the Christian religion, and relapsed into heathenism.

16 If any children, of either sex, have very near relations that are widows, let them provide for their support,

^d Καὶ ζῶσαν σαρὰ καὶ θάνατον. 15^ο κολ.

port, and let not the church be burdened and prevented from giving assistance to such widows, who are, really, in destitute and necessitous circumstances.

§—17 LET the senior Christians, who preside with honour over the society, be deemed worthy to enjoy a double stipend — especially those of them, who are indefatigably engaged in public exhortation and instruction.

18 For the scripture saith: "Thou shalt not muzzle the mouth of the ox, while he is employed in threshing out the corn"—and moreover asserts, "That the faithful labourer is entitled to his reward."

19 Don't give ear to any aspersions on the character of a senior Christian — unless confirmed by the united testimony of two or three persons.

20 But those of them, who are found guilty of any irregularity, reprehend before the whole society, to intimidate others.

21 I most solemnly adjure you in the presence of God, and of our Lord Jesus Christ, and the blessed angels, strictly to comply with these directions, and to act without any

prejudice or partiality for any person whatever.

22 Be cautious you do not inconsiderately ordain any one to the superior offices in the church by imposition of hands — Do not you also associate with others in any thing criminal — Ever maintain an inviolate purity and sanctity of manners.

23 For the future leave off drinking wine, and use a little wine for your bad digestion, and those indispositions, by which you are so frequently attacked.

24 The vices of some persons are notorious, and previously expose themselves to the open censure of the world — the vices of others, being more latent and dissembled, are not detected for some time:

25 in like manner, the virtues of men display themselves to the world: nor is it possible for vice to screen itself long from the knowledge of mankind.

CHAP. VI.

1 LET all the Christian slaves, who are in a state of servitude, treat their lords

N 2

* ΔΙΩΤΗΣ ΤΙΜΗΣ. That *τιμης* signifies allowance, maintenance, stipend: see Dr. Benson in loc. Consult also *Matth.* xv. 4, 5, 6. *Mark* vii. 9 — 13: and the 3d verse of this chapter.

lords with the greatest submission and deference, that the profession and doctrine of the Christian religion may incur no reproach.

2 And let those slaves, whose masters have embraced the gospel, not behave to them with disrespect and contempt, merely because they are, now, Christian brethren: but rather let them, on that account, serve them with the greater fidelity and obsequiousness, because those, who reap the benefits of their service, are united to them in the bonds of religion and affection—These injunctions do you urge and inculcate.

3 If any person advance tenets contrary to these, and affect a disregard for the salutary instructions of our Lord Jesus Christ, and for that religion, which is solely calculated to promote piety and holiness of life,

4 he is inflated with pride; is a perfect stranger to the design of the gospel, and his mind is distempered with idle subtilties and frivolous controversies, which are the pa-

rent of animosities, quarrels, calumnies, and malignant suspicions.

5 Hence arise too the useless speculations of perverse and depraved minds, the wilful despisers of truth, who think religion of no value; but as it promotes their sordid interest—persons of such abandoned principles do you shun with the utmost horror.

6 But the greatest of all acquisitions, is religion in a mind ^f self-sufficient for its happiness.

7 For we brought nothing with us into this world, and nothing with us can we carry out of it.

8 If we therefore ^g have but food and raiment, let us be contented.

9 For they, who grasp at riches, necessarily expose themselves to many temptations and snares, and contract desires and habits absurd as well as pernicious, and which are sure to precipitate men into a gulf of the most fatal perdition.

10 For the lust of gold is the parent of the most destructive

^f Αυταρχεια, see Note on *Philip.* ch. iv. 11.

^g Επει τι δει βροταισι πλην δυοιν μονον,
 'Δημητρῷ αχτης πωματιῷ θ' ὑδρηχοον
 Απει παρισσι κα̃ πεφυχ' ἡμας τρεφειν.

Euripides.

structive evils in human life^h—Actuated by this insatiable passion, some have abjured the Christian religion, and transfixed themselves with multiplied and excruciating miseries.

11 But do you, O Christian minister, fly these pursuits! and assiduously culti-

vate justice, piety, fidelity, benevolence, patience, lenity. 12 Serve with honour and fidelity under the Christian banners—Exert every nerve to secure the prize of immortality, to the blessedness of which you have been invited by the gospel, and your firm persuasion of which you have

N 3

solemnly

^h Απολοιτο πρωτῶν αὐτῶν
Ὁ τὸν ἀργυρὸν φιλοῦσας.
Δια τούτου οὐκ ἀδελφῶν,
Δια τούτου οὐ τέκνης.
Πόλεμοι, φόνοι δι' αὐτοῦ.

Anacreon, Ode 46.

Ἡ φιλοχρημασύνη μήτηρ κακοτητῶν ἀπάσης.
Χρυσῶν αἱ δολῶν ἐστὶ καὶ ἀργυρῶν ἀνδρωποισί.
Χρυσὲ κακῶν ἀγγηγὴ, βιασφόρε, πάντα χαλεπῶν,
Εἶδε σε μὴ θνητοῖσι γενέσθαι πῆμα πῶθινον.
Σοὺ γὰρ ἐκπτι μάχαι τε ληλασῖαι τε φονοῖτε,
Ἐχθρὰ δὲ τέκνα γονευσίη, ἀδελφίαι τε συναίμοις.
Pbocylides.

———— Πολλοῖσι γὰρ
Κερδὴ πῶθρα ζήμιαν ἡμεῖψατο.

Euripidis Cyclops. 310.

Οὐδὲν γὰρ ἀνδρωποισίῳ αἶσιν ἀργυρῶν
Κακὸν νομισμὲν βλάσσει· τούτου γὰρ πολέμῳ
Πορθεῖ, τοῦ ἀνδρὸς ἐξανιστήν δομῶν,
Τὸ δ' ἐκδιδάσκει καὶ παραλλάσσει φρενῶν
Χρησῶν πρῶτον αἰσχρὰ πρᾶγμα βλάσσει ζῆτον,
Πανουργίας δ' εἰδείξεν ἀνδρωποῖς εἶχειν,
Καὶ πάντων ἐργῶν δυσταβειῶν εἶδεναι.

Sophoclis Antigone, 301. Edit. Burton.

Περὶ πειρᾶν ὁδῶν αἰς πολλὰς. ἔρ *Homer:*

———— Ὀδῶσι πεπαρμένῳ.

Iliad. E. 399.

Ὁξέως εἰλῆστο πεπαρμένον ἀμφ' ὁδῶσι.

Anatronicus Rhedius, lib. iv, ver. 1067.

solemnly declared before many witnesses.

13 I adjure you, in the presence of God, the sole Donor of life to all beings, and of Jesus Christ, who before Pontius Pilate made that excellent ^k profession,

14 strictly to observe the directions I have given, and to maintain an inviolate irreproachable conduct 'till the glorious advent of our Lord Jesus Christ;

15 which illustrious event, in its appointed season, will be displayed by the blessed and supreme Governor of universal nature, the ^l king of kings and lord of lords:

16 the sole Being, who is essentially endowed with immortality, who dwells in light inaccessible, whom no mortal hath seen, or could sustain to see—to him be honour and dominion through all the revolving ages of eternity! Amen.

§—17 CHARGE the opulent not to be elated with their superior riches, or to repose their confidence in pos-

sessions so fugitive and transitory—but to make the living God the great object of their trust, whose liberal hand incessantly dispenses to us, all our enjoyments.

18 Charge them to do good; to be rich in acts of beneficence; to be ^m liberal in their distributions; and to communicate happiness around them:

19 By this use of their wealth they will accumulate an inexhaustible fund of happiness in a future state, and secure a blessed immortality.

20 O Timothy! adhere to the rules I have now faithfully exhibited before you—and cautiously shun those profane and useless speculations, and those cavils and disputations of a false and spurious science,

21 in which some who profess themselves to be great adepts, have espoused the most erroneous sentiments concerning Christianity--May the divine favour ever attend you! Amen.

PAUL'S

^k Namely, That his *kingdom* was not of *this* world.

^l Βασιλεὺς τῶν βασιλευμένων, καὶ κυριεύων τῶν κυριευόντων. Eastern monarchs affected this title. Βασιλεὺς βασιλείων καὶ δεσποτῆς δεσποτῶν Σισσωσις. *Sesosis*, king of kings and lord of lords. *Diadotus Siculus*, tom. i. p. 65. *Wesseling. Amstel.* 1745. Βασιλεὺς βασιλείων ὑποχοὶ μεγάλου. *Æschyl. Persæ*, ver. 24. Δεσποτῶν δεσποτῶν Φαριδι. *Ibid.* ver. p. 669. Vid. *Schol. in loc.* Ex Edit. *Paww.*

^m Ευμεταδοτους.

PAUL's Second Epistle to TIMOTHY.

CHAP. I.

1 PAUL, constituted by the will of God an apostle of Jesus Christ, and a minister of that divine religion which promises eternal life to its votaries,

2 most affectionately wishes to Timothy, his beloved convert, every favour, mercy, and felicity, from God the supreme Parent, and from Jesus Christ our Lord.

3 I pay my ardent gratitude to that God, whom all my ancestors have ever conscientiously worshipped, and who is witness of the fervour of my incessant prayers for you night and day.

4 I am anxiously desirous to see you — the sight would fill me with transport—I here reflect on the tears and sorrows you indulge.

5 Here I review with conscious joy your undissembled attachment to the Christian religion, for which your grandmother Lois first, and

your mother Eunice were distinguished—and of your own sincerity I have the most undoubted persuasion.

6 On which account suffer me repeatedly to exhort you to ^a re-kindle and re-invigorate those spiritual powers, which were conferred upon you by the imposition of my hands :

7 for God hath not infused into us a spirit of dejection and timidity, but of fortitude, of benevolence, and of self-government.

8 Be not, therefore, ashamed of solemnly attesting thy conviction of the truth of the Christian religion — nor do you appear ashamed of me, who am now in fetters for my persuasion of its veracity — but do you submit, also, to any sufferings for that gospel, whose truth hath been confirmed and sealed by the power of God—

9 of God, who hath graciously interposed for our happiness, and hath blessed us with a divine scheme of

N 4

reli-

^a Αναζωογονεω. For the illustration of this word and passage I refer my reader to my *Introduction to the Study and Knowledge of the New Testament*.

religion—not induced by our virtues, but in consequence of that benevolent plan, which, long before the order of his dispensations commenced, he designed should be executed by Jesus Christ :

10 which divine scheme he hath in the *present age* most gloriously displayed by the illustrious advent of our Redeemer Jesus Christ, who hath abolished death, and hath, by his gospel, ° shed the most clear and sacred light on the doctrine of immortality.

11 To proclaim this glorious dispensation among mankind I was constituted an apostle and herald — and was, in a particular manner, appointed to instruct the *Heathens* :

12 And it is for my fidelity in the discharge of this function that I sustain these sufferings — but I am not ashamed of them — for I am

convinced of the divine authority of him, whose doctrines I have embraced, and am persuaded he is able to preserve in the world, till his future coming, that sacred deposit, with which he hath entrusted me.

13 Inviolably adhere to that model of salutary instructions, which, as a sincere affectionate professor of the gospel, I have faithfully exhibited before you.

14 Guard with the utmost care that sacred deposit, thro' the assistance of the holy Spirit, who resideth in us.

15 You need not be informed how all the Christians in Asia Minor have abandoned me — in which desertion Phygellus and Hermogenes are the most distinguished.

16 May God bestow a signal blessing upon the family of Onesiphorus—for he hath very often infused into me the most soothing consolation,

° φωτισαντες, not brought to light, as if reason could not discover a future state: the word signifies to throw light upon, to illuminate, irradiate, illustrate. Μαλλον ουν Σολων Ὀμηρον φωτισεν ἢ Πισιστρατος. Solon illustrated Homer better than Pisistratus. Diogenes Laertius, p. 36. Edit. Amstel. 1692. Τα αὐτου φωτισεν. He illustrated his writings. p. 267. Το κηρυγμα της αληθειας πανταχῃ φαεινι κῆ φωτιζει παντας ανθρωπους τους βουλομενους εις επιγνωσιν αληθειας ελθιν. The preaching of the truth shines every where, and illuminates all who desire to attain the knowledge of the truth. Irenaeus, p. 46. Grabe. Ουκ εστι φως ο μη φωτιζει. There is no light which doth not enlighten. Clem. Alexand. p. 83. Edit. Paris. 1629.

ρ The Christian Religion.

lation, and never appeared ashamed of my fetters :

17 but, upon his arrival in Rome, made very diligent enquiries after me, till he found me.

18 May the Lord distinguish him with his blessings at the final day of future retribution—You remember the many friendly offices he did me in Ephesus.

CHAP. ii. 1 Do you, therefore, my beloved convert, exert yourself with vigour in propagating the Christian dispensation.

2 And those truths, which I have imparted to you; and which have been attested by such a variety of witnesses, do you commit to the fidelity of persons of approved characters, properly qualified to communicate them to the world.

3 And do you with fortitude sustain all the shock of human evils, as a faithful combatant under the standard of Jesus Christ.

4 Every person in a military capacity disembarasses himself from all secular occupations, in order that he may entirely devote himself to acquire the approbation of his general.

5 And he, who contends in the Grecian games, secures not the crown, unless he

strictly conforms to the rules prescribed.

6 An husbandman must sustain a great deal of toil and drudgery before he reaps the profits of agriculture.

7 Seriously revolve what I say — for it is my ardent prayer that God would endow you with intelligence and judgment in all these important concerns.

8 Ever remember, that, according to the joyful dispensation I have proclaimed among men, Jesus the Messiah, a descendant from David, was raised from the dead to immortality.

9 For the publication of which divine scheme of religion I have supported every misery, and am now under confinement, as a malefactor — but the revelation of God is not confined!

10 and it is the consciousness of this pleasing truth, that prompts me to sustain every indignity and disgrace, to confirm the Christians in their principles, in order that they may finally secure that blessed and glorious immortality, which the gospel of Jesus Christ promiseth.

11 This great truth may be relied upon : If we die in his principles, we shall live in his glory :

12 If we suffer in his cause, we

we shall reign with him in his kingdom — if we renounce his religion, he will renounce us :

13 If we disbelieve it, our disbelief doth not affect its intrinsic credibility—he cannot retract and annul the evidences he hath already exhibited in confirmation of it.

14 See that you repeatedly suggest and inculcate these truths — solemnly conjuring men, in the presence of God, not to indulge the rage of cavil and controversy, which are productive of no utility, and only tend to pervert and confound those who are present on these unhappy occasions.

15 Make it thy sole study to recommend thyself to the divine approbation, as a laborious pastor of an irreproachable conduct, and as a judicious and skilful adept in the doctrines of divine truth.

16 But cautiously shun the profane jargon of useless subtilties, and visionary speculations, which have a tendency to sink men gradually into the depths of impiety.

17 The discourses of such, like a gangrene, will insensibly eat away all religion— for these profligate principles the most distinguished are Hymenæus and Philetus,

18 who have adopted the

most erroneous sentiments— asserting that the resurrection of men hath *already* taken place — and have weakened and subverted the religious principles of some :

19 This great fundamental doctrine, however, of a *future* resurrection can never be invalidated—its solid basis can never be shaken—the great God hath stamped it with his signet, and given his sanction to those whom he commissioned to publish it—Let every one, therefore, who is a professor of the Christian religion, abandon every vicious pursuit.

20 But this happy event cannot be expected *universally* to take place among Christians—for in a large and illustrious family there are a variety of vessels, some of gold and silver, some of wood and shell ; some of immense, some of very mean, value.

21 But if a person thoroughly corrects and reforms his vices, he will become an honourable and select instrument in the hands of his divine master, adapted, in the most useful manner, to promote his interests, and subservient to every excellent design.

22 Fly those vices, to which youth is most addicted ; and sedulously cultivate, with all

all sincere and virtuous Christians, the habits of justice, of fidelity, of love, and of universal concord.

23 Reject all foolish and unintelligible speculations—conscious, that they only generate furious rage and animosities :

24 But the ministers of Jesus ought not to litigate and quarrel, but ought ever to show, towards all men of all parties, a disposition mild and amiable, communicative of instruction, and which no injuries can ruffle :

25 with the greatest lenity and candour instructing those who oppose the Christian religion—in order, should it please God, that they may repent of their errors, and acknowledge the truth,

26 and, ¹ dispelling from their minds the intoxicating fumes of heathenism, may extricate themselves from the snare of false religion—being rescued, by his means, from

destruction, to perform the will of God.

CHAP. III.

1 **B**E assured of this, that in the last ages there will happen the most wretched and profligate times :

2 for men will be self-interested, avaricious, arrogant, supercilious, devoid of all filial piety, of gratitude, of virtue :

3 divested of all parental tenderness, violators of the most solemn covenants, authors of every ~~calumny~~, intemperate, inexorable, abandoned to all sense of goodness :

4 perfidious, presumptuous, inflated with insolence, votaries of sensual pleasure, and not the votaries of God :

5 retaining an exterior semblance of piety, but strangers to its inward power—Avoid such with the utmost horror.

6 There

¹ Αναρτῶσιν. The word ἀναρτῶ signifies to recover from intoxication, to recover reason after a temporary stupefaction. Εκ μακρῆς ἀναρτῆας μεθύς. Recovering from a long debauch. *Dionysius Halicarn.* tom. 1. p. 229. Edit. *Hudson.* Ο δε ἀναρτῶας ἐκ τῆς μεθύς. Recovering from his debauch. *Diadorus Siculus,* tom. 2. p. 153. Edit. *Wesseling.* *Amstel.* 1746. Ολιγοὶ μὲν εὖν ἀναρτῶσαντες. A few recovering from inebriety. *Plutarch.* *Camillus,* p. 256. Edit. *H. Steph.* Ἀλλὰ γὰρ μεθύσασθαι ἢ τι ἄλλο φαρμακὸν πεπωκοσιν ἀνθρώποις τοικοσιν ἀσθεταί. Θεὸς δὲ ὑμῶν ἀναρτῶσαι δοῖη πότε τοῦδε τοῦ ὑπνῶ. *Clement Alexand.* p. 64. *Paris.* 1629.

6 There are some of these profligate and abandoned wretches, who clandestinely insinuate themselves into families, and instil the poison of their principles into silly women of the most depraved characters, slaves to every sensual indulgence ;

7 listening, indeed, with avidity to every thing that is communicated to them, but morally incapable of ever attaining to a clear knowledge of truth and virtue.

8 With the same invincible obstinacy that Jannes and Jambres opposed Moses, do they oppose true religion—men, with regard to their *morals*, enormously corrupt, with regard to *Christianity*, to the last degree undiscerning and injudicious.

9 But they shall proceed no farther in this wicked career—the folly of *these* shall be fully exposed to the world, as that of *theirs* was formerly.

10 But you are intimately acquainted with my doctrine, with my conduct, with my designs, with my fidelity, my equanimity, my benevolence, my patience ;

11 with all the persecutions and sufferings, in which I was involved at Antioch, Iconium, Lystra—You know the whole history of my sorrows and

sufferings—from which God hath mercifully rescued me.

12 Indeed all, who are deliberately determined to live according to the holy directions of Jesus Christ, will expose themselves to insults and persecutions.

13 But profligates and impostors will still proceed to greater and greater lengths in their wickedness, deceiving, and deceived.

14 But do you ever steadily adhere to the directions I have faithfully taught and exhibited before you—remembering who was your instructor ;

15 and conscious that from your infancy you were trained in the knowledge of the sacred writings—which divine books, by means of a firm persuasion of Christianity, will endow you with that wisdom, which will conduct you to everlasting salvation :

16 All the inspired writings are most excellently calculated to promote instruction, conviction, amendment of life, a clear knowledge of virtue :

17 So that a Christian minister is perfectly furnished for every good work.

CHAP. IV.

I Solemnly adjure you, therefore, in the presence of the great God, and of our Lord Jesus Christ; who will judge both the *living* and the *dead*, when he makes his illustrious appearance and erects his glorious kingdom :

2 proclaim the joyful tidings of the gospel — preach them with ardor and earnestness at all times and seasons, stated or occasional — convince, reprehend, exhort, with invincible perseverance and assiduity in your ministrations.

3 For the time will arrive, when men will not bear the true and salutary doctrines of Christianity ; but, their taste being vitiated, and their prurient ears tickled with sounds, they will, accordingly, coun-

tenance a number of public teachers, who will soothe their depraved passions.*

4 These will reject truth with the last aversion, and drink in fictions and fables with insatiable avidity.

5 Do you maintain a severe and universal temperance ; encounter difficulties, be indefatigable in your function as a preacher, and fulfil that arduous province in an honourable manner.

6 For the ^r libation is already poured out upon my devoted head — the time of my dissolution is at hand.

7 I have combated in a good cause—I have finished the ^r race of human life—I have maintained an inviolable fidelity :

8 A glorious crown, therefore, the reward of virtue, is reserved for me in an happy futurity, which Christ, the impartial

* *Σπενδομαι* is a sacrificial term. The Apostle alludes to the *libation* that was poured on the *victim* before it was sacrificed.

Σπενδῇ ἐν μίγαρῳ Διὶ τ' ἄλλοις τε θεοῖσιν.

Odys. Θ. 432.

Σπενδόντ' ἐυχόμενον τε θοῇ παρὰ ἡμῶν μελαινῇ.

Odys. Ο. 258.

Οὐτὸς θεοῖσι σπένδεται θεῶν γεγεῶς.

Euripidis Baccha, 284.

See a minute and circumstantial account of an heathen sacrifice in *Dionys. Halicar.* tom. 1. p. 460. *Hudson.*

^r Δρομον, alluding to the Olympic race. Μαλ' ἐν χερσιν εὖων δρομον ἀνέν. *Theocritus, Idyl.* 3. v. 41. Παλλακίς δὲ τὸ μὲν πρὸς δρομον καλὸν, πρὸς πάλῃν αἰσχρὸν. *Xenophon's Memor.* p. 211. Edit. *Oxon.* 1741. See also p. 210. ejusdem Edit.

impartial judge, in the final day of retribution; will dispense to me—nor is this chapel to adorn my temples only; it is to encircle the brow of every virtuous person who hath embraced and obeyed his celestial doctrines.

§—9 STRIVE to come to me immediately;

10 for Demas hath deserted me from an extravagant love of life, and is gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia.

11 Luke is at present my only companion—Bring Mark along with you—he will be of signal service to me with regard to the Christian ministry.

12 Tychicus I have dispatched to Ephesus.

13 The portmanteau I left with Crispus at Troas bring along with you, and the books, but, above all, the parchments.

14 Alexander the copper-smith did me many injuries—the Lord¹ will requite him according to his demerits.

15 Do you shun him with the utmost caution—for he opposed the doctrines I advanced with the most inveterate violence.

§—16 WHEN I delivered

my first apology, I had not a single friend with me—they all abandoned me! May God pardon their desertion of me!

17 But the Lord was present with me, and inspired me with undaunted fortitude—in order that, through me, the principles of the gospel might be exhibited in their full evidence, and all the Heathens might see the foundation on which it was supported—and I was extricated from the lion's jaws.

18 And the Lord will extricate me from every fatal evil, and conduct me in safety to his celestial kingdom—to him be glory through all the endless ages of eternity! Amen.

§—19 I BEG my affectionate remembrance to Prisca and Aquila, and to the family of Onesiphorus.

20 Erastus stayed at Corinth—but Trophimus I left indisposed at Miletus.

21 Strive to come to me before the winter—Eubulus, Pudens, Linus, Claudia, and all the Christians here send their affectionate salutations to you.

22 May our Lord Jesus Christ be with you! May his favour ever attend you! Amen.

PAUL'S

¹ *Arcton*, which the *Alexandrian* and other MSS. exhibit; is the true reading.

PAUL's Epistle to TITUS.

CHAP. I.

1 PAUL devoted to the service of God, and delegated by Jesus the Messiah to propagate in the world that religion which the virtuous votaries of God embrace, and to spread that system of truth; which is solely calculated to promote holiness of life,

2 in ardent expectation of that eternal life, which God, whose veracity is inviolable, designed to bestow on men, before the order of his dispensations commenced;

3 but hath, now, in that time, which seemed fittest to his infinite wisdom, explicitly revealed these his gracious intentions to mankind by the publication of that divine scheme, which, by the express authority of God our Saviour, I have been in-

trusted to propagate in the world:

4 To Titus, my beloved convert to Christianity, I ardently wish every favour, mercy, and felicity from God our supreme Parent, and from our Lord Jesus Christ our Redeemer.

5 I left you in Crete, in order that you might rectify any disorders, and I commanded you to constitute the "senior Christians in every town, public instructors of their respective societies.

6 To qualify them for this function they were to have a character irreproachable, to be the faithful husbands of one consort, their children of approved fidelity, guilty of no licentiousness, submissive to paternal authority.

7 For a minister of the gospel ought, as being a steward under the great God, to be a person of an unblemished

" ΚΑΤΑΣΤΗΣ ΚΑΤΑ ΨΕΦΗ ΠΡΟΒΥΤΕΡΟΥΣ. The senior converts were by the Apostles constituted the *bishops* or *pastors* of the several societies of Christians they formed. Οἱ Ἀποστολοὶ ἡμῶν ἐγνώσαν διὰ τοῦ Χριστοῦ ἡμῶν Ἰησοῦ, ὅτι εἶς ἐστὶ ἐπὶ τοῦ ὀνομαζομένου τῆς Ἐπισκοπῆς, διὰ ταύτην οὖν τὴν αἰτίαν προῤῥωσὶν εὐληγοῦτες τελειὰν κατεπάραι τοὺς προειρημένους Clem. Roman. Epist. ad Cor. §. 44. p. 176. Edit. Cantab.

ished life; not * obstinate, not passionate, not a drunkard, not quarrelsome, not mercenary :

8 but of an hospitable disposition, a lover of goodness, chaste, just, holy, temperate :

9 tenacious of those truths his religion teaches, in order that he may be capable of instructing men in its salutary doctrines, and of convincing its adversaries :

10 for there are great numbers who are incorrigibly perverse, idle, and trifling

disputants, insinuating deceivers—especially those, who are such strenuous advocates for circumcision.

11 The cavils of these must be refuted, and themselves be silenced—they poison whole families with their principles—and these errors they propagate from a sordid and mercenary motive.

12 Even one of their own * poets gives them this character—"False are the Cretans, brutal, and * voracious."

13 His

* *Αυδαδν*, obstinate, inflexibly violent, dogmatical. Δοξας δε θραυος εσσι *η αυδαδνς*. Appearing to be sanguine and violent. *Plutarch. Marius*, p. 745. *Hen. Steph.* Το δε *αμαρ* αυτου περι τας τιμωριαν των εξαμαρτανοντων *η αυδαδς*. His cruelty and inflexible violence in punishing delinquents. *Dionysius Halicar.* tom. 1. p. 114. *Hudson.* — *Αλφειος* ηδ^ο ευριζων τε φασιν *εφεν^ο αυδαδους*. *Euripidis Medea*, vs. 102.

* *Epimenides*; who was a native of *Crete*. *Επιμενιδου* των *Κριτων*, *εστιν* ως των *Σπαρτων* *αφικετο*. *Epimenides* the *Cretan*, who came to *Sparta*. *Tulliani Oratio contra Gracos*, p. 173. Edit. *Paris*. 1636.

* The *Cretans* were notorious for their violation of truth. *Αθηνοδωρος^ο* ο *Ερετριευσ* εν ογδω υπομνηματων φησι *Θετιν* *η* *Μηδειαν* *ερισαι* περι *καλλους* εν *Θισσαλια*, *η* *κριτην* *γενεσθαι* *Ιδομενεα*, *η* *προσνευμαι* *Θετιδι* *την* *νικην*. *Μηδειαν* ο *οργιζεισθαι* *ειπειν* *Κρητες* *αι* *ψευσται* *η* *επαρσασθαι* *αυτω*, *μηδε* *ποτε* *αληθειαν* *ειπειν*, *ωσπερ* *επι* *της* *κοιτιως* *εποιησε* *η* *εκ* *τουτου* *φησι* *τους* *Κρητας* *ψευστας* *νομιδηναι*. *Athenodorus* the *Eretrian* in the eighth book of his memoirs says, that *Tbetis* and *Medea* disputed in *Thessaly* about the superiority of beauty: that *Idomeneus* was judge: and that he declared in favour of *Tbetis*. *Medea*, being provoked; said, *The Cretans are always liars*: and inflicted this curse upon him, that he should never speak the truth; any more than he had done in the late decision. It was from this, he says, that the *Cretans* have been esteemed *liars*. *Ptolemaeus Hephaestion*, p. 323. Edit. *Paris*. 1675. *Και* *μην* *ουτε* *κατ'* *ιδιαν* *ηδη* *δολιωτερα* *Κρηταιων* *ευροι* *τις* *αν* *ωλην* *τελειως* *ολιγων*. Extremely few are to be found more deceitful than the *Cretans*. *Polybius*, p. 490. Edit. *Hanov*. 1619.

* *Γαργες* *αργαι*. *Αργ^ο* in poetical composition often signifies *swift*. *Κυρες* *αργαι*, *swift* dogs. *Iliad* Σ. 283. *Κυρες* *ωδας* *αργαι* *εποητο*. *Odys.* Ρ. 62. See also *Odys.* Β. 11. and *Odys.* Χ. 145. and *Iliad* Σ. 578.

13 His account of them is but too true—wherefore do you severely reprove them for their errors, that they may profess the Christian religion in its genuine purity and simplicity.

14 Bid them pay no regard to the fictions and fables of the Jews, and to the injunctions of men, who wilfully reject truth.

15 To the morally pure, indeed; all things are indiscriminately pure—but to the depraved and incredulous nothing is pure, but their very understanding and conscience are contaminated.

16 In speculation they acknowledge a God; in practice they abjure him—being in their lives abominably irregular and abandoned, and the contemptuous despisers of every thing that is virtuous.

CHAP. II.

BUT do you deliver such instructions as are agreeable to the genuine uncorrupted doctrine of Christianity.

2 Enjoin aged men to be temperate, venerable; sober, and to distinguish themselves for their fidelity, their benevolence, their patience.

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3 Enjoin also aged women to maintain a sanctity of manners, not to be addicted to scandal, not enslaved to wine, but teachers of every virtue:

4 that they may engage the young of their sex to be discreet in their conduct, to be affectionate consorts, to be affectionate mothers,

5 to be prudent; to be chaste, to be eminent for oeconomy, for universal goodness, to be submissive to their husbands; that the Christian religion may not be aspersed.

6 Do you also exhort young persons to be temperate.

7 Let it ever be your principal care to exhibit in your own life a pattern of universal virtue—displaying in your instructions an uncorrupted probity, a venerable dignity;

8 a reasoning solid and irrefragable—that your adversaries may be covered with confusion, and not have it in their power to censure you for any immoralities.

9 Enjoin likewise servants to be obedient to their masters, to make it universally their study to please them, not contradicting them,

10 not pilfering any part of their property, but displaying the most virtuous and inviolable fidelity—that their discreet conduct may reflect a distinguished honour upon the

revelation

revelation of God our Saviour.

11 For the gracious dispensation of God is now ^a risen upon the world in all its splendours, dispensing salvation to all its inhabitants,

12 solemnly admonishing us to renounce all impiety, and every sordid sensual pleasure, and in the present state to lead a temperate, honest, and devout life,

13 animated with the blessed and triumphant hope of immortality, and the joyful expectants of the glorious advent of the supreme God, and of our Redeemer Jesus Christ,

14 who for our happiness assumed our natures, in order to reclaim and rescue us from every vice, and to form to himself a select and holy society, the zealous votaries of universal virtue.

15 These truths do you inculcate and urge by every form of persuasion—assume an authority in your reprehensions—be cautious you never fall into contempt.

CHAP. III.

1 REMIND the Christians, also, of their duty to submit to princes and magistrates, to pay all proper deference to civil authority, and to be ever prompt to perform all the obligations of duty.

2 Caution them not to traduce any person's character, to foment no quarrels, but, on the contrary, to display a mild and inoffensive disposition towards all men indiscriminately.

3 For we were, *lately*, devoid of consideration, contumacious to all authority and law, lost in devious error, enslaved to a variety of sensual pleasures and indulgences, perpetually corroded with malice and envy, abhorred and abhorring one another :

4 but when the benignity and philanthropy of the supreme God our Saviour rose in all its effulgence upon the world,

5 the divine mercy then rescued us from this deplorable state—not in consideration of any virtuous actions we per-

^a *Exipsum* : a most beautiful and expressive *image*, representing the gospel, like the glorious lamp of day, in all its glorious splendours *rising over* a benighted world.

*Qualis ubi oppositas nitidissima Solis imago
Ejecit nubes, nullaque obstante reluxit.*

Ovidii Metam. lib. xiv. 768.

performed, but solely by his own essential compassion — blessing us, under this new dispensation, with a total abolution from all our past sins, and with the miraculous gifts of the Holy Spirit,

6 a rich and copious effusion of which he hath showered down upon you thro' Jesus Christ our Redeemer,

7 in order that, being acquitted from all our former guilt by the benignity of God, we might, according to our hopes, secure the possession of an happy immortality.

8 This great truth may be confided in—and in consequence of ^k it, I entreat you solemnly to urge and excite, by every argument, those who have embraced the revelation of God, to make it their study to attain the most distinguished degrees of universal virtue — This is intrinsically excellent and productive of the highest utility to mankind.

§—9 BE careful ever to reject all senseless speculation, all disputes about genealogy and ancestry, all intemperate controversies, and furious contentions about the law of Moses—for such disputations are useless as well as absurd.

10 Do not associate, for the future, with a violent

party-man, if he continue obstinate in his error after your first and second admonition of him :

11 persuaded that such a contumacious person hath rejected all regard for truth, and wilfully persists in his errors, notwithstanding all the strong remonstrance and condemnation of his own conscience.

§—12 WHEN I shall send Artemas or Tychicus to you, I beg you would hasten to me at Nicopolis—for I have determined to spend the winter there.

13 Do you, with the most affectionate care, conduct Zenas the interpreter of the law, and Apollos on their journey, and see that they want for nothing.

14 And let our converts learn to make a charitable provision against any occasions that may require their kind assistance, and show, by such beneficence, the efficacy of Christian principles.

15 All the Christians along with me desire their affectionate remembrance of you—I beg my remembrance to our Christian friends — May the divine favour ever attend you all! Amen.

PAUL's Epistle to PHILEMON.

1 **P**AUL, a prisoner for his adherence to the gospel, and Timothy my Christian brother to my beloved Philemon, my fellow-labourer in the common cause of Christianity,

2 to the beloved Apphia, to Archippus our faithful colleague in ministerial labours, and to the society of Christians which assembles in your house :

3 We affectionately wish you every favour and felicity from God our supreme Parent, and from Jesus Christ our Lord.

4 I pay my fervent gratitude to my God, and in all the addresses I prefer to heaven I never omit particularly to intercede for you,

5 since I am informed of your firm adherence to the religion of our Lord Jesus, and of that benevolence and love which you cherish for all the Christians :

6 I have heard ^c how eminently your profession of our common Christianity hath displayed itself in the public discharge of every thing that can reflect honour upon the religion of Jesus.

7 Your benevolence, dear brother, in having infused into the distressed minds of the Christians the soothing balm of consolation, animates our spirits, and fills us with transports of sacred joy.

8 In consequence of which amiable character it is, that though by that authority with which Christ hath invested me I might assume the liberty to insist on your performing what is proper,

9 yet on account of my sincere affection for you, I choose rather to appear before you as an humble supplicant — a supplicant in the person of Paul the aged, and now even a prisoner for my attachment to the Christian profession.

10 The

^c Οπως doth not here signify that, or in order that, but, how, in what manner, quo modo. It is in construction with ακουων, hearing how, &c. Ετι γαρ διωδω καταπτη σινδω πολλων, Αλλα ενμοις αιν, Οπως Αχαιων διδρον κρατς Ελλας εβαν, Ευμεροτα ταχως σικμη. *Aeschylus Agamemnon.* ver. 106. Ex edit. *Parw.*

10 The person, for whom I am soliciting you, is a son of mine whom I have regenerated in my confinement—It is Onesimus :

11 who was *once* your useless slave, but is *now* extremely serviceable not only to you, but to myself — I have sent him back to you :

12 I beg you would, therefore, receive him—that is—I beg you would receive a person, who is the object of my sincerest affections.

13 I should have been glad to have detained him with me, to supply your place in assisting me to promote the gospel during my imprisonment ;

14 but I was not willing to take this liberty without your concurrence, that such a favour might not appear to be extorted by compulsion, but might be your own voluntary and generous act.

15 Perhaps it was for this reason that a *momentary* separation happened betwixt you and him, that you might receive him back in the character of a coheir with yourself of *immortality* ;

16 that you might receive him, no longer in the character of a slave, but under a more honourable denomination — in the character of a beloved Christian brother—

who is extremely dear to me, but ought to be infinitely more to you, as he is intimately connected with you, *both* in your *temporal* and *spiritual* interests.

17 If you therefore deem me a common sharer with you in the blessings of Christianity, do you give him that friendly reception you would do to myself.

18 If he hath done you any injury, or owes you any thing, place it to my account.

19 I Paul have written this with my own hand, and with my own hand assure you I will cheerfully reimburse you — not that I would be understood to remind you, that it is to me you are indebted for your very being as a Christian.

20 Yes, my dear brother, let me enjoy some of the happy fruits of your Christian profession : let the amiable effects of your sincere attachment to the gospel soothe and console my bosom.

21 This address to you flows from a mind that is pleasingly persuaded that you will cheerfully comply with my request ; and that is conscious that you will confer greater favours than these I implore.

22 On the reception of this, provide a lodging for me,

for I flatter myself, that, in consequence of your prayers, I shall be mercifully restored to you.

23 Epaphras my fellow-prisoner for the gospel,

24 Mark, Aristarchus, Demas, Luke, my fellow-

labourers in the common cause of Christianity, desire their affectionate remembrance of you.

25 May the favour of our Lord Jesus Christ attend you! Amen.



The Epistle to the HEBREWS.

CHAP. I.

GOD, who in antient time spoke to our ancestors by the prophets at various times, and in various manners, hath now in ^d this last of his dispensations spoken to us by his Son,

2 whom he hath constituted universal Governor, and by whom he arranged the order of his various dispensations.

3 This most illustrious Personage, who was a radiant beam emitted from the supreme glory, the fair impression of the essential form of the Divinity, and who is now invested with the universal administration of all things, after he had totally expunged

our crimes, was gloriously advanced to the most exalted dignity at the right hand of the eternal Majesty :

4 Being as much superior in eminence to the Angels, as he hath attained a far more elevated distinction than they.

5 For which of the Angels was ever addressed in such language as this—"Thou art my Son : this day I have begotten thee."—Or in this manner—"I will be to him a Father, and he shall be to me a Son."

6 When he also introduces again his first-born Son into the world, he says—"Let all the Angels of God worship him."

7 But as to Angels, the stile of scripture is this—

"Who

^d Εὐχαριστῶ is the true reading.

“ Who makes the winds his angels, and flames of fire his ministers.”

8 But concerning the Son, this is its language — “ The Supreme hath established thy throne for ever and ever — a sceptre of rectitude is the sceptre of thy kingdom :

9 Virtue hath been the object of thy love, vice of thy utter detestation, in reward of which illustrious conduct, God, even thy God, hath invested thee with a dignity and eminence superior to all thy former associates.”

10 And in another place its expressions are these — “ This earth, O Lord, thou didst originally fix upon its basis, and the heavens are thy formation :

11 These shall be confounded in one general ruin, but thy existence is ever durable and permanent : universal nature shall fade and perish like a garment :

12 thou shalt fold them all up like a vesture, and they shall undergo a complete al-

teration — but thou ever continuest immutably the same, and thy existence knows no period.”

13 But was any of the Angels ever accosted in such language as this — “ Sit thou on my right hand, ’till I have totally subjected all thy foes.”

14 Are all the angels any thing more than officiating spirits, dispatched to execute commissions to subserve the best interests of those, who shall finally obtain everlasting salvation ?

CHAP. ii. ¶ If the Son then be so exalted a personage, it behoves us to pay a most diligent attention to the instructions he hath delivered to us, and to suffer nothing to efface the impression of them from our minds,

2 For if that religious system, which was promulgated by angels, was established on a solid and firm foundation, and every violation and disobedience of its injunctions exposed the offender to condign punishment ;

O 4

3 how

* Πνεύματα. The Hebrew word רוח and the Greek word πνεύμα often signify wind. For the former consult Dr. Taylor's *Hebrew Concordance*. The wind bloweth where it listeth. Πνεύμα πνέει οὐρανόν. John iii. 8. Τὸ πῦρ καὶ τὸ αὐτοχόμενον τὸ αὐτὸ ἔστι τὸ πνεῦμα. The fire and the wind being pent in under the earth. Strabo, p. 1258. Τὸ μὴ πῦρ καίτινα αὐτὸ τὰ πνεύματα. The winds ceasing. Idem p. 274. Διχόμενον πνεῦμα τὸν ἀνέμους. Id. p. 447. Πνεύματος εὐτυχία. Meeting a favourable wind. Polyani Stratagem. p. 623. Lugd. 1589.

† These words the Apostle accommodates to our Lord Jesus Christ whom the Deity employed in the formation of the world.

3 how shall we Christians escape with impunity, if we treat with contempt so illustrious a revelation! which was first communicated to the world by our Lord, and hath been confirmed to our times by those who personally heard his instructions :

4 God conjoining his sanction with their testimony by empowering them to display supernatural operations and astonishing prodigies, and endowing them with a variety of miraculous powers and spiritual gifts, which were respectively distributed as seemed best to the divine understanding.

§—5 THE sovereign direction of the gospel-dispensation, of which we are now discoursing, the Deity did not assign to angels.

6 Concerning this the following words of the Psalmist may be fitly applied—"What is *man* that thou art mindful of him : or the *son of man*, that thou visitest him !

7 For a *little time* thou hast degraded him below the angels, yet thou hast crowned him with glory and ho-

nour, and hast constituted him universal Governor over all thy works :

8 Thou hast subjected all things under his controul"—The subjection here spoken of is indefinite and unlimited—but at present we do not as yet see universal nature subjected to his controul :

9 but we see Jesus, who was for a very short period depressed to a station inferior to the angels, in order that he might, through the benignity of God, taste death for every man, in reward of his voluntary submission to death, crowned with the most glorious and illustrious honours.

10 For it was congruous and right for the Deity, for whose glory all things were created, and by whose energy all things exist, in the execution of his grand design to conduct an immense number of his sons to immortality, to carry the original publisher of their salvation to the highest summit of perfection by means of a series of sorrows and sufferings.

11 For both he, who consecrated

* Βραχυ τι. for a little while, viz. during his abode on earth. Εγελσαν ενθ' ταυτα βραχυ τι. They laughed at this for a little time. *Heliodori Æthiopica*, p. 71. Edit. Commelin. 1596. Εμβαλονται επι Μακεδοναν, εις βραχυ τι μιν ο βασιλευς απουπασει. They would make an incursion into Macedonia if the king should be absent ever so little a time from his own dominions. *Polybius*, p. 612. Edit. Hanov. 1619. They put the apostles forth a little space, βραχυ τι. *Acti* v. 34.

secrated them to virtue, and those who are consecrated, are all equally the offspring of *one* great parent—for which reason he is not ashamed to call them *brethren*,

12 saying — “I will declare thy name among my *brethren*: in the midst of the assembly I will celebrate thy praise.”

13 And in another place — “In him I will repose my confidence” — and again — “Behold I and the *children*, whom God hath given me!”

14 Since therefore the sons of God are compounded of flesh and blood, he also, in like manner, assumed humanity — in order that by his submission to death he might totally crush and annihilate the empire of that being, who held the sovereign dominion of death, that is, the devil;

15 and might vindicate those into freedom and happiness whom the dread of death haunted, through the whole of life, with slavish terrors.

16 For his mission was not calculated to ^h assist angels,

but to administer help to the descendants of Abraham.

17 In consequence of which it was incumbent upon him to become, in every respect, similar to his brethren — in order to qualify himself for officiating as a compassionate and faithful High-priest in his transactions with God for us, to expunge all the past sins of those who embrace his gospel:

18 for as he himself conflicted with a series of trials and sufferings, he is fitly qualified for administering assistance to those who are involved in distress.

CHAP. III.

1 **I**T is, therefore, your duty, O holy brethren, partakers of the common blessings of this heavenly vocation, to contemplate Christ Jesus the Deity's delegated messenger, and the High-priest of our profession:

2 who was faithful to him who invested him with this office, as Moses was faithful at

^h Επιλαμβανεται. This verb signifies to catch bold, to seize. Οὐκ ἔχω τι επιλαβεῖτο. Having nothing on which he could fasten. Xenophon. Memorabilia, p. 26. Oxon. 1741. Επιλαμβανεται τὴν παρθένον. He seizes the virgin. Dion. Halicar. p. 676. Hudson. See also p. 691. Σφαιδρὸν ἐπιλαβέμεν. Seizing his sword. Polyani Stratagem. p. 192. Προσέταλκεν ἑκάστῳ ἐπιλαμβανέσθαι τὴν πλῆξιν. He ordered every man to lay bold of his neighbour. Idem p. 228. Edit. Casaubon. Lugd. 1589. Εἰ τὴν κίνεωσ ἐπιλαβῶ. Arriani Epictetus, p. 571. Upton.

at the head of that community which he governed.

3 For Jesus is deservedly entitled to honours as much superior to Moses, as the mind, which planned and constructed a magnificent fabric, merits higher regard than the edifice itself.

4 For every society is combined and regulated by some one person : but he who collected into one system, and superintends all things, is the Deity.

5 Moses was faithful at the head of that family he directed, as a *servant* — so as to make explicit mention of those ¹ doctrines, that would in future time be published :

6 But Christ acted as a *Son* at the head of that society over which he presided — Whose distinguished society we are, provided we retain that complete liberty, and that joyful hope of immortality, in which we now exult, steady and unshaken to the end of life.

7 Wherefore let me exhort you in the words of the inspired Psalmist — “ To day since you have heard his voice,

8 let not your hearts be so callous and insensible as they were in that day, when you

wilfully disobeyed God in the wilderness ;

9 even after all the strong and striking evidences of my almighty power, which your forefathers had seen exhibited during a period of forty years :

10 The incorrigible perverseness, therefore, of that generation filled me with the acutest anguish, and forced me to utter these words— Their hearts are perpetually full of stubborn rebellion against me, and they wilfully desert those paths in which I would conduct them.

11 I therefore swore, in my indignation, that they should never enter into that happy region of tranquility and repose which I had marked out for them.”

12 Be cautious, therefore, my Christian brethren, lest there be in any one of you a bad heart, full of obstinate disbelief, deliberately resolved to reject all the admonitions of the living God.

13 But cease not every day, as constantly as one day successively revolves after another, to animate each other to obedience and virtue, lest any of you, through the delusive blandishments of vice, should contract a total insensibility

¹ The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me : unto him shall ye hearken. Deuteronomy. chap. xviii. 15.

sibility of his obligations to holiness.

14 For we become sharers in the benefits of Christianity only on condition we inflexibly adhere, through the whole of life, to its joyful assurances.

15 Resolve, therefore, to comply immediately with it, even this moment, while I am repeating this sentence—"To day since you have heard his voice let not your hearts be unsusceptible of all serious impressions, as they were in the day of your former provocation."

16 For some of the Israelites, even while they were hearing the report of that destined land of their tranquillity, exasperated the Almighty by their rebellious murmurs—not, however, the whole collective body, which Moses conducted out of Egypt.

17 But who were they that continued the objects of divine displeasure during the period of forty years?—Were it not those stubborn and in-

corrigible sinners, whose dead bodies were promiscuously scattered in the wilderness?

18 And who were the persons, whom he swore should never enter into the happy country of tranquillity and peace?—Were they not those who refused to obey him?

19 We see then that it was solely their flagrant incredulity and disobedience that prevented their entrance into the place marked out for their felicity.

CHAP. IV. 1 Taught by their example, let us Christians ever entertain a cautious apprehension, lest any of us voluntarily forfeit that state of rest, into which we have his solemn promise that we shall be finally introduced.

2 For to us *Christians* have the ^k joyful tidings of an happy rest been announced just as they were to the *Jews*—but the publication of this promise was of no advantage to them—for those, who heard it, were not disposed to credit it.

3 Let

^k Εὐαγγελίζεσθαι καὶ ἀπαγγεῖλαι καλὰ νέα. The good news of a future rest hath been delivered to us as it was to them. Εὐαγγελίζεσθαι signifies to publish good news, to proclaim joyful tidings. Εἰσεβύτην τὸν Μάριον, εὐαγγελίζεσθαι τὸ πρῶτον αὐτὸν γυναικαί. They embraced Marius, telling him the happy news, that he was created, a fifth time, consul. *Plutarch. Marius*, p. 764. Edit. Gr. H. Stephani. Εὐαγγελίζεσθαι πρὸς τὸν πόλεμον. Publishing the glad tidings, that the war was ended. *Idem* p. 1195. Στῆραν εὐαγγελίζεσθαι γυναίκα. Bringing good news to the barren woman. *Clem. Alexan.* p. 8. Edit. Paris. 1629.

3 Let ¹ us, therefore, who are the believers of the gospel secure an entrance into this rest, of which God hath made mention in this passage—I swore in my indignation, that they should not enter into my rest—it is, indeed, into that rest, in which God himself reposed after his cessation from the work of creation:

4 for the scripture speaks of the seventh day in this manner—"God rested on the seventh day from all his works."

5 In the passage, also, just cited, this rest is expressly mentioned—"They shall not enter into my rest."

6 Consequently, therefore, some must enjoy this happy rest, since those, to whom the joyful promise of it was formerly announced, were precluded from it by their disobedience.

7 Long after this also, in David's time, after such a series of years had intervened, he ascertains the time with accuracy and precision, solely confining it to the limits of the present day, saying—"To day, since you have heard his voice, steel not your hearts against all impressions."

8 Now if Joshua had put

the Israelites into the possession of this rest of God, the scripture would never have spoken of it as *still future*:

9 Consequently, therefore, there remaineth a glorious sabbath of felicity and rest for the people of God!

10 Our activity to secure this final rest must never be remitted—for he only, who is in the *actual* possession of it, is blessed with that *cessation* from his labours, which God enjoyed after the creation.

11 Let us, therefore, exert all our diligence to secure an admission into this state of perfect rest and tranquillity, lest any of us should finally be excluded from it by copying after their wilful incredulity.

12 For ^m the divine understanding is infinitely active and energetic, sharper than any two-edged sword, it penetrates to the very bounds which separate the animal and rational soul, it pervades even the intimate essence of the human frame, and has the most accurate perception of every intention and thought that passes in our heart.

13 There is not a single creature screened from his inspection, for the whole universe of being stands naked and

¹ *Εισπράξει* is the reading of the *Alexandrian* MSS.

^m *Λόγος* του Θεού, the divine reason, or, understanding.

and ⁿ disclosed before the eye of that Being, to whom we must give an account.

§—14 HAVING, therefore, a great High-priest who hath passed through the heavens to the highest summit of dignity and happiness, Jesus the Son of God, let us inviolably adhere to our Christian profession.

15 For we have not an High-priest, who will not compassionately sympathize with our frailties and infirmities — but one, who conflicted with the same trials and sufferings, in every respect that we do, and was perfectly free from sin.

16 Let us therefore approach, with liberal confidence, the throne of the divine benignity, that we may obtain mercy, and find favour, which may yield us a seasonable assistance in our exigencies.

CHAP. V. 1 For every high-priest selected from among men is, in behalf of men, constituted an agent in solemn transactions with God, to offer oblations and sacrifices for sins :

2 one, who can generously commiserate the infirmities of the ignorant and of the erroneous, from a consciousness that he himself is surrounded with human frailties and imperfections.

3 And on account of *his* weaknesses in common with others, he is obliged to offer sacrifice for *his own* sins, equally as for those of the people.

4 Nor is it *any person*, who assumes this illustrious honour to himself—it is *he only*, who is appointed to it by God himself in the same manner as Aaron was, by divine designation, invested with this office.

5 So also Christ did not vainly arrogate to himself the office of high-priest, but with this dignity he was vested by that Being who said concerning him, “Thou art my Son : this day I have begotten thee.”

6 As also in another part of scripture he saith, “Thou art a priest for ever after the order of Melchizedec.

7 This illustrious Person, during the state of his incarnation,

ⁿ Τετραχλίσματα. This is a word of very infrequent occurrence. The learned Mr. Pearce and Dr. Sykes have justly explained it, but produced no passage in any other writer where it occurs. A few years ago I found it in *Diogenes Laertius* : Ἰδὼν Ὀλυμπιονίκην εἰς ἑταίραν πικροτέρῳ ἀτεινίζοντα, Ἰδε, ἔφη, κρον αἰριμανιον, ὡς ὑπο τε τύχοντος χορασίη τετραχλίσσεται. *Diog. Laertius*, tom. 1. p. 344. Edit. Meibom. Amstel, 1692.

nation, preferred the most importunate requests and supplications, with piercing cries and tears, to that Being, who was able to extricate him from death — and his petition was granted on account of his^o pious submission.

8 Notwithstanding his endearing character as a Son, he learned from that series of sorrows he supported, the duty of resignation to God.

9 And having by this cheerful compliance with the divine will attained consummate perfection, he was constituted the author and donor of immortality to those who obey him :

10 having been honoured by the Deity with the appellation of an high-priest after the order of Melchizedec.

§—11 CONCERNING whom I must expatiate more at large, as it is difficult to give you a clear and distinct knowledge of this subject, merely because of your supine negligence and inactivity :

12 for, considering the

time that hath elapsed since your first reception of Christianity, you ought now to have been instructors of others; whereas you yourselves have occasion to be taught the very first elements of those oracles, and your moral constitutions *still* require the nutriment of milk, rather than more solid and substantial food :

13 for every one, who is not advanced beyond the *first principles* of Christianity, is still a stranger to the sublime discoveries of that system of holiness, and is really but in the *infancy* of his knowledge of the gospel :

14 but solid food is the proper diet of those who have attained the full maturity of manhood, and by dint of moral habit and exercise have their intellectual faculties improved and cultivated to mark, with accurate precision, the exact boundaries of good and evil.

CHAP. VI. I^p Leaving; therefore, the first elements of Christianity behind us, let

us

^o Απο της υλαβειας, on account of his piety; reverence of God. Τη περι το Θεου υλαβειαν επιχαινας. He derided all reverence to the Deity. *Plutarch. Numa*, p. 137. Edit. Gr. Steph. Δια την προς το Θεον υλαβειαν. On account of his reverence for the Deity. *Diod. Siculus*, tom. 1. p. 551. Edit. *Wesseling. Amstel.* 1746.

^p Δια αφεντες τον της αρχης του Χριστου λογον; επι την τελειότητα φερωμεθα. This is a beautiful allusion to a race; similar to that passage in

us advance forwards towards perfection — not fixing a second time the foundation of such primary articles as the reformation of destructive habits, the belief of one supreme God,

2 the doctrine of baptisms, the imposition of hands, the resurrection of the dead, and the final decisions of the future judgment :

3 ^a Let us, if God be graciously pleased to prolong our lives, effectually carry this into execution.

4 It is morally impossible that those, whose minds have been once illuminated with the beams of Christianity, who have experienced a strong and vigorous prelibation of that celestial blessedness it bestows, who have participated of those miraculous gifts, which the holy Spirit imparts,

5 who have experimentally felt the soothing consolations of the good word of God, and seen all those astonishing operations exhibited, which were to be performed under the gospel-dispensation ;

6 when such as these have

totally abandoned Christianity, it is the highest moral impossibility to recover them to sincere penitence and renovation of life — because, they act over again the crucifixion of the Son of God, and publicly expose him a second time to infamy and contempt.

7 ^r For that generous soil, which imbibes the refreshing showers which repeatedly distil upon it, and produceth a rich herbage adequate to the highest expectations of those, for whom it is cultivated, partakes of the blessing of God :

8 But that soil, which only beareth thorns and thistles, the husbandman rejects as absolutely worthless, is disposed almost to pour his execrations upon it, and its final doom is to be burned.

9 But though we speak in these terms, we are pleasingly persuaded that you, dear fellow-Christians, are in a far happier state—in such a state, as will conduct you to everlasting salvation.

10 For God is infinitely just and good, and will not forget your services, and that generous

in the *Philippians*: Forgetting the things that are behind, and reaching forth unto those things which are before, *I press toward the mark*. Chap. iii. 13, 14.

^a *Προσωπικῶς* is the true reading.

^r By the *good soil* the Apostle means a virtuous Christian.

generous beneficence which you have publickly expressed in diligently supporting the interests of his religion, by your past and present charitable contributions to the necessitous Christians.

11 And we importunately desire and implore every one of you that you would exert the same assiduity throughout the whole of life, in the unwearied pursuit of that immortality, of which you have the strongest assurances ;

12 that you contract not a ^a supine remissness and inactivity, but may be the virtuous rivals of those, who by faith and constancy are now in the full possession of the *promised* ^b felicities.

13 For when the Deity *promised* to Abraham the felicities we now enjoy, as there was no being superior to himself; by whom he could swear, he ratified it by a solemn oath, in which he pledged *his own* veracity :

14 saying — “ I will most certainly shower down upon

thee the greatest blessings, and infinitely multiply thy descendents.”

15 Accordingly Abraham, after long and patient expectation, obtained this distinguished promise ^a.

16 It is usual with men to inforce the obligation of their oaths by appealing to an authority *superior* to their own—and a solemn oath, which imposes performance upon him who takes it, terminates with them every controversy :

17 God, therefore, being willing, in the strongest light, to display before the heirs of this promise the immutability of his design to accomplish it, interposed with an oath :

18 in order that our confidence securely reposing both on a *divine promise*, and on a *divine oath*—two immutable solemn assurances, which it is impossible God should ever violate and falsify—we might cherish the most strong and animating consolations, who have fled to the asylum of Christianity to seize the blessed

^a Νῆδρος; remiss, torpid, indolent. Νῆδρος ἢ ἀναλῶν ἢ ὀλιγοψύχου. He was dull and slow of apprehension. Plutarch, Cato Jun. p. 1393. Edit Gr. Svo. Steph. Νῆδρος μὲν ἡ τὰς ἐκτιμῶν. Tardy in his measures. Polybius, lib. iv. 277. Edit. Hanov.

Ἡ Γαλιλῆα, ἢ καὶ ὅντων νῆδρον διμας.

Oppian. Pisc. lib. iii. v. 140.

^b Not the *felicities* of a future state, but the *felicities* of the gospel-dispensation.

^a Posterity in Isaac.

fel'd hope of immortality, which we have in prospect:

19 On which transporting hope, which has for its object the glory that is within the heavenly vail, our souls repose in security, as on a firm and immoveable anchor.

20 Into this happy abode Jesus is now entered, as our ^w forerunner, to prepare for our reception — being constituted an high-priest for ever after the order of Melchisedec.

CHAP. vii. 1 This Melchisedec, who was king of Salem, and priest of the one supreme God, met Abraham on his return from the slaughter of the kings, and blessed him.

2 To him Abraham distributed the tenths of all the spoils he had taken — It is first of all observable that his name translated signifies, *King of righteousness* — and farther, that he was king of *Salem* — a word, which signifies *peace*.

3 His father, his mother,

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his pedigree; are no where mentioned — the time of his birth, and of his decease, is not recorded — a character this, extremely similar to the Son of God, as he was invested with a *priesthood* liable to *no* succession.

4 Consider how great and illustrious a personage this was to whom even Abraham the patriarch gave the tenth of his ^{*} spoils!

5 They indeed, who derive their priesthood in regular succession from Aaron's sons, have an explicit command from God in the law to take tithes of the laity — that is — to take tithes of their own *brethren* — since the *laity*, equally with *themselves*, are the descendents from Abraham their *common* progenitor.

6 But this most distinguished person, whose genealogy was not levitical, received tithes from Abraham — and blessed him, to whom the divine promises were made:

P

7 Most

^w An allusion to a person who is dispatched *before*, to prepare accommodations for the reception of the *company*.

^{*} *Ακροθίνων*. This word sometimes occurs in the Greek Classics. *Αγων* (ἄγωνα) τε ἀπο τῶν ἀποικίων κατὰ τὴν μάχην ἢ ἀκροθίνια λαφύρων θεοῖς. *Dion. Halicar.* tom. 1. p. 98. *Hudson*. Ταύτην μὲν ἀνιῆσθαι εἰς Δελφοὺς, κατὰ τινα εὐχὴν, ἀκροθίνιον τῷ θεῷ. *Diod. Siculus*, p. 269. Edit. *Rhodom*: Τα ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν. *Idem* p. 306. *Ακροθίνια* τοῖς θεοῖς ἢ τεμεῖα ἐκέλευσιν ἐξελαιν. *Xenophontis Cyrop.* p. 410. Edit. *Hutchinson*. 8vo. *Ακροθίνιον* τῆς νίκης κομιδῆσαι. *Plutarch. Marius*, p. 763. Edit. Gr. 8vo.

7 Most undoubtedly the *inferior* is blessed by his *superior*.

8 Besides, *under the law*, an order of men, who successively *die*, receive tithes: but *in this* instance, a person receiveth tithes, whom the scripture asserts to *live for ever*.

9 And indeed Levi, who taketh tithes of others, if I may be allowed the expression, paid tithes himself by Abraham as his proxy:

10 for though unborn, when Melchisedec met Abraham, yet he may be considered as paying them; when his father paid them.

11 If, therefore, man's ultimate perfection were to be attained by means of the *levitical priesthood* (for under that institution the law of Moses was promulgated) what *further* necessary would there still be for *another* priest to arise after the order of Melchisedec — and one, whose title and office were *not* to be derived from the Aaronical establishment?

12 For the order of the priesthood being transferred, there must necessarily ensue a translation of the law.

13 For the person, of whom I am speaking, did not belong to the tribe of Levi, but to *another* tribe, of which no

one ever gave attendance at the altar:

14 for it is evident that our Lord derived his succession from Juda — which tribe, according to the mosaic constitution, was *not* to have any interest at all in the priesthood.

15 And it is still infinitely more evident that the law must be transferred, if there actually ariseth *another* priest perfectly similar to Melchisedec,

16 one, who is invested with this dignity, not by the establishment of a mortal and short-lived succession: but by an institution, which is never to be interrupted and dissolved;

17 for these are the express words of scripture — “Thou art a priest *for ever* after the order of Melchisedec.”

18 For the preceding dispensation is indeed abrogated on account of its insufficiency and its inutility.

19 For the mosaic institution carried nothing to its ultimate perfection — this is solely effected by the introduction of that better dispensation, which hath published the doctrine of immortality — by means of which we are permitted free access to the Deity.

20 And in as much as he received not his investiture into this office without a solemn *oath*, by which it was for ever ratified to him,

21 (for the priests under the *law* are introduced into the sacerdotal function *without* this awful rite—but this most eminent personage was ushered into it and established in it by a most solemn adjuration of the Almighty, who pronounced these words—“The Supreme hath sworn; and will not retract, thou art a priest for ever after the order of Melchisedec.”)

22 from this solemnity it is apparent, that Jesus is constituted to introduce and establish a covenant of superior excellence and worth to the *Mosaic*.

23 Farther, under the legal œconomy there were great *numbers* of priests, succeeding each other in perpetual rotation, because *death* prevented any long continuance in their office:

24 but *this* person, on account of the perpetuity of his existence, hath an untransferable priesthood.

25 For which reason he is qualified to grant a complete salvation to those, who by means of his religion are introduced into the knowledge of the one true God—since

he ever liveth to interpose for their welfare and happiness.

26 For such an high-priest was peculiarly adapted to our circumstances—one, who was holy, inoffensive, unpolluted, perfectly free from all moral infection from the wicked, and advanced to a most exalted eminence, far superior to the heavens:

27 one, who was under no necessity, as the Jewish high-priests are, to offer sacrifices *every day*—first, for *their own* sins—afterwards, for those of the people—This office he discharged *once for all*, when he offered up *himself* a victim.

28 The *mosaic* dispensation constitutes men high-priests who are encompassed with frailties and *imperfections*—but that solemn oath, which ratified that dispensation, which was to succeed the law, hath vested with this dignity the Son of God, who hath attained an absolute moral *perfection* to all eternity.

CHAP. VIII.

1 **T**HE result, in short, of the above arguments is this—We Christians have an high-priest, who is now advanced to the right hand of the throne of the supreme Majesty in heaven:

2 he is discharging the sacerdotal function in the most holy sanctuary of heaven, and is officiating in the true tabernacle, which a divine, not a mortal, hand erected.

3 For every high-priest is constituted to offer both oblations and victims — from whence it necessarily follows, that this illustrious Person also must have something to offer :

4 for if he were upon *earth*, he could not possibly act at all in the capacity of a Priest — because there is an order of priests appointed, according to the *direction* of the law, who are employed in offering oblations :

5 This *body* of men all officiate in that which is but a rude sketch, and a mere shadowy visionary resemblance of heavenly things, as Moses was divinely assured when he was going to construct the tabernacle—for God said to him, “ See that you conform in every respect to that model, which was exhibited to you in the mount :”

6 But *this* exalted Person hath now obtained a far more excellent function—since he was the Mediator of a *nobler* covenant, founded on *nobler* promises :

7 for if the *first* covenant

had been an irreprehensible and completely perfect system; there would have been no cause to have introduced a *second*.

8 For God condemning *is* as defective, thus declares to them — “ Behold ! the days come, saith the Lord, that I will establish a *new* covenant with the house of Israel, and with the house of Juda :

9 a covenant entirely different from that which I ratified with their ancestors. when I took them by the hand, and conducted them out of Egypt—for to the injunctions of my covenant they paid no regard, and in return I shewed them no favourable regard, saith the Lord :

10 But the covenant, which in future time I will establish with the house of Israel is this, saith the Almighty—I will indelibly impress my laws upon their minds : I will inscribe them on the tablet of their hearts, and I will be to them a God, and they shall be to me a distinguished happy people :

11 They shall have no occasion to instruct, each his neighbour, and each his brother, in the knowledge of the Supreme, but they shall all, indiscriminately, know me from the least to the greatest :

12 For

12 For I will mercifully forgive their iniquities, and all their vices and immoralities I will at once for ever efface from my remembrance.*

13 The word *new* in this passage implies, that God hath *antiquated* the first covenant — now that which is antiquated and superannuated very swiftly tends to its final dissolution and total disappearance.

CHAP. IX.

1 **T**HE first covenant had its positive regulations about divine worship, and a sanctuary, that was solely calculated with a view to things temporary.

2 For there was a tabernacle divided into *two* parts — in the *first* division was the candlestick, the table, the shew-bread — and *this* part was denominated *holy*.

3 *That* division of the tabernacle, which was behind the vail, was called the *holy of holies*.

4 The furniture of *this* sacred apartment was a golden censer, and the ark, in which the covenant was reposed, which was covered with gold — in this chest the

golden pot, which contained the manna, and Aaron's rod which blossomed, and the tables on which the covenant was written, were also deposited.

5 Above this chest were the cherubim of glory, shadowing with their wings the mercy-seat—but of these particulars it is not my present design to give a minute detail.

6 The tabernacle and all its apparatus being completed, the priests *constantly* went into the *first* division to perform their respective functions :

7 But into the *second* the high-priest *alone* entered only *once* in a year, not without blood, which he offered to expiate his own and the people's errors and imperfections :

8 The holy Spirit plainly indicating this, That the *way* into the *perfection* of holiness was not yet *thrown open to all*, during the continuance of the *first* tabernacle.

9 And this is equally applicable to the *present* time—in which both gifts and victims are offered, which, in regard to mental improvement, cannot carry the votary to perfection ;

P 3

10 for

* See the MSS. in *Mill* and *Wetstein*, and the *last* verse of the preceding chapter.

10 for this religious service solely consists in ceremonious observances about particular meats, and drinks, and a multiplicity of oblations, and merely external institutions—which were designed to continue in force only 'till a more excellent system should be established.

11 But Christ, being constituted an High-priest of future good things, hath entered through a better and more perfect * tabernacle—a tabernacle, not reared by mortal hand, nor of human construction,

12 hath entered once for all, not by means of the blood of bulls and goats, but by means of the effusion of his own blood, into the true holy of holies—having found an eternal redemption from all past sins.

13 For if the blood of bulls and goats, and the ashes of an heifer sprinkled on the polluted, confer upon them a legal and external purity,

14 how much more shall the blood of Christ, who, acting under the direction of the holy Spirit of God, offered himself a pure and immaculate victim to the Deity, perfectly purify our consciences from all pernicious vices, in order that we may

consecrate ourselves to the service of the living God!

15 And on this account he is the Mediator of a new covenant—in order that when death hath intervened to deliver us from that guilt we incurred under the first covenant, we the converts of Christianity might receive the promised blessings of an everlasting inheritance:

16 for where there is a covenant, it necessarily implies the death of the covenanting party:

17 for the Christian covenant is ratified and confirmed to the dead—since it hath not its validity, while man, the covenanting party, is living in this world.

18 For which reason even the first covenant was not primarily established without the blood of a sacrificed animal:

19 for after Moses had recited to all the people all the precepts of the decalogue, he took the blood of calves and of goats with water and scarlet wool and hyssop, and sprinkled the volume itself, and all the people,

20 saying—"Behold! this is the blood, by which the covenant which God hath solemnly entered into with you, is sealed and ratified!"

21 In

* Meaning, his body.

21 In like manner, he also sprinkled with blood the tabernacle, and all the utensils which were employed in religious services.

22 Indeed almost all things, by the prescription of the mosaic law, are purified by means of blood — and without the effusion of blood there is no remission of sins obtained from the Deity.

23 It was necessary, therefore, that those things, which are but the faint rude *transcript* of an heavenly original should be purified with these formalities; but the heavenly things themselves, with sacrifices, more excellent than these.

24 For Christ is not entered into a sanctuary reared by mortal hands, into a structure, which is only an imperfect copy of the true original — but he is entered into heaven itself, now to exhibit himself, on our behalf, to the *immediate* presence of the Divinity.

25 Not that he is *repeatedly* to offer this sacrifice of himself, just as the high-priest continually enters once *every* year into the holy of holies, with the blood of animals :

26 for had it been necessary that he should have strictly conformed to this usage of

the Jewish high-priest, he must very often have suffered, even from the foundation of the world to the present times — but now hath he *once only* appeared among mankind in that age, when the period assigned by the Deity for his illustrious advent was complete, totally to cancel and expunge all past guilt by the sacrifice of himself.

27 And as all human kind are destined *once* to feel the stroke of death — and death is *succeeded* by the general judgment :

28 so also Christ, who *once* voluntarily submitted to become a victim in order to annul and obliterate the sins of many, shall appear a *second time* — not with a view to remit guilt, but to confer everlasting salvation on the virtuous expectants of this grand event.

CHAP. X.

1 **F**OR the mosaic institution containing only a rude and very imperfect sketch of *future* ² blessings, not a finished and accurate portraiture of those felicities, can ever with those sacrifices, which they annually repeat, carry its professors to their ultimate perfection.

P 4

2 Had

² Meaning, *the blessings of the gospel.*

2 Had it been capable of effecting this, its sacrifices must have ceased — because, its votaries having once obtained a total remission of their sins, would, consequently, for the future, retain no uneasy apprehensions on account of those vices.

3 Yet *every year* in the sacrifices that successively return the *remembrance* of these sins is still preserved.

4 For it is impossible that the blood of bulls and goats should efface the stains of guilt.

5 Wherefore, when the royal Prophet was advanced to dignity and eminence, he justly observed — “Sacrifices and oblations thou didst *not desire*: thou hast given me a constitution fitted to accomplish thy designs:

6 in burnt-offerings and sacrifices for sin thou hast no complacence:

7 then I said, Lo! I come according as thou hast appointed concerning me in that volume in which thy dispensations are arranged, I come to obey thy will, O God!”

8 Now when this illustrious Prophet says, as above, That victims, and oblations, and burnt-offerings, and sacrifices for sin thou didst *not desire*, and that these were

no object of satisfaction and delight to thee — which yet are offered according to the express injunction of the law:

9 and when he adds, Lo! I come to *obey thy will*, O God! — it is apparent, that he represents the absolute inutility of *sacrifices*, in order to establish the obligation of *obedience* to the divine will:

10 By which benevolent *will* of the Deity we Christians have been blessed with a total remission of all our past sins by means of that voluntary sacrifice of his body, which Jesus Christ offered, once for all.

§—II FARTHER, every priest discharges every day incessantly the sacerdotal function, and is perpetually employed in *repeatedly* offering the same sacrifices, which yet can never annul contracted guilt:

12 But this illustrious Person, having offered *one sole* sacrifice for sins, sat down for ever at the right hand of the Divinity,

13 in future expectation, that all his adversaries will finally be subjected to his empire.

14 For by means of *one* individual sacrifice he hath for ever advanced the distinguished professors of his religion

gion to consummate perfection.

15 The truth of my assertions the holy Spirit himself attests—for after he had said,

16 “This is the covenant which, in future time, I will establish with them, saith God, I will infuse my laws into their hearts, and inscribe them in indelible characters upon their minds,”

17 ‘he adds’—“and the memory of their vices and immoralities I will bury in everlasting oblivion.”

18 Now since a total condonation of these hath *already* past, there is now no longer any necessity of a *farther* oblation for sin.

§—19 HAVING, therefore, my Christian brethren, free liberty indulged to us to gain an admission into the true holy of holies by the blood of Jesus :

20 an admission, by a path lately opened and conducting to immortality, which he hath consecrated for us by means of his vailing himself in human nature :

21 and having a most illustrious High-priest, who presides over the family of God :

22 let us approach with undissembled sincerity, in a full conviction of the truth of his religion, having our hearts purified by this sacred oblation from all conscious depravity, and our minds cleared from all moral defilement by this fair and salutary stream.

23 Let us ever inflexibly retain the profession of our hope in Christ—for he, who hath promised immortality, may be safely ^b confided in.

24 And let us by every incitement mutually stimulate each other to benevolence and universal goodness.

25 Not forgetting that awful season, as some habitually do, in which we must ^c all be convened in one vast assembly—but exhorting each other to perseverance, and urging these admonitions with so much the more importunity, as you see this solemn event approaching.

26 For

^b Πιστεὶ γὰρ ὁ ἐπαγγελισμένος. He, who hath promised, may be credited, may be confided in. Πιστεὶ ἐπὶ τοῖς αὐτοῦ λόγοις ἠγούμενοι. Thinking the deserter might be safely confided in. *Polyani Stratagem.* p. 403. Edit. Casaub. Lugd. 1589. Πιστεὶ ἐπὶ τῷ κατὰ δόξαν. Thinking he might be safely trusted on account of his affinity. *Idem* p. 635.

^c Τὴν ἐπισυναγωγὴν ἑαυτῶν. This is the very word the Apostle uses in 2 *Thessal.* chap. ii. 1. when he speaks of the coming of Christ to judgment, and all of us then being collected in one vast assembly. Τῆς παρυσίας τοῦ Κυρίου ἡμεῖς ὡς ἡμεῖς ἐπισυναγωγῆς ἐκ αὐτοῦ.

26 For if we wilfully persist in a course of vice after we have been blessed with the knowledge of true religion, there remains no victim, that will a second time be offered to free us from our sins :

27 there remains only a terrible prospect of future condemnation, and the excruciating torments of those dire flames, that will totally consume the obstinate adversaries of the gospel.

28 Any person, who had violated the law of Moses, if proved guilty by two or three witnesses, was devoted to death without compassion.

29 To how much more dreadful a punishment think you then will he be deservedly doomed, who hath contemptuously trampled upon the Son of God, who hath insolently treated the effusion of that blood, by which the Christian covenant was ratified, as useless and insignificant, and poured the last contumely and insult upon those operations of the Spirit, by which its truth was stamped !

30 We know that God hath thus expressly declared — “ Vengeance is my prerogative — I will retaliate ” — and in another place it is said — The Almighty will summon his people to judgment.”

31 It is a tremendous thing to fall into the hands of the living God !

32 Recall to your remembrance the times when you were first illuminated with the beams of the gospel — and reflect, what a severe conflict of sufferings you sustained !

33 sometimes, being openly exposed as on a public^a theatre to ignominious insults and cruel persecutions — at other times, generously sympathizing with those who suffered these indignities.

34 For you felt a tender and painful anxiety for those under confinement, and the pillaging of your goods you supported with joy — conscious, that you had an inexhaustible treasure of infinitely superior worth in the celestial regions.

35 Do not, therefore, voluntarily

^a *ἑστῆσαντες*. A very strong and emphatical expression : *Exposed on a public stage.* *ἑστῆσαντες αὐτοὺς*. They openly exposed themselves *Polignus*, p. 364 Edit. Havon. 1619. *Dispensatorem ad bestias dedit. Hpc est, scissum tradere* Id est, says one of the Commentators, *ludibrio exponere.* *Petrus Arister*, p. 220. Edit. Burman. *Traject. ad Rheu.* 420. 1709.

^b See the *Alexandrian MSS.*

humbly renounce your Christian liberty, for which a glorious recompence is in reservation.

36 It is necessary you should exercise the virtues of patience and constancy—in order that your obedience of the will of God may be finally crowned with the full fruition of that happiness he hath promised.

37 In a little, in a very little time he, whose glorious advent we expect, will most certainly come; and the time marked for this great event will not be deferred.

38 The virtuous Christian, whose sins are remitted by means of his reception of Christianity, shall then be crowned with immortality but if he desert his profession, he will then be treated as an object of my aversion.

39 But we are not of that unhappy number, who basely relinquish our principles, and expose ourselves to everlasting perdition—but those, who immoveably adhere to our Christian profession, which will finally lead us to the acquisition of a blessed immortality.

CHAP. XI.

NOW faith is a firm persuasion of those

things we hope, a full conviction of the existence of those things which are not the immediate objects of sight.

2 It is for this principle that our illustrious ancestors have been so deservedly celebrated.

3 Through faith we are persuaded that the order of the divine dispensations hath been regularly arranged by the counsel of the Supreme—so that present events were not produced from any causes that are apparent to us.

4 Through faith Abel offered to God a larger sacrifice than Cain—by means of which he hath acquired the character of a truly good man, God himself testifying his acceptance of his oblation—and by this, though he hath been long since dead, he is still reading to us a lesson of useful instruction.

5 Through faith Enoch was translated without feeling the stroke of death—he was not found on earth, for God had removed him from it—for before his translation he had this testimony given him, that he had pleased God:

6 but without faith it is impossible to please him—for he, who approacheth the Divinity, must believe that he exists, and that he is a rewarder of every pious votary.

7 Through

7 Through faith Noah, after receiving a solemn information from God of an event that was future, from a principle of pious reverence constructed an ark for the safety of his family — by means of which he publicly condemned the world of impenitence, and reaped the ample reward of that obedience which flowed from his faith in God.

8 Through faith Abraham obeyed the divine call to remove to a region, which his posterity was in future time to possess—instantly he abandoned his native soil, though entirely ignorant of the place whither he was migrating.

9 Through faith he sojourned in that very country that had been assigned to him by the Deity, as if he had not at all been interested in it—residing in tents together with Isaac and Jacob, the co-heirs of the same illustrious promise.

10 For he was the expectant of an happier city, founded on an immoveable basis, planned and reared by the hand of the Almighty.

11 Through faith Sarah also was convinced that she should be miraculously blessed with a child—and, though she was now far advanced beyond the time of child-

bearing, she was delivered of a son, because she deemed the Being who had promised this might be securely credited.

12 From one man, therefore, and he too figuratively dead, descended a progeny, numerous as the stars of heaven, and infinite as the sands upon the sea-shore.

13 These all died in the firm persuasion that God would accomplish his promise—though they themselves had not enjoyed them—they had only been favoured with a remote prospect of them—they had the strongest conviction of their reality—they with transport saluted them at a distance, and confessed that they were only strangers and sojourners upon earth.

14 Now they, who make such a profession as this, publicly declare to the world, that it is after a better and happier country they aspire.

15 Had the country, indeed, from which they removed, been the object of their desire, they might easily have found an opportunity of regaining it.

16 But it was for a nobler region they breathed these passionate desires—it was the seats of celestial blessedness—wherefore God doth not blast their hope in shameful disappointment — he hath abundantly

dantly evinced that he is their God, for he hath prepared for them a city.

17 Through faith Abraham, when his affiance in God was brought to the test, offered up Isaac—he, who had received the promises, hesitated not to extend his only son upon the altar!

18 The very person did this, who was divinely assured that his descendents should be derived in a series from Isaac.

19 He instantly complied, for he ¹ concluded that the Being, who had blessed him with this child, was able to reanimate him from death—a state, from which he had, figuratively speaking, at first received him.

20 Through faith Isaac blessed Jacob and Esau—fully convinced, that the benedictions he pronounced would in future time be accomplished.

21 Through faith Jacob on his death-bed blessed the two sons of Joseph, and devoutly worshipped God, reclining on his staff.

22 Through faith Joseph in his dying moments expressly mentioned the future exodus of the children of Israel, and enjoined them to

carry his bones along with them.

23 Through faith Moses, after his birth, was concealed three months by his parents, because they saw he was a most beautiful and amiable infant, and they were not intimidated by the king's edict.

24 Through faith, Moses, being arrived at years of maturity, refused to be called the son of Pharaoh's daughter:

25 choosing rather to sustain the same common miseries with the people of God than to riot in the transitory enjoyments of vice.

26 esteeming such indignities as Christ supported to be nobler riches than all the treasures of Egypt—for the eye of his faith was fixed on future recompences.

27 Through faith he quitted Egypt, not deterred by the passionate menaces of the king—for he steadily persisted in the course he had begun, as if he had an immediate distinct view of that Being who is invisible.

28 Through faith he instituted the Passover, and sprinkled the blood on the doors of the Israelites—that the destroying angel might not touch their first-born.

29 Through

¹ λογισμῶς, reasoning, upon mature reflection concluding.

29 Through faith they passed through the Red-sea, as if it had been dry land— which the Egyptians attempting to do were all buried in its waves.

30 Through faith the walls of Jericho, after they had marched round them in solemn procession for seven days together, fell prostrate on the ground.

31 Through faith Raab the harlot was not involved in the common destruction with the disbelieving citizens—for it was from a full conviction of the irresistible power of God that she gave a friendly reception to the spies.

32 But why should I enlarge?— It would be endless to recount every illustrious example, as Gideon, Barak, Samson, Jephtha, David, Solomon, the ancient prophets:

33 who, through faith, subdued kingdoms, displayed illustrious virtue, obtained divine promises, disarmed the rage of lions,

34 extinguished the most furious flames, escaped impending swords, from inability were endowed with supernatural strength, in battle were invincible, routed the confederated armies of foreigners:

35 women received their dead restored to life—some of these truly eminent persons were put to death by the most excruciating torture, refusing to purchase their lives by any mean compliances, animated with the prospect of an happy resurrection.

36 Others of them were loaded with odious names, were mangled with scourges, were confined in dungeons, were fettered in chains,

37 were overwhelmed with stones, cut asunder with the saw, committed to the flames, transfixt with swords, roamed about in sheep-skins and in goat-skins, in the most necessitous, distressed, afflictive circumstances.

38 Glorious patterns of exalted virtue, of whom this world was not worthy, wandered about in unfrequented solitudes, seeking a miserable refuge in the mountains, in the dens, and in the holes of the earth.

39 Yet all these illustrious persons, whose exemplary faith in God hath been so deservedly renowned, did not possess those promised blessings, which we Christians enjoy,

40 God having originally designed that we Christians should be blessed with advantages

vantages *superior* to theirs, in order that not *they*, but that *we*, might attain consummate perfection.

CHAP. XII.

SINCE therefore we are surrounded with such a ² cloud of witnesses, let us throw off every incumbrance, and that sin which would ³ entangle and impede our steps, and let us with unremitting ardour urge our course towards the destined happy goal,

² ever keeping our eyes fixed upon Jesus the original Introducer and Perfecter of our religion—who himself to secure the glorious prize of

ineffable joy¹ hung up to his view, submitted to crucifixion, generously contemning every infamy, and is now exalted to the right hand of the throne of the Deity.

³ For deliberately compare in your minds your circumstances and his, who consisted with such an inveterate opposition of wicked men all confederated against him, and let reflections on his conduct prevent your being languid and dispirited.

⁴ Your contention in the cause of Christianity against the combined powers of a vicious age hath not as yet exposed you to loss of life.

⁵ Have you forgot that passage of scripture, full of consolation, in which God addresses

² Νεφε μαρτυρων a cloud of witnesses. This form of expression occurs in the best writers.

Προδὲ μὲν ἰππῆες, μετὰ δὲ νεφὺς ἔειπετο πειζών.

Iliad. Ψ. 133.

Insequitur nimis peditum.

Æn. 7. ver. 793.

Ὅσσων δυσμενέων ἀνδρῶν νεφὺς ἀμ. διδεδόκει.

Andron. Rhodii Argon. lib. iv. ver. 398. Edit. Hotelin. Elzev. Lugd. Bat. 1641.

Ὡς δὲ πολυαράϊστο νεφὺς πολέμοιο φουγούσα.

Oppiani Pif. lib. i. ver. 463.

³ Εντριπτόν, entangle by *wrapping round*. An allusion to the garments of the Greeks which were long, and would entangle and impede their steps if not *thrown off* in the race.

¹ In the Olympic exercises the prize was hung up in the view of the combatants to fire their emulation.

² Interrogatively.

addresses you in the character of sons?—"My son, do not despise the discipline of the Almighty: nor be dispirited, when thou receivest his chastisements:

6 for whom the Lord loveth he correcteth: and every son, who is the object of his affection, feeleth the salutary strokes of his chastisements."

7 If with filial submission you support his chastisements, God conducts himself towards you as beloved sons — for what son is there, who hath never undergone paternal correction?

8 If you are exempt from this discipline, with which all his genuine sons are exercised, it will follow, that you are spurious, not legitimate children.

9 If to our parents, notwithstanding the discipline they inflicted, we expressed a becoming filial piety and reverence, ought we not much more to acquiesce with resignation in the corrections of the great Father of our immortal spirits, and acquire everlasting life!

10 The corrections of the *former* were only for a very short period, and were exercised as seemed to them most expedient—the *latter* corrects us for our everlasting good,

that we may participate the holiness of his character.

11 All chastisement, indeed, for the *present*, is not agreeable and pleasing, but painful and afflictive — but *afterwards* it produces the happy fruits of rectitude and virtue in those who have been exercised with this wholesome discipline.

12 Exert, therefore, in the Christian race those nerves that have been relaxed, and collect those spirits, which have been sunk in dejection:

13 Make a smooth and even path for your steps, and remove every thing that would obstruct and retard your velocity.

14 Cultivate and pursue universal harmony and peace, and make continual advances in holiness, without which no one shall ever see God!

15 Diligently watching; by a careful inspection; that none of you apostatize from the gospel of God — that no plant of pernicious bitterness spring up among you, and infect numbers with its noxious contagion:

16 that there be no profligate debauchee, or profane impious person, such as Esau was, who for one trifling meal bartered away all the signal advantages of his birth-right.

17 For

17 For you know, that when he afterwards was very desirous to have obtained the blessing, Isaac repulsed him, and would not reverse the benediction he had pronounced, though he importuned him with tears.

18 For the gospel doth not lead you to a mountain, accessible indeed, but involved in flames, enveloped in gloom, and lashed with horrid storms :

19 and this awful scene still heightened by the loud clangors of a trumpet, and with words uttered with such tremendous solemnity, that those who heard them entreated that they might not be delivered to them any longer :

20 for they could not bear to hear what was inculcated upon them in so rigorous and terrific a manner, that should even a beast but touch the mountain, it was to be stoned to death, or transfixed with a dart :

21 It was a spectacle full of such dire and frightful horror, that even Moses himself declared, that he was seized with extreme terror, and his whole frame shuddered with trembling :

22 But under the gospel you are conducted to mount Zion, to the city of the living

God, the heavenly Jerusalem, to myriads of angels,

23 to the general assembly and society of those dignified and exalted beings, whose names are for ever enrolled in the volume of immortality, to God the universal judge, to the spirits of good men, who have now attained complete perfection,

24 and to Jesus the Mediator of the new covenant, the effusion of whose blood doth not call for vengeance as that of Abel did.

25 Be cautious you reject not Him, who communicated the gospel to you—for if those did not pass unpunished, who contemptuously repulsed him who delivered the divine dictates *on earth*; much more shall not we Christians escape with impunity, if we wilfully disregard him, who descended *from heaven* to instruct us !

26 Formerly his voice shook the earth to its center — but now he hath declared, “ Yet once more I will not only shake earth, but heaven too.”

27 Now this expression, *once more*, plainly indicates the total removal of the things that are thus agitated, as being originally destined to this fate — in order that those things which were *not shaken* might rest for ever on an immoveable basis.

28 We Christians, therefore, being admitted into a kingdom, which is established on an *unshaken* foundation, let us inviolably adhere to the gospel — by means of which you are instructed how to serve the Deity with acceptance in humble and pious reverence.

29 For our God will throw the disobedient sinner into flames that will utterly consume him.

CHAP. XIII.

1 **E**VER continue to cherish an universal love for your Christian brethren.

2 Deny not the rites of hospitality to strangers — for some have entertained¹ angels without knowing the dignity of their guests.

3 Express that compassionate tenderness for those who are under confinement, as if you were their companions in wretchedness — and commiserate the distressed and afflicted, as being conscious that you are also clothed with frail mortality.

4 The matrimonial union is honourable, and an unviolated bed—but the debauchee

and the adulterer God will judge.

5 Let not your temper be mercenary and avaricious—but be content with your present condition — for God hath said, “I will never desert thee: I will never abandon thee!”

6 Animated by this assurance we may confidently say, The Lord is my helper: I will not dread any evils, that mortals can inflict upon me.

7 Maintain a grateful remembrance of your pastors who have delivered to you the word of God—whose constancy and fidelity do you imitate, reflecting on the happy issue of their virtuous conduct.

8 Remember that the kingdom of Jesus Christ will continue immutable through all the ages of this world.

9 Do not veer about with the gust of every various and novel doctrine — it is good that the mind should be thoroughly established in Christianity, and not be fondly attached to those Jewish ceremonies about particular kinds of food — from which their strictest observers have derived no solid and useful improvement.

10 We

¹ Καὶ τὲ θεοὶ ζῆνοισιν ἐκινῶντες ἀλλοδαποῖσι,
Παντοῖσι τελευτῶντες, περιστάσει πωλεῖται.

10 We Christians have an altar, of the sacred entertainments of which they have no right to participate, who are obstinately prepossessed in favour of the mosaic institutions.

11 For the bodies of those victims, whose blood is carried by the high-priest into the holy of holies to expiate guilt, are turned to ashes, *without* the enclosure.

12 Jesus, therefore, in order that he might consecrate to himself a distinguished people by means of the effusion of his blood, suffered death *without* the gate.

13 Let us therefore, sustaining the same injurious treatment he supported, go forth to him *beyond* the narrow limits of this world:

14 for in this life we have no permanent city — it is a future one we seek.

15 Wherefore through him let us with unremitting constancy offer to God the sacrifice of praise, celebrating his perfections, not with slain victims, but with the pious acknowledgments of a grateful heart.

16 The duties of beneficence and social virtue forget not — it is such sacrifices

as these that are delectable to the Deity.

17 Obey the admonitions of your pastors, and pay a ready compliance to their directions — for they watch over your souls with anxious vigilance; conscious they must one day be accountable for their discharge of the pastoral office—let it then be your concern that they may give in their account with transport, and not with bitter sorrow—this last would be a deplorable circumstance for you!

18 Let us have a share in your prayers, for we are confident we have a good conscience—in every instance desirous to maintain an holy and virtuous conversation.

19 I urge you to this with greater importunity from the prospect of being sooner restored to you.

20 May God the donor of all happiness, who restored from the state of the dead our Lord Jesus Christ, the shepherd of the Christian flock, whose worth appears so exalted in that voluntary effusion of his blood; by which the everlasting covenant was sealed and ratified,

21 establish you in the practice

Q 2

^m Περὸν θάλασσαν.

ⁿ Τὸν πρὶν αὐτὸν ἐν αἵματι διασφραγίσαντος αἰώνιον. Who appears so great in shedding his blood in confirmation of the everlasting covenant.

practice of universal virtue, that you may obey his will, performing among you, thro' Jesus Christ, those designs, which are agreeable to his infinite wisdom — To him be glory ascribed throughout all the endless ages of eternity! Amen.

22 I beg, my fellow-Christians, that you would receive with kindness and candour these admonitions; as the directions I have now

transmitted to you are only a few out of many.

23 Our brother Timothy is now set at liberty — along with whom I will visit you, if he should arrive here in a little time.

24 Present our affectionate remembrance to your pastors, and to all the Christians — The Christians in Italy embrace you.

25 May the divine favour ever attend you all! Amen.



The General Epistle of JAMES.

CHAP. I.

1 **J**AMES, a servant of God, and of our Lord Jesus Christ, affectionately wishes every felicity to the twelve tribes in their dispersion.

2 My Christian brethren, esteem it matter of the highest exultation and transport, when your religion involves you in a variety of trials and sufferings:

3 persuaded, that your principles being brought to

this severe test will naturally inspire you with constancy and fortitude:

4 and let this virtue of patience and fortitude under sufferings be displayed by you in its ultimate extent, that nothing may be wanting to your complete attainment of Christian perfection*.

5 If any of you is deficient in knowledge, let him implore the supreme Source of wisdom to supply his defects, who lavishes his blessings with a liberal and unenvious hand — and

* His argument is very beautiful and just, as if nothing but *fortitude* and *constancy* were wanting to the attainment of consummate *perfection* in Christian virtue.

and the Parent of light will illuminate his imperfect understanding.

6 But let his petitions to the Deity flow from a full conviction of his existence and perfections — and not proceed from the least doubt and hesitation about these great truths — for the ^p mind that fluctuates with hesitation and dubious uncertainty is like the vague and unsteady surface of the ocean, which is thrown into commotion, and agitated by every wind that blows.

7 Let not that person, whose bosom is perplexed with doubts and difficulties, fondly imagine he shall obtain any accessions of knowledge and happiness from that Being, whose bounty he impiously questions.

8 A man of this duplicity and irresolution is, throughout the whole of his actions, perpetually the sport of caprice and inconsistency.

9 Let the Christian, who fills an humble and obscure station, exult in the elevation which Christianity hath given him :

10 and let the rich and opulent Christian glory in that depression and indigence, to which he is reduced by an attachment to his religion — For the rich man and his riches are as transient and momentary as a precarious short-lived flower :

11 The sun rises, attains his meridian, darts his scorching beams upon it, its nutriment is exhausted, its stem is parched and dried, its beautiful variegated leaves languish and drop, and its once vivid colours are lost for ever — thus fading and transitory are the opulent and their opulence,

12 Happy the Christian, who meets afflictions and sufferings with fortitude ! — for his virtue having illustriously stood this test, and triumphed over every human opposition, the judge will encircle his temples with that glorious wreath of immortality, which God hath promised to dispense to all his sincere and virtuous votaries.

§—13 LET no person, when he is solicited to perpetrate any thing criminal,

Q 3

say—

Ἡ Κραδὴ δὲ οἱ ἀλλοτε λαίην,
 Ἀλλοτε δεξιτερὴν ἐπιβαλλεται εἰς ὄδον ἐλθεῖν.
 Πληκνίει δ' ἑκατέρωδε τοὺς δὲ οἱ νῦτε κυμα
 ἔλκεται.

Orphan. Pife. lib. ii. v. 503, Ritters.

say—“It is God who urges me to commit this”—for the mind of the Divinity is uncontaminated with vice, neither does he seduce any man into guilt.

14 But then, and then only, is every person tempted, when he follows the lead of his own sensual appetites, and suffers himself to be prevailed upon by the ⁹ blandishment of his irregular desires and affections.

15 The sensual appetite having, in this manner only, become pregnant with the seeds of guilt, is afterwards delivered of vice—and vice, having attained its full maturity, generates eternal death.

§—16 My dear Christian brethren, let no person seduce you into fatal errors,

17 Every blessing we enjoy, and every distinguished felicity we taste, is derived from a celestial source, and descends to us from the great Parent of light, who emits from himself a most pure and permanent radiance, subject to no variation, liable to no obscurity or the least diminution.

18 Prompted solely by his essential benevolence, he hath informed us with new life, by means of the sacred truths of the gospel—that we might be the first fruits of his new moral creation.

19 Wherefore, my dear fellow-Christians, let every man be prompt to hear, deliberate in speaking, not prone to passion:

20 for the passion of man doth not promote that sanctity

⁹ Δεσμεζομεθα. A beautiful and expressive word, frequently applied to fishes that are allured by the bait. *Ιχθυον δεσμεζας*, he allured the fish. *Clem. Alexandrinus*, p. 1. Edit. Paris. 1629. *Plato*, in *Timæo*, calls pleasure the bait of evil, *δεσμεζ των κακων*. *Divinus Plato* *escam malorum* appellat voluptatem, quod cā videlicet homines capiantur, ut hamo pisces. *Cicero de Senectute*, cap. 13.

¹⁰ Πασα δοκει αγαθη η παρ δωρημα τωκιν. This is an elegant hexameter verse, and probably a quotation from some of the ancient poets now lost. *Ευσεβειαν μιν πρωτον διδασκων τους ανθρωπους, οτι παντ αγαθου θιος δοτῆρς εστι τη στητη φυσι η φυλακς*. *Dionys. Halicar.* lib. ii. tom. i. p. 119.

¹¹ Παραλλαγη η τροπη αποσκιασμα. These are astronomical terms. *Παραλλαγη*, the *parallax*: *τροπη*, the *tropic*: *αποσκιασμα*, *shadow*; hence the *ascii*, *ambifcii*, *beterascii* of the ancients: See *Strabo's* first book of *Geography*.

Η παλιν εχρατησιν οπωρινης τροπησιν.

Oppian. Venat. lib. i. v. 124. *Ritters.*

tity and holiness which God requires.

21 Divest yourselves, therefore, of every criminal habit, and of every depraved affection, and listen with lenity and candour to the revealed doctrine of sacred truth, which will infallibly secure the everlasting salvation of your souls.

22 But let these divine principles shine in your daily practice, and be not the mere nominal professors of them—a most wretched and fatal self-delusion!

23 For he, who is a mere auditor, and not an observer, of these heavenly truths, is like a man, who gazes upon his reflected image in a mirror.

24 He takes a transient survey of his person—mixes again with the world—and instantly forgets the form and features he hath just been fondly admiring.

25 But he who hath attained a clear and intimate perception of the [†] perfect law of complete liberty, and makes it the invariable rule of his conduct, this person, not being a supine and inattentive hearer, but a constant observer of the duties it pre-

scribes, shall in reward of his uniform practice and obedience be finally recompensed with an happy immortality.

26 If any person among you assumes an appearance of singular sanctity, while at the same time he is not able to curb and govern his tongue—all this man's extraordinary pretensions to religion are absurd and visionary.

27 The only religion, which is pure and genuine, and which God the supreme Father regards as faultless and perfect, consists in a charitable [†]superintendence and guardianship of the orphan and widow in their distresses, and keeping one's self unpolluted with the vices of the world.

CHAP. II.

MY dear fellow-Christians, let not your profession of the gospel of Jesus Christ our glorious Governour be accompanied with partiality and personal prepossessions.

2 For should there enter into your assembly a person arrayed in a magnificent and

Q 4

splendid

[†] The gospel.

[†] *Επισκεπόμενοι*, not to visit, but to take the overcharge of them; hence the word *Επισκοπῆς*. *Ἀποστολῆς* *ἐκ* *ἐκείνων* *ἐπισκεπόμενοι*. *Χειρὸς*. *Memor.* p. 133. *Οκτω.* 1741.

splendid dress, with a brilliant diamond sparkling on his hand — and should there enter, at the same time, a man in a mean and sordid habit :

3 Your eyes being instantly attracted by the lustre of this superb vest, should you immediately introduce the person thus sumptuously habited into the best seat — but turning to the poor man, contemptuously say to him — stand you there — or — sit you here under my footstool.

4 Is not this a flagrant partiality in you ? — Is not this a criminal conduct, which your minds, at the same time, generously condemn ?

5 Consider, my dear fellow-Christians, seriously consider, hath not God distinguished with evangelical blessings the poor and indigent in this life — indigent, indeed, in worldly circumstances, but possessing the inexhaustible treasures of the gospel, and the destined happy heirs of that illustrious kingdom, which God hath promised to those who love him ?

6 And yet you can treat the poor man with contempt

and contumely ! — Do not the rich and great domineer and tyrannize over you ? — Don't they with unfeeling cruelty and injustice drag you before courts of judicature ?

7 Don't they load with every opprobrious insult and calumny that glorious and honourable name you bear ?

8 Were your conduct perfectly conformable to that supremely excellent and capital maxim — Thou shalt love thy neighbour as thyself — your behaviour would be irreproachable :

9 but since you make odious partial distinctions between one person and another, your demeanour is highly criminal, and you stand convicted by the law as having violated your duty.

10 For he, who should uniformly observe the whole law in its ultimate extent, and yet wilfully infringe a single precept, doth wickedly violate the authority of him by whom the *whole* system was enacted :

11 For the same authority, which prohibited adultery, prohibited murder — but though you are not guilty of debauchery,

* ΝΟΜΟΝ ΒΑΣΙΛΙΚΟΝ. The Greek writers not infrequently use ΒΑΣΙΛΙΚΟΝ to express any thing *superlatively excellent*, or *eminently good*. Η ΜΕΓΑΛΗ ΕΣΤΙ ΜΟΝΟΝ Ο ΠΑΡΕΧΕΣ ΤΑΝΤΟΝ ΤΟ ΒΑΣΙΛΙΚΟΝ. The road that led over the hills was *eminently good*. *Diod. Siculus*, p. 667. Edit. *Rhodes*. ΒΑΣΙΛΙΚΟΝ Δ' ΑΥΤΟ ΤΑΤΟ ΟΡΘΟΝ ΕΣΤΙ. *Justin. Martyr. Apolog.* 2. p. 23. ΟΡΘΟΝ. Vide *Grabe* in *loc.*

debauchery, yet if you perpetrate murder, you become a transgressor of the law.

12 Do you so regulate all your words, and all your actions, as those, who will finally be judged for your conformity or nonconformity to that divine religion which hath vindicated us into complete liberty.

13 At that tribunal no compassion will be extended to him who once lived a stranger to compassion—but in that solemn day the merciful and benevolent shall exult and triumph*.

§—14 Of what advantage is it for any person to say—I am endowed with faith—if at the same time he be destitute of good works—Can a mere speculative principle entitle him to salvation?

15 Should a Christian of either sex present themselves before you, emaciated with famine, clad in a wretched and sordid habit, totally destitute of the daily necessities of life:

16 and should you thus accost these miserable spectacles—Depart, and may

every felicity attend you! We affectionately wish your shivering limbs may be defended from the cold, and your extreme hunger abundantly satisfied—and you thus dismiss them without contributing any thing to soften the rigour of their wretchedness—Would these fair empty professions of yours be of any service to them?

17 Just such is faith when unaccompanied with good works—separate from these it is a dead unanimating useless principle.

18 But my opponent will here say—“I have faith—and you have works”—Manifest then, I reply, the genuineness of your faith by works of virtue—as I shall myself display the sincerity of mine in this manner.

19 You believe, for example, in the unity of God—Undoubtedly you are right—but what merit is this?—the dæmons themselves believe in the divine existence, and shudder with horror at the[†] thought.

20 Art thou, O vain mortal! averse to learn, that faith, con-

* *Καταυχαται* *αυτο* *αυτος*. Mercy will then glory and exult amidst the solemnities of judgment.

† From a reflection, that though *now* under confinement, yet there will come a time when they will be *thrown into the lake that burneth with fire and brimstone*. See *Revelation* chap. xx.

considered abstractedly from good works, is a dead and insignificant thing?

21. Was not Abraham, our illustrious ancestor, honoured by the Deity with distinguished privileges in consequence solely of his works, when in obedience to the divine injunction he offered up his only son upon the altar?

22 You see, in this signal instance, how the faith he reposed in God influenced his *actions*, and how eminently his faith was perfected by his *active* obedience.

23 And the scripture was now fully verified, which saith—“ Abraham believed God, and it was accounted to him for righteousness, and he was denominated the friend of God.

24 From which this conclusion evidently results, That it is good works, and not faith solely, that will entitle a man to final salvation.

25 Was not Raab the harlot also rescued from the general destruction of her city in consequence solely of her good works—when she enter-

tained the spies, and facilitated their escape?

26 For as an human body, when *uninformed* with life, is only a *torpid* and *inert* mass of *senseless* matter—just so faith, *unconnected* with good works, is a *dead unanimated* principle.

CHAP. III.

DO not you, my brethren, in such numbers, affect the character of public teachers and instructors—persuaded that a violation of this arduous station will finally expose us to a more dire and dreadful punishment.

2 For in many instances we all of us infringe our duty—he who has attained a due government over his words, that person has acquired a very exalted degree of perfection—such an one is able to rein in and controul all his animal appetites and sensual affections.

3 Into the mouth of the steed the skill of mortals hath inserted the bit, by which his

* Σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἰπποὺς καταρτυδέντας.

Sophocles Antig. 483.

Λαίη· δ' αὖ πάλιν μεν ἀγοὶ κυνᾶς, ἱππελάτης δὲ
ἰπποῦ· ἴδοντε κυβερνήτην χαλινῶν.

Oppian. Venat. lib. i. 95. *Ritters.*

Οὐρε

his impetuosity is restrained and broken, and by which his whole robust and immense body is flexibly guided and turned.

4 Ships too, though of such a vast and enormous size, and which are agitated and tossed at the mercy of furious blasts, are yet by a very small rudder steered and directed to what port soever the pilot destines them.

5 Just so the tongue is but a small and inconsiderable member in the human system, yet what boundless and exorbitant boasts it utters! Behold! what an immense fa-

bric a little fire involves in flames!

6 The tongue is a wild and furious fire—the tongue is a world of iniquity—the tongue, though so diminutive a member, infects with its poisonous contagion the whole moral system—the tongue throws into rapid flames the wheel of human life—and was itself first kindled from infernal fires.

7 For every species of beasts, of birds, of reptiles, and even the ferocity of sea animals, both in the present, and in the past ages, hath been tamed by human kind.

8 But

ΟΥΤΕ ΤΙΣ ἡνίκα πολὺ τὸσον ἐν γένεσσι.

Μαλ' αὖτε ἐν γναμπτοῖσι ἐφίσταται ὡδὶ χαλίοις.

Oppian. Pisc. lib. v. 498.

* — Πάλλαν τ' ὅρει πυρὶ ἐξ ἑνός

Σπέρματός τ' ὕδρον αἰετοῖο ῥῖαν.

Pindari Pythia, Ode iii. p. 138. Edit. Glaess.

τρεχόν τις γενεσις, the wheel of human life. This simile is frequent in the Classics.

Τροχὸς ἁρμάτων γὰρ οἷα

βίος τρεχέει κυλιδεύς.

Anacreon. Ode iv. 64.

— Dum fata sinunt,
Vivite læti, properas cursu
Vita citato, volucrique die
Rota præcipitis vertitur anni.

Seneca Hercules fur, v. 171. Var.

Ὡς οὐδὲν μεροπέσσει ἀμνηχανὲς, οὐκ ἐνὶ γαίῃ

Μητρὶ καίμην, οὐ κολποῦ ἐν εὐρωπτα θαλάσσης.

Oppian. Pisc. lib. v. 2. 3.

8 But the rage and fierceness of the tongue will ever defy mortal ability to sooth and soften—it is an evil impossible to be restrained and quelled—it is replete with deadly poison.

9 By it do we utter prayers and praises to the Divinity, our supreme Parent — by it do we pour execrations upon our fellow-creatures, who are formed in his image!

10 Out of the same mouth proceed the effusions of piety and the bitterness of imprecation! — What an enormously criminal inconsistency is this, my brethren!

11 Doth a fountain emit sweet and bitter water from the same source?

12 Can a fig-tree, my brethren, bear olives, or, a vine bear figs? as impossible, as the salutary and insalutary stream to flow from the same fountain.

§—13 Is there any person among you possessed of superior knowledge and understanding? — let him display

the genuineness of his attainments by a life of uniform virtue, and by an unassuming meekness and candour.

14 But if you mutually indulge and cherish bitter discords and virulent animosities in your hearts, exult not in your knowledge—your pretences to truth and wisdom are false and delusory.

15 A wisdom, which can prompt and instigate to such principles, and such a conduct as this, is not derived from a celestial original—it is earthly, sensual, devilish.

16 Because where rancour and animosity reign, there is anarchy, confusion, and every atrocious and destructive evil.

17 But that wisdom, which is of heavenly origin is chaste, is the parent of harmony, is candid and moderate, is mild and obsequious, is replete with mercy and benignity, is free from partiality, free from affectation.

18 And the seeds, which produce the fair fruits of virtue and harmony, are sown by

— Οὐ γὰρ τι πλεῖν καὶ ὑπερτέρου ἀνθρώπου
 Νοσφί θείῳ μόνονισι δ' ὑπέχομεν ἀθανάτοισιν.
 Ὅπου μὲν κατ' ὁρεσφί εἶναι ἀτρίων ἔχοντας
 Θηρας ὑπερφιάλους ἐροῦσθ' ἐβρίσιν! ὅσσα δὲ Φυλα
 Οἰκῶν ἐφελγῶσι καὶ περὶ δινευσῶν
 Εἰλε, χαμαιζυγῶν περ ἔχων δίμας· οὐδὲ λειοντα
 Ρυσσάτ' ἀγνητορὴ δμῶνθημεναι. κ. τ. λ.

Oppian, Pisc. lib. v. 12. &c.

by those who cultivate these amiable qualities.

CHAP. IV.

1 **W**Hence arise those wars and battles, in which you so furiously engage?—Have they not their source in those depraved appetites and passions which conflict in your bosoms?

2 You are passionate for^d liberty, but cannot regain it—you embroil your hands in blood, and cherish the bitterest resentments, yet you cannot acquire it—you fight battles, and kindle the flames of war, yet you enjoy not this blessing, because you do not yourselves piously solicit it from the Almighty.

3 You do, indeed, implore this blessing, but you are not put into the possession of it, because the petitions you prefer to heaven for it proceed from depraved minds that would expend it in the pursuit of every criminal sensuality and indulgence.

§—4 Ye adulterers, and adulteresses, know you not, that a state of friendship with a profligate world is a state

of hostility against God?—He who commences the *friend* of a vicious world, commences the *foe* of God.

5 Doth the scripture demonstrate, think you, without any just cause against such principles as these? Doth the holy Spirit, which resideth in us, instigate us to envy one another?

6 That Spirit sheweth us greater favour—agreeable to the following declaration in scripture—“The Almighty opposeth the proud; but imparts his favour to the humble.”

7 Resign yourselves, therefore, to the Almighty with placid submission—Defeat the attacks of the false accuser, and he will cease to assail you.

8 Approach the Divinity, and he will vouchsafe you his propitious presence—Acquire purity of mind, ye sinners, and sanctity of heart, ye insincere:

9 lament and deplore your crimes with the deepest remorse and compunction—let your cheerfulness be converted into sorrow, your joy into the * most abject grief.

10 With the profoundest humility

^d The Jews *always* supported the Roman yoke with great reluctance, but at *this* time especially were inflamed with the most vehement passion to regain their *liberty*. See *Josephus*.

* Καταθλιαν.

humility prostrate yourselves before the Almighty, and he will raise and forgive you.

11 My fellow Christians, do not propagate calumnies one against another—he who publickly fixes a note of infamy upon his Christian brother, and censures his brother, doth, in effect, reproach the Christian law, and condemn the authority that enacted it—but if you thus, indirectly, censure the Christian law, you no longer merit to be styled a virtuous observer of it, but a magisterial judge of it.

12 There is one great law-giver who is able to save the soul and to destroy it—who art thou who arrogantly presumest to pass sentence on thy Christian brother?

§—13 WHAT impious presumption is there in the following language — “To-day, or to-morrow, we will certainly travel to such a particular city — we will reside there an year; will devote ourselves to commerce; and accumulate wealth.”

14 Alas! you know not what events to-morrow’s sun may see! for what is the life of mortals? — it is a light fantastic vapour, which appears for one moment, and

the next is utterly dissipated and lost!

15 Instead of this foolish presumption your language ought to be — “With the divine permission, if life is mercifully continued, we will engage in such and such a pursuit.

16 But now you vainly exult in your arrogant confidence — such exultation as this is highly criminal.

17 He, who is acquainted with his duty, and yet wilfully violates it, his guilt is highly aggravated.

CHAP. V.

1 **O** Ye, who are in opulent circumstances, for I now address myself to you, deplore in piercing accents of grief and sorrow the miseries that are now impending over you.

2 Your once shining heaps are covered with rust; and your sumptuous robes are the prey of moths.

3 Your piles of gold and silver are cankered; and their canker shall proclaim to the world your wickedness — for it shall invade your bodies like an inextinguishable flame — You have accumulated treasures

treasures at the immediate close of the Jewish polity.

4 Behold! the wages you contracted to pay those poor unhappy labourers who reaped your rich harvests, but of which with unfeeling hearts you have defrauded them, cry against you — but the doleful cries of these unfortunate wretches have reached the ears of that Being who will avenge the oppressed.

5 You have traversed a gay circle of luxury and sensual pleasure — and each day with you hath passed like the solemn and joyous festival.

6 It was you who capitally condemned, it was you who murdered that [†] holy Person — Is he not now drawing up his armies in [‡] array against you?

§—7 WAIT, my Christian brethren, the glorious advent of our Lord in patient expectation — the husbandman waits the golden harvest with resigned composure — committing his seed to the ground, and brooding over it with invincible patience till it receive the early and latter rains.

8 Do you cherish, my bre-

thren, the same patient composure, and arm your minds with intrepid fortitude and steadiness—for the coming of our Lord is at hand.

9 Do not, my brethren, mutually indulge murmuring and repining thoughts, lest you justly expose yourselves to condemnation — Behold! the judge standeth before the door!

10 Propose, my fellow-Christians, as a pattern for your imitation the inflexible constancy and invincible patience of those antient prophets, who were invested with a divine commission.

11 We stile those happy who meet their sufferings with intrepidity — You have heard of the patience of Job, and you are no strangers to the final deliverance he received from that Being, who is infinitely compassionate and benign.

12 Suffer me earnestly to entreat you, my fellow-Christians, to abstain from all oaths—calling neither heaven nor earth to witness your veracity, or using any other form of adjuration whatever —but

[†] JESUS CHRIST.

[‡] Οὐκ ἀντιπατάσκει ὁ μὴρ. I owe this criticism to the late learned and worthy Mr. Gardiner of Chester. It appears from several passages in this Epistle, that the troubles in Judæa were begun when *this* Epistle was written. Ταῖς, ἀντιπατάσκειν, ἀντιπατάσκειν, are military terms, and signify to arrange, marshal and dispose an army.

—but let your conversation be conducted with the greatest plainness, using only a simple affirmation or denial—lest you justly incur the divine displeasure.

13 Is any of you overwhelmed in sorrow? let him supplicate God in prayer—Is any inspired with chearfulness? let its effusions flow in sacred odes.

14 Doth any labour under a dangerous indisposition? let him send for the senior Christians, and let them pray over him, after having anointed him with oil according to the express^b direction of Christ:

15 and their prayer, flowing from a mind fully persuaded of his powerful energy, shall effect his recovery, and the Lord Jesus shall instantaneously restore him to perfect health, and if he hath been guilty of any immorality, it shall be forgiven him.

16 Confess your crimes one to another, and pray one for another, that the disorders inflicted upon you for

your criminal irregularities may be removed—The prayer of a good man, flowing from an immediate impulse of the spirit, hath the greatest efficacy.

17 Elias, for example, was composed of the same perishing materials as ourselves, yet he implored the Almighty with great fervency that it might not rain—his prayer was heard, and no rain fell upon the land for three years and an half.

18 He prayed a second time, and the rain distilled in refreshing showers, and the earth was clothed with its wonted verdure and fertility.

19 My fellow-Christians, if any among you deviate from the truth, and another reconduct him into the path he had relinquished:

20 let such an one know, that he, who reclaims a sinner from his fatal error, will rescue a soul from eternal destruction, and prove the happy means of cancelling its numerous crimes.

^b See *Mark*, chap. vi. 13.

The First Epistle of PETER.

CHAP. I.

PETER an apostle of Jesus Christ, to the Christian strangers in their dispersion in the several regions of Póntus, Galatia, Cappadócia, Minor Asia, and Bithynia :

2 who, in pursuance of the original design of God the supreme Father, have been distinguished with signal privileges by having the select gifts of the Spirit imparted to you — in order that you should obey the gospel, and have your minds figuratively sprinkled with the effusion of the blood of Jesus Christ — May every favour and felicity, in the amplest measure, be dispensed to you !

3 For ever blessed be the God and Father of our Lord Jesus Christ, who, prompted by his immense compassion, hath translated us into a new state of being, having enkindled in our bosoms the animating hope of an happy immortality, by means of the resurrection of Jesus Christ from the dead !

4 making us the expectants of an happiness undiminis-
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ed, unpolluted, unfading — reserved in the celestial regions for ydu,

5 who, in consequence of your reception of Christianity, are, by the powerful protection of God, guarded and superintended; in order that you may finally attain this felicity, which shall be most gloriously conferred at the consummation of all things :

6 In the possession of which blessedness you will then exult and triumph, though, at present, in this transient life you conflict, for a little while, with a variety of sorrows and sufferings — with which it is highly proper you should be exercised,

7 in order that, as the purity of gold, and other perishing metals, are essayed by the fire ; so your principles, which are of infinitely superior worth, being brought to this test and proved genuine, might finally secure the highest praises, honours, and acclamations at the glorious advent of our Lord Jesus Christ,

8 which divine Person, though you never personally knew, is yet the object of
R your

your love — and though you do not now behold him, yet fully convinced of his divine mission and character, you exult with glorious and ineffable transports.

9 persuaded that the virtuous belief of his gospel will finally result in the salvation of your souls.

10 Concerning which salvation, the ancient prophets, who predicted the gracious dispensation you embrace, indulged many anxious and solicitous enquiries,

11 diligently exploring and revolving in their minds what particular time, and what particular circumstances of time, the Spirit of Christ, which inspired them, did so strongly indicate, when it previously attested to them the sufferings of the Messiah, and the illustrious honours, to which, in consequence of them, he would be exalted.

12 To them it was explicitly revealed, that they themselves were not to be interested in these grand events — their ministrations were calculated for you — and the blessings they predicted have been clearly exhibited before you by those who published the joyful tidings of the gospel, and were endowed with those spiritual gifts, which in copious effusion were poured

down upon them from heaven — transactions so astonishing and sublime, even the angels themselves indulge an ardent passion intimately to explore.

13 Having your minds, therefore, fortified with the powerful energy of these principles, and exercising a constant vigilance, do you ever continue to cherish the animating hope of that glorious reward, that will be conferred upon you at the appearance of Jesus Christ.

14 Behave as obedient and dutiful children — not conforming to those sensual indulgences, in which you were *formerly* sunk in your state of deplorable ignorance :

15 but do you copy the example of God, the original author of your religion, and be irreproachable in the whole of your conduct :

16 because it is written — “ Be ye holy, for I am holy.”

17 And since you invoke the supreme Father of the universe, who will, with an unbiaſſed impartiality, judge every individual according to his respective actions, do you spend your transitory existence in this vain life in a cautious dread of incurring his displeasure ;

18 conscious that you were not redeemed from these vain
and

and senseless absurdities transmitted down to you from your ancestors, with sordid perishing heaps of gold or silver,

19 but with a price of infinitely superior value, even the effusion of Christ's blood, who devoted himself to the sacrifice, as a victim spotless and immaculate :

20 Who was originally appointed to be the Saviour of the world before the foundation of it was laid—but his mission hath been displayed in these last ages for the everlasting benefit of you,

21 who, by means of his gospel, are established in the belief of the one true God, who raised his dead body from the grave, and conferred upon him the most illustrious honours, in order that your confidence and hope in God, with regard to your own future felicity, might rest on an unshaken foundation.

22 As then you have purified your minds from moral defilement by your observance of that system of truth, which was ratified by the effusion of the Spirit, and which was calculated to promote mutual benevolence, do you cherish, in a sincere virtuous bosom, the most intense love and affection for one another,

23 since you have been informed with new life, derived not from mortal, but from immortal seed, by means of that divine revelation, which is to maintain its validity and duration for ever.

24 For mortal life is as transient as the herbage of the field, and all the splendour of man as momentary as the gay flower—the herbage fades, the flower droops and dies :

25 but the explicit declarations of God are for ever durable and permanent—and those are his express declarations which have been published among you.

CHAP. ii. 1 For ever abandoning, therefore, all vice, fraud, hypocrisy, and detraction,

2 do you, like new-born infants, imbibe the rational unadulterated milk of the Christian institution, that by this nutriment your moral growth may be continually advancing,

3 since you have already tasted the delectable sweetness of the religion of Jesus :

4 with whom connecting yourselves as the grand foundation-stone, rejected, indeed, by men, but by the Deity highly distinguished and infinitely honoured,

5 do you also, as select
R 2 stones

stones supported on this grand basis, rise into a glorious spiritual dome, and constitute a sacred order of priests, occupied in the immolation of spiritual victims, highly grateful to the Divinity thro' Jesus Christ.

6 For the scripture declares — “Behold! I lay in Sion a grand foundation-stone of distinguished excellence and immense value: and the hope of him who builds upon this solid basis shall not be disappointed.”

7 On you, therefore, who *embrace* his gospel, is conferred this signal honour — but to those who *reject* it, the following passage is justly applicable — “The stone, which the builders rejected, is become the grand corner-stone to consolidate and unite the building” — but it is a stone on which men stumble and fall:

8 I mean those, who *stumble* at Christianity, and obstinately renounce it — thereby exposing themselves to a punishment their conduct justly merits.

9 But you, Gentiles, are *now* a select community, a polity, in which the regal and sacerdotal office is united, a sacred society, a peculiarly distinguished constitution and body — being invested with

these sublime privileges, in order that you should celebrate the glorious perfections of that Being, who caused you to emerge out of gloomy darkness into the amazing splendour and effulgence of his gospel:

to *You*, who formerly were *not* his people, but are *now* commenced the distinguished people of God — *you*, who formerly were *not* commiserated, but are *now* become the objects of compassion.

§—11 My dear fellow-Christians, I importunately entreat you as beings, whose residence in this world is fugitive and transient, that you would refrain from indulging those sensual affections, which rebel against the rational powers.

12 Be careful to exhibit before the *Heathens* a fair example of uniform virtue — that the calumnies, with which they now asperse you as wicked and immoral wretches, may be converted into rapturous strains of praise to God, when they narrowly inspect your lives, and intimately survey your regular and irreproachable conduct.

13 Let your Christian principles engage you to yield a submissive obedience to every civil constitution — whether

whether it be to the Roman¹ emperor, as the supreme sovereign :

14 or to subordinate governors, as those authorized and commissioned by him to inflict condign punishment upon the immoral, and to applaud and reward the virtuous.

15 For it is the will of God that you should, by an uniform life of steady virtue, refute and silence the objections of ignorant and injudicious infidels.

16 Regard yourselves as free — yet hold not up this liberty as a specious mask of wickedness—but though you are in the possession of Christian liberty, consider yourselves as the devoted *servants* of God.

17 Pay a becoming deference to all men — love your fellow-Christians—revere the Deity—obey the Emperor.

§—18 SLAVES, pay the most dutiful subjection and reverence to your masters—not merely to the kind and humane, but to the peevish and morose :

19 for God surveys with

approbation the behaviour of that person, who from a principle of conscience meets injurious treatment and undeserved sufferings with constancy and fortitude.

20 Would you acquire any reputation by supporting with inflexible resolution punishments your crimes justly merited? — But when you suffer cruel and inhuman treatment for doing your duty, and sustain it with patient composure and true greatness of mind, such a behaviour the Deity views with complacence.

21 It is to this tolerance of injurious treatment that your religion calls you — for Christ also supported the most dire sufferings for your benefit—herein exhibiting before you a pattern for your imitation :

22 His life was perfect virtue and innocence : no insincerity ever flowed from his lips :

23 When he was injuriously aspersed, he did not re-criminate—when he suffered the most inhuman indignities, he uttered no menaces, but

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with

¹ The Greek writers stile the Roman Emperors ΒΑΣΙΛΕΙΣ. ΕΡΩΤΑΤΗ ΒΑΣΙΛΕΙΣ; ΑΥΤΩΝΙ Ε ΟΥΡΕ. *Polyæni Stratagem.* p. 1. see also p. 84, 162, 233, 333, 420, 471, 545. Edit. Casaubon. 1589. ΜΥΘΟΙ ΔΕ ΒΑΣΙΛΕΩΝ ΕΙΔΟΣΟΦΙΑΙ — ΕΠΙΣΤΑΣΑΤΟ. *Herodian.* lib. i. §. 3.

ΕΥΜΕΝΕΣ ΒΑΣΙΛΕΥΣ, ΟΛΥΜΠΙΑ ΤΕΙΧΙΑ ΓΑΙΗΣ.

Orpian. Pifc. lib. v. vf. 45.

with placid composure resigned himself to the supreme and righteous judge :

24 He suffered in his person on the cross the last cruelties that the wickedness of men could inflict — submitting to this dire scene, in order that we should be totally dead to vice, and solely alive to virtue — it is from the bruises with which his body was mangled, that your moral health was derived.

25 for you were, *formerly*, like sheep, lost in devious error and wandering — but you are *now* collected to the great Shepherd and Pastor of your souls.

CHAP. III.

1 **W**IVES, be submissive to your husbands, — that if any of them are not convinced of the truth of Christianity, they may be won over to it by the amiable

conduct of their consorts, without any *formal* exhibition of the gospel evidences :

2 when upon the most intimate inspection they see your behaviour distinguished for spotless purity and the most obsequious deference.

3 Let it not be *so much* your study and solicitude to decorate and adorn your persons with platted tresses, with rich ornaments of gold, or with superb and splendid robes * ;

4 *as* to embellish your minds with the pure and permanent attire of a mild and sweet disposition — an habit this, the most sumptuous and ornamental in the divine estimation.

5 It was with this amiable dress that religious women in ancient time, who reposed a devout confidence in God, adorned themselves, yielding the most respectful submission to their husbands.

6 Sarah,

* The *Greek* and *Roman* Classics abound with these salutary directions to the fair sex. Γυναῖκι κλισμὸς ὁ τροπὸς καὶ οὐ χρυσία. *Incerti cujusdam apud poetas minoris.* Προσεχὲν οὐκ ἀξίον, ἵνα αὐθάρται, διότι ἐν οὐδενὶ ἀλλὰ τιμωρταί. καὶ τὰ κοσμητὰ παύονται, καὶ ἀιδμενὶς ἐν σωφροσύνῃ. *Epist.* cap. 62. p. 61. *Oxon. Simpson.* Consecutus est Pythagoras disputationem assiduitate, ut matronæ auratas vestes cæteraque dignitatis suæ ornamenta, velut instrumenta luxuriæ, deponerent, eaque omnia delata in Junonis ædem ipsi deo consecrarent, præ se ferentes, vera ornamenta matronarum pudicitiam non vestes esse. *Justin.* lib. xx. c. 4. It was one of the laws of Zaleucus, that women, καὶ ἐπετίθενται χρυσία, καὶ ἐσθῆτα παρρησιασμένῃ, καὶ μὴ σταίρα. *Diod. Siculus.* tom. 1. p. 492. Edit. *Wesseling.* *Amstel.* 1746. Οὐ μὲν ἐν τοῖς ἱματίοις καλλωπίζουσιν, ἀλλὰ ἐν ταύτῃ οὐ καὶ σωφροσύνη. *Polybius.* lib. xi. p. 630. *Hanov.* 1619.

6 Sarah, for example, paid a cheerful subjection to Abraham—accompanying him in terms of the most obsequious deference—whose daughters you are, as long as you maintain an uniform tenor of virtue, and are not diverted from this pursuit by any terrors with which you may be menaced.

7 Husbands, also, cohabit with your consorts with prudence and discretion, ever regarding them as the delicate and tender sex—treating them with honour and affection as co-heirs with you of a blessed immortality, that your stated devotional offices may not be intermitted.

§—8 In fine, do you all mutually cultivate harmony, sympathy, benevolence, compassion, affability.

9 Do not requite one injury with another, or return one calumny for another—on the contrary, let your language be kind and benevolent, conscious that you have been blessed with the privileges of the gospel, in order that you should acquire a behaviour distinguished for universal mildness and lenity.

10 For the Psalmist says, “He who is desirous to secure felicity of life, and to enjoy permanent happiness, let him restrain his tongue

from immoral language, and guard his lips from pronouncing any thing false;

11 let him cautiously shun every vice, and steadily pursue a course of virtue: let him cultivate harmony and peace, and be ever studious to promote it:

12 for the eye of the Almighty is a pleased spectator of the virtuous: and his ear is ever prompt to admit their petitions—but his face is contracted with frowns against the profligate and abandoned.”

13 For who will offer you any injurious and contumelious treatment, if you approve yourselves the zealous votaries of virtue?

14 But if you are involved in sufferings for a virtuous attachment to your religion, be not intimidated by their menaces, or terrified by the evils they inflict:

15 but do you honour the great God with purity and sanctity of heart, and be ever ready to deliver an apology for your religion to every person who desires you to exhibit before him those evidences on which your hopes are founded—but let your vindication be made with the most respectful and inoffensive mildness and modesty:

16 ever maintaining a good conscience, that those who cumber and traduce you as immoral and profligate persons, and brand your virtuous adherence to Christianity with infamy, may be covered with confusion.

17 For it is better, if God should see fit to exercise you with sufferings, to suffer for a moral, than for an immoral conduct :

18 For Christ once suffered to rescue us from our vices—the innocent devoting himself to death for the benefit of the guilty, in order to introduce us to the knowledge and obedience of the one true God—suffering death, indeed, in the flesh, but restored to life by the Spirit of God :

19 by whose afflatus in the primitive ages of the world he delivered solemn admonitions to those who are now in the state of the dead :

20 but these repeated warnings they rejected, though God in the days of Noah waited their repentance during the *whole* time the ark was constructing — in which only eight souls escaped the general inundation.

21 To this *escape* from the common ruin corresponds the everlasting *salvation*, into the firm belief of which our baptismal profession of Christia-

nity introduces us—that baptism, which is not merely the ablution of the body, but the attestation of a good conscience towards God — and this *salvation* is ascertained and ratified to us by the resurrection of Jesus Christ,

22 who ascended into heaven, is exalted to the right-hand of the Deity, and invested with universal dominion over angels, and all the most elevated orders and ranks of being.

CHAP. IV.

1 SINCE therefore Christ submitted to a series of dreadful sufferings to promote our interests, do you arm yourselves with the same deliberate resolution—for he who sustained all these indignities hath demolished the empire of vice.

2 Fortify your minds with these principles, that you may be powerfully engaged not to devote the residue of life to the sensual pursuits of men, but to an obedience of the divine will.

3 For the time of life that is already elapsed is enough for you to have wretchedly mispent in the common abandoned career of the *Heathens*, in debauchery, in sensuality,

in

in drunkenness, in revels, in riot, and in the most abominable idolatry.

4 On which account they make you the subject of their satire and ridicule, and judge it astonishing and unaccountable that you do not *still* precipitate yourselves, along with them, into the same profligate and dissolute excesses.

5 But for these scandalous immoralities they will give a strict account to him, who will very speedily summon before his tribunal the living and the dead.

6 For to this end was the gospel published among the immoral *Heathens* who were figuratively dead — that *they* might be justly condemned who abandon themselves to the common pursuits of sensual and depraved men; but that *those* might secure a blessed immortality, who, in compliance with the dictates of their rational powers, devote themselves to God.

7 For the final consummation of all things relating to the Jewish polity is very speedily to happen—maintain, therefore, an unremitting sobriety and vigilance, in order to the fervent and regular discharge of the duty of prayer.

8 Above all do you mutually cherish in your bosoms the most intense love and benevolence for one another—for benevolence throws a veil over a multitude of faults and follies.

9 Do you hospitably entertain your fellow-Christians without any murmuring and repining.

10 Let every person make the spiritual endowments he hath respectively received conduce to the common good—each dispensing his gifts to subserve mutual improvement, as good stewards of that rich variety of spiritual powers, which God hath liberally imparted:

11 for example, if any one is a public instructor, let him deliver his instructions as the oracles of God: if any one officiates as a deacon, let him act in that department according to the abilities with which God hath endowed him — that through Jesus Christ the Deity may be honoured by the whole of your conduct—To whom be glory and power ascribed throughout all the revolving ages of eternity! Amen.

§—12 My dear fellow-Christians, be not astonished at those hot persecutions, which are destined to be the test

test of your sincere attachment to your principles, as if some strange and uncommon event had happened:

13 but since you share the same common sufferings which Christ sustained, indulge the warmest transports, conscious that at his most glorious and illustrious advent you will exult in the highest excesses of triumphant joy.

14 If you are calumniated and reproached for your Christian profession, thrice happy are you! because the Spirit, the *present* pledge of your future glory imparted to you by the Deity, rests upon you—by *them* your profession is vilified and traduced; by *you* it is esteemed illustrious and honourable.

15 Be careful none of you suffer as a murderer, a thief, a malefactor, or as a prying officious person.

16 But if he is involved in sufferings for his adherence to Christianity, let him not appear ashamed of his principles, but give thanks to God for the honour of suffering in such a cause.

17 For the time is now arrived, in which public calamities have invaded the church—but if their *first* irruption has broken out upon us Christians, how ^m dire will

be their *final* issue with regard to those who have ever obstinately rejected the gospel of God!

18 And if the virtuous Christian escapes with difficulty from the flames of these public calamities, how dreadfully will they involve the impious and abandoned sinner!

19 Let those, therefore, who are exposed to a series of sufferings according to the all-wise appointment of God, with pious resignation commit their souls to him in the steady practice of virtue, confiding in him as their most faithful and indulgent Creator.

CHAP. V.

1 **I**, who am a senior convert to Christianity, an eye-witness of the sufferings of Jesus, and a common expectant of that future glory that shall be displayed, do exhort and conjure the senior Christians among you

2 to feed the flock of God, entrusted to their care, with salutary doctrine—performing the duty of pastors, not with reluctance, but cheerfulness—not from mercenary principles, but with disinterested

^m Referring to the destruction of Jerusalem.

terested and generous dispositions :

3 not usurping a tyrannical and arbitrary dominion over the Christian community, but exhibiting before their societies an amiable pattern for their imitation :

4 for this exemplary conduct, at the illustrious advent of the supreme Shepherd, you will receive from his hands a glorious unfading chaplet of immortality.

5 Do you also, who are *later* converts of Christianity, be submissive to those who *early* embraced it — Do you all pay a mutual deference to one another, and adorn your minds with the amiable robe of humility — for God opposeth the insolent, but imparteth his favour to the humble.

6 Do you, therefore, humbly acquiesce in the dispensations of the Almighty, that in due season he may elevate you from your present distresses :

7 piously devolving all your anxieties and sorrows upon him — for he is your ever watchful protector and guardian.

8 Maintain a constant temperance, an unremitting vigilance — because your implacable enemy the false ac-

cuser indulges no repose, but is incessantly roving about, like a raging lion, in solicitous quest of any one of you whose reputation he may tear in pieces.

9 His calumnies do you defeat by a steady adherence to your principles—conscious, that the same sufferings, to which you are exposed, are now sustained, in their utmost rigour, by the whole community of Christians, in every region of the world.

10 May God the supreme donor of every blessing and favour, who hath graciously constituted us the subjects of that glorious and everlasting kingdom, which he hath erected by Christ Jesus, perfect, confirm, fortify and establish you, after the short period of your present sufferings is over.

11 May his praise and glory be celebrated throughout all the endless ages of eternity! Amen.

§—12 THIS short epistle I have transmitted to you by Silvanus, a very faithful and sincere Christian in my estimation—earnestly inculcating upon you the directions it contains, and solemnly assuring you, that it is the true gospel of God to which you now adhere.

13 The, society of Christians at Babylon, and Mark my convert, present their most affectionate salutations.

14 I beg my most affecti-

onate remembrance to every one of your society — May universal happiness attend you all, who have embraced the Christian religion! Amen.



The Second Epistle of PETER.

CHAP. I.

1 **S**IMON Peter, a devoted servant and apostle of Jesus Christ, to those, who have been blessed with the invaluable privileges of the same common religion with ourselves, through the benignity of our God, and of Jesus Christ our Redeemer:

2 May every favour and felicity in the amplest measures be dispensed to you, in consequence of your acknowledgment of the one true God, and of Jesus Christ our Lord.

3 Since the Almighty hath supplied us with every argument to an holy life by the public mission of that divine Personage who founded his religion^a by his glorious miracles and illustrious virtue;

4 by means of our recep-

tion of which, the most grand and magnificent prospects have been opened before us, in order that by the power and energy of this truth we might be incited to acquire a moral resemblance to the Divinity, and shun those depraved pursuits, in which a corrupt and profligate age is immersed,

5 let it ever be your most sedulous study and concern to add to your belief of Christianity virtue, to virtue wisdom;

6 to wisdom, temperance; to temperance, constancy; to constancy, piety;

7 to piety, the love of your fellow-Christians; to the love of your fellow Christians, universal benevolence.

8 If you possess these virtues in an eminent degree, you will illustriously display your proficiency and attainments

^a *ἡ ἀληθὴς ἐκκλησία* is the reading best supported.

ments in the Christian profession.

9 But that Christian, in whom these moral excellencies are not found, is still in a deplorable state of darkness and gloom, having entirely forgot that total ablution from his former guilt, which he once received.

10 Let it therefore be, my fellow-Christians, your most intense and solicitous study to render your reception of Christianity firm and valid — for if you do this, your hopes will not finally be disappointed:

11 For this course of action will afford you a most splendid introduction into the everlasting kingdom of Jesus Christ our Lord and Saviour.

12 On which account I will not neglect, again and again to urge and inculcate these things upon you, tho' you are conscious of their importance, and fully persuaded of their truth.

13 But notwithstanding your conviction of this, I judge it highly necessary, during my abode in this tabernacle of frail mortality, to keep awake in your minds the remembrance of these momentous concerns:

14 Conscious, that I must very shortly be divested of this vehicle, as Christ Jesus our Lord expressly assured me.

15 But I will earnestly study to make you indelibly retain in your minds the memory of these important truths after my exit from this life.

16 For we had not credulously swallowed plausible and fallacious fictions, when we published among you the mission and miracles of our Lord Jesus Christ—but were personal spectators of his illustrious dignity:

17 For he received the most glorious and magnificent honour from the Deity—these words being directed to him from the Supreme Majesty—
“This is my beloved Son! the object of my fondest affection.”

18 These words, we who were then along with him on the summit of that sacred mountain, heard articulately pronounced from Heaven over him.

19 By this incident, this signal passage of the prophet Isaiah is strongly confirmed and ratified—on which you do well to fix your attention, as on a lamp diffusing its salutary radiance amidst the gloom of darkness — ever keeping it in constant view 'till that glorious morn arise in all its splendours, and the morning-star shed its beams around you.

20 Know this, that the scriptural predictions were not understood by those who delivered them :

21 For these Prophecies were not dictated by the human will and understanding, but holy persons delivered these predictions, solely at the impulse of the divine afflatus.

CHAP. II.

1 **B**UT among the Jews there were false prophets, as there will be false teachers among you Christians, who will with clandestine subtilty introduce destructive heresies, renouncing obedience to the master who redeemed them from moral servitude, wilfully plunging themselves into swift perdition.

2 By their debauched and libidinous practice, they will gain vast crowds of followers — by whose scandalous immoralities the true Christian Doctrine will be exposed to misrepresentation and calumny.

3 And being solely actuated by mercenary principles they will flatter you by the seductive arts of sophistry. — The dreadful doom of such abandoned persons doth not advance towards them with sardy steps : their dire per-

dition is not sunk in lethargic slumber.

4 For if the Almighty spared not the disobedient angels, but precipitated them into the Tartarean regions, and confined them in fetters in these gloomy abodes, there to continue in custody 'till the final judgment :

5 if the Almighty did not spare the antediluvian world, but overwhelmed all its impious profligate inhabitants with the flood, except Noah, a preacher of righteousness, and seven other persons :

6 if the Almighty by a dreadful judgment totally subverted the cities of Sodom and Gomorra, and reduced them to ashes — exhibiting their fate as a tremendous example to awe and intimidate the profane and abandoned in all subsequent ages :

7 if he rescued Lot from the general ruin — a religious and good man, who was greatly harrassed and afflicted at the atrocious vices and libidinous excesses of these depraved and profligate wretches :

8 for this virtuous man residing among these flagitious people, by being an eye-witness of their enormities, and hearing accounts from others of the crimes they perpetrated, suffered, without intermission, from day to day, the most

most racking inquietude and perturbation of mind :

9 *these* are striking instances to prove, that the Almighty is able to extricate the *virtuous* from their trials and difficulties, and to reserve the *wicked* to the future punishment of the final judgment !

10 those especially, who pursue a course of sensual indulgence, and affect a contempt of all government and laws — men of such daring audaciousness and obstinate contumacy, scruple not to rail at the most illustrious dignities :

11 whereas the holy angels, who are infinitely superior in strength to mortals; do not represent their crimes before the throne of the Almighty in contumelious and reproachful terms.

12 But these, like irrational brutes, destined for capture and destruction, load, with odious reproaches, things, of which they are totally ignorant — but for their *destructive* vices they shall be consigned to utter *destruction*.

13 They shall receive the just demerit of their wickedness, as they account it the most consummate felicity to riot in the face of day — they are a scandal and satire upon

Christianity, luxuriously glutting their intemperance, when they associate with you at your love-feasts.

14 Their eyes are full of the adulteress and of insatiable lust : they delude and ensnare unsteady minds : their heart is devoured with avarice and rapacity : they are most execrable creatures.

15 They have deserted the straight road of truth, and deviated into the most fatal paths — treading in the steps of Balaam the son of Bofor, to whom the lucre, acquired by his *wickedness*, was a most delicious morsel :

16 But he received a remarkable reproof for his abandoned wickedness — for his dumb beast, being supernaturally endowed with an human voice, checked the prophet in his mad and wicked career.

17 These are like wells destitute of water, or clouds that are transported in every direction by furious blasts — for these the gloom of eternal darkness is reserved.

18 For, by vending most vain and pompous extravagancies, they insidiously allure and captivate by their sensual indulgencies and debaucheries those persons, who had once entirely thrown off all connection

nection with men of these pernicious and erroneous principles :

19 To *these* they make magnificent promises of unbounded liberty, at the same time that they themselves are the abject slaves of vice — *slaves* I call them, for he who is vanquished by a *tyrant* commences his *slave*.

20 But if those who had once escaped from the pollutions of the world, in consequence of their profession of the gospel of our Lord and Saviour Jesus Christ, are again entangled in these snares and subdued, the last stage of their wickedness becomes more abominably flagrant than ever their first was.

21 Infinitely happier had it been for them, had they never known there was such an excellent institution as Christianity, than to have known it, and afterwards wilfully deviated from that path of holiness into which their feet were once directed.

22 But they have abundantly verified the true proverb — “The dog hath returned to his own vomit, and the sow that was washed to her wallowing in the mire.”

CHAP. III.

1 **T**HIS is the second epistle I am now writing to you, and my intention in *both* is to awaken in your sincere minds the reflection of your duty,

2 and to induce you to live mindful of the predictions of the holy prophets, and of the injunctions which the apostles of our Lord and Saviour Jesus Christ inculcated upon you:

3 entertaining the fullest persuasion of this truth, That in the close of the last period of the Jewish polity there would rise up prophane scoffers, following the lead of their depraved passions :

4 exclaiming with contemptuous scorn — “Where is now the promise of his coming to punish the Jews! — from the time our fathers paid the debt to nature, to the present, all things continue in the very same state they ever were from the first creation of the world!”

5 But they are wilfully ignorant of this, that the *old* world and its atmosphere being formed out of water, and consisting by means of water, by the mandate of the Almighty:

6 in consequence of this constitution the antediluvian world being deluged with water perished :

7 but

7 but the *present* earth and its atmosphere are, by the same almighty decree, treasured up for *fire*, and are reserved to be involved in an universal conflagration, in that day when the world shall be judged; and the wicked be consigned to total perdition in its flames.

8 But my dear fellow Christians, be not inattentive to this important truth, That the short period of a thousand years make no difference with the Deity as to the punctual accomplishment of his designs.

9 The Deity is not dilatory in the execution of his promises; tho' some impiously insult him with dilatoriness, but is only exercising his patience over us mortals, and desirous that not any of us should finally perish, but that every individual should come to sincere repentance.

10 But that most awful day shall suddenly surprise the world; like a thief in the dead of night — in which, the

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aerial heavens shall with a most tremendous noise ^P depart for ever, the elements shall glow with an intense heat, and be dissolved, and the whole fabric of the world, and all things on its surface, shall be involved and sink in one universal conflagration.

11 Since then such an universal dissolution awaits this globe, in what manner ought you to conduct yourselves? — most certainly you ought, in the course of a virtuous conversation and a devout piety,

12 confidently to expect, and vehemently to aspire after this great and solemn day — for the sake of which, the atmosphere shall be dissolved in flames, and the first principles of things shall melt with intense heat.

13 But we Christians, according to his promise, are the expectants of new heavens, and of a new earth, the residence of holiness and virtue.

14 As you have, therefore, my fellow Christians, these glorious

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glorious

^P Ραῖς:ν, a very striking and emphatical word, signifying the awful and tremendous sound with which this solemn catastrophe will be attended. Σχασαντ^ς δὲ τὰς μηχανὰς τοῦ Ἀρχιμηνδους, αἶμα τοῖς μὲν περὶ τοὺς ἀπὸ τὰ τοξεύματα τε παντοδαπα καὶ λιθῶν ὑπεροχὰ μεγέθη, ροιζῶ καὶ ταχέι καταφερομένων ἀπὸ τ^ςφ. Plutarch. Marcell. p. 558. Edit. Gr. Stephani.

Τοὺ μὲν ἐπ' ἀκροτάτης ἰδὼν ἰσπερὺν οὐρεὶ ροιζῶ

Νη^ς ὑπερπλάμενον νεφελῶν οὐρανῶν.

Apollonii Rhodii, lib. ii. 1255.

glorious prospects exhibited before you, make it your constant study, by a spotless and irreproachable life, to be *then* found in a state of friendship and peace with your judge.

15 And do you regard the forbearance and patience of the Almighty as exercised to secure your final salvation — a light, in which Paul, our dear Christian brother, by that wisdom with which he was illuminated, hath justly placed it, in the epistles he hath written to you.

16 Indeed, in all his letters he treats of these important particulars — In which letters there are some things difficult to be understood, which the illiterate and un-

steadily miserably torture, as they do the other parts of scripture, to their own fatal ruin.

17 Do you, therefore, my beloved Christians, as you are previously acquainted with these momentous concerns, be ever cautious, lest you too be hurried down by the stream of the pernicious errors of these abandoned persons, and for ever let go your present stability.

18 But make continual improvements in the knowledge of the gospel of our Lord and Saviour Jesus Christ, to whom be glory ascribed both now and in all the revolving ages of eternity! Amen.



The First Epistle of JOHN.

CHAP. I.

1 **H**IM, who was from the beginning, whose voice we heard, whose person our eyes surveyed, whom we viewed with the most accurate attention, whom we handled with our hands—I mean—the revealer of immortality :

2 for the publisher of future life was manifested to the world — we saw his person — we do now bear our testimony to his mission—and announce unto you everlasting life, of which the supreme Father was the original donor, and which hath now been explicitly revealed to us :

3 Him.

3 Him, I say, whose person we surveyed, and whose sacred voice we heard; we now announce to you — that you also may be intimately connected with us in the same common privileges — for we are intimately connected with the supreme Father, and with his Son Jesus Christ.

4 These things we write unto you, in order that our joy on your account may be consummate.

5 This is the message we have received from him, and which we now publish to you, That the Deity is pure and perfect light, whose lustre is totally unpolluted with the least darkness.

6 If we assert, that we have an intimate union with him; while at the same time we walk in darkness, our assertion is false, and we cherish a fatal error.

7 But if we walk in light, of which he is the source and fountain, we are connected to one another by the most endearing ties; and the blood of his Son Jesus Christ totally expunges all our prior guilt.

8 If we declare we are entirely free from vice; we are guilty of dreadful self-deception, and indulge a most pernicious error.

9 But if we make penitent

confession of our crimes, the Deity is merciful and compassionate to forgive us our sins; and to obliterate all the stains of our past guilt.

10 If we declare that we have lived totally free from all sin, we impeach his veracity, and are still utter strangers to his religion.

CHAP. II.

1 **M**Y dear fellow-Christians, I write these things to you to deter you from sin — but if any of you hath sinned, we have a Comforter with the supreme Parent, the holy Jesus.

2 He is an expiatory sacrifice for our vices—but not merely for ours, but for the vices of the whole world.

3 By this we are assured that we are the genuine professors of his religion, if we practise his commands:

4 He who declares he is a professor of his gospel, while he violates the duties he enjoined, is guilty of falsehood, and cherishes a most pernicious error:

5 But he who makes the rules of his gospel the law of his life, in him the love of the Deity hath in truth been carried to its ultimate perfection

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—this

— this is the sole infallible rule, by which we are to judge of the real genuineness of our profession.

6 He, who asserts that he is a sincere believer in him, ought to propose his life a constant model for his daily imitation.

7 My dear fellow-Christians, I do not inculcate upon you any new precept—I only enforce that old injunction which has been urged upon you from the very first publication of Christianity—this old injunction is the law which you have had propounded to you from the first institution of the gospel :

8 I may justly, however, stile this a *new* injunction, which is illustrated in his life, and in yours — *because*, the gloomy darkness is dissipated and vanished, and the true sun is *new* risen upon the world.

9 He, who says he is illuminated by its sacred beams, and at the same time hates his Christian brother, is still to this moment in the gloom of darkness.

10 He, who loveth his Christian brother, enjoys the full splendour of this light, and finds no impediment to obstruct him in his path :

11 But he, who hateth his Christian brother, is involved in darkness — his path is covered with darkness — he knows not whither he directs his steps, because the darkness hath sealed his eyes in total obscurity.

§—12 YOUNG converts, I write to you, because all your *former* vices are forgiven you in consequence of your reception of his gospel.

13 Senior Christians, I write to you, because you adopted his religion at its first publication—to you its later converts I write, because you have subdued the wicked * foe — I write to you, young converts, because you have acknowledged the one true God :

14 I write to you senior Christians, because you embraced his religion at its first promulgation — I write to you, its later converts, because you are steady in your adherence to its principles, and this system of divine truths is indelibly impressed upon your minds, and you have vanquished the * fell adversary.

15 Cherish not an inordinate passion for the world, or, for worldly objects — from that heart, in which the world centers.

* For *εσχατο*, meaning the false religion of the Heathens.

* Namely, the false religion of the Heathens.

centers, the love of God is totally excluded.

16 For not one sensual enjoyment this world contains, arising either from the gratification of appetite, or the lust of gold, or the pomp and pageantry of life, proceeds from God — these proceed solely from a sordid secular disposition.

17 The world, and every vain object, that excites our animal passions, are tending to a final dissolution—but he, who steadily conforms to the will of God, shall continue in existence to all eternity.

18 My dear fellow-Christians, this is the last period of the Jewish dispensation—and as you have been informed that a great adversary of Christianity will arise, so, at present, there have many corrupters of pure Christianity made their appearance—from which circumstance we are fully convinced that the very last period of the Jewish dispensation is now approached.

19 These depravers of the simplicity of the gospel went out of our societies, but they were not the genuine members of our societies — had they been sincere professors, they would have continued with us—but they have given a public demonstration that

they are not any of them the real friends of Christianity.

20 But you are endowed with the sacred effusion of the holy Spirit, and have a clear knowledge of all the genuine doctrines of Christianity.

21 I have not written to you, because you are ignorant of the true fundamental principles of Christianity — but because you have a clear perception of them, and because you know that all false doctrine is inconsistent with truth.

22 Who is the vender of false doctrine, if he is not, who denies that Jesus is the true Messiah?—He, who denies this, is the anti-christ, rejecting in reality both the Father and the Son.

23 For every one, who rejects the Son, does at the same time abjure the Father.

24 To the principles you adopted at the first publication of the gospel do you adhere inflexibly—If the truths you then heard and embraced continue indelibly fixed in your minds, you will continue immoveable in your profession of the Son and of the Father.

25 To this fidelity you have every inducement—for he hath expressly promised to us an happy immortality.

26 I have written these things to you to guard you from the attempts of those, who study to seduce you into fatal errors.

27 But the effusions of those spiritual gifts you received from God continue with you, and you have no need of any one to instruct you in Christianity — As, therefore, by means of these miraculous endowments which illuminate your minds with truth, and guard you from error, you are presented with a clear and comprehensive view of the Christian doctrine, you will, I am persuaded, according to the directions of this heavenly monitor, ever continue firm in your adherence to Christianity.

28 My dear fellow-Christians, do you, therefore, maintain an inviolable fidelity to him — that at his most glorious advent our hearts may be elated with holy confidence, and our minds, when we are ranged before his tribunal, may be wholly dispossessed of conscious terror and confusion.

29 If you know that the Deity is holy, you know that every one, who leads an holy life, is one of his genuine children.

C H A P. III.

1 **B**Ehold! what signal love hath the supreme Parent expressed for us in deigning to denominate us the sons of God! — It is for this reason that a depraved world doth not acknowledge us, as it did not acknowledge him.

2 My dear fellow-Christians, now we are the sons of God, but it is not yet revealed to us with what felicity we shall be invested! — we know, however, that when he shall appear, we shall be transformed into a glorious resemblance to his person — for we shall see him as he is!

3 Every one, therefore, who cherishes this transporting hope in his bosom, will imitate that spotless purity, which he exhibited in his life.

4 Every one, who is guilty of vice, is guilty of a violation of the divine law — for vice is a violation of law:

5 and you know that the design of his mission was to extirpate vice, and that he himself was perfectly free from all vice.

6 No one, who is a true professor of his gospel, leads a wicked life — every one, who is guilty of habitual wickedness,

ness, is an entire stranger to the nature of his religion.

7 My dear Christian converts, let no one seduce you into fatal error — he, who leads an holy life, is holy in the same manner as Jesus is holy.

8 He, who lives in wickedness, is of the devil — for from the first origin of the world he still continues a wicked being — for this end the Son of God appeared on earth, in order that he might utterly abolish the empire he had erected.

9 Every one, who hath been ¹ born of God, doth not lead a wicked life, because the principles he received at his moral birth are inherent in him, and it is morally impossible for him to practise wickedness, because he hath been born of God.

10 By this the children of the true, and the children of the false, Deity, are discriminated — every one, who lives not in the practice of virtue, is not a child of God — nor is he, whose heart is destitute of love to his Christian brother:

11 for this is the message you received at the first publication of Christianity among you, That we Christians

should mutually love one another:

12 and not act like Cain, who was a child of the wicked being, and embued his hands in his brother's blood — But what instigated him to perpetrate this murder? — It was, because his principles were wicked, and his brother's virtuous.

13 Let it not excite your astonishment, that you are the objects of the world's hatred.

14 We have the fullest conviction that we are translated from death into life, because we cherish a sincere love for our fellow Christians — He, in whose heart the love of his Christian brother is totally extinct, is the devoted victim of eternal death.

15 Every one, who hates his Christian brother, is, in effect, a murderer — and you know that every murderer is necessarily precluded from everlasting life.

16 In this we see his amazing love, for he voluntarily surrendered up his life for our benefit — and we also, in imitation of him, ought cheerfully to devote our lives for the good of our Christian brother.

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17 But

¹ Adopting the Christian religion is justly styled, *being born of God*, or *passing into a new moral existence*.

17 But he, who is blessed with opulence, and can see his Christian brother in indigent circumstances without commiserating and relieving his distresses, how can the love of God be said to reside in such a soul?

18 My dear fellow Christians, let not our love be merely formal and ceremonious expression; but let it be an active and practical principle.

19 For by this we shall know that we are the genuine professors of his gospel — and by the culture of this most amiable virtue our hearts will be elated with conscious satisfaction before him:

20 for if our heart reproach and condemn us, that Being, who is omniscient, is more accurately acquainted with our hearts than we ourselves are.

21 My beloved Christians, if our consciences do *not* condemn us, we then entertain a firm confidence of the divine approbation.

22 And whatever we solicit we receive from him, for we observe his commands, and pursue that course of life, which is agreeable to his will.

23 And this is the command he hath enjoined, that we should embrace the gospel of his Son Jesus Christ, and,

according to his repeated admonition, mutually cherish the kindest affection for one another.

24 He, who regularly observes these his precepts, is reciprocally united with him in the most intimate bonds — and, that *he* is united with us, we know from those spiritual powers with which he hath endowed us.

CHAP. IV.

1 MY dear fellow Christians, do not credulously believe every person who pretends to divine inspiration, but carefully explore the claims of those who profess they are inspired, whether, in reality, they are actuated by a divine afflatus — because many *false* prophets are risen in the world.

2 By this criterion you may distinguish the Spirit of God — Every person, pretending to the Spirit, who asserts that Jesus, who was invested with human nature, is the true Messiah, is from God:

3 and every person, arrogantly pretending to a divine afflatus, who doth *not* confess that Jesus, who was invested with human nature, is the true Messiah, is not from God. — This is the spirit of that
grand

grand adversary of Christianity, of whose future coming you have been * informed—this spirit is *now already* operating in the world.

4 My beloved converts, you are of God, and have repulsed all the attacks of these false pretended prophets—for the celestial Spirit, which actuareth you, is infinitely superior to a sordid secular spirit.

5 They are solely swayed by worldly principles—it is for this reason that their discourses are entirely confined to worldly subjects, and the world listens to them with fond attention.

6 We are from God—he, who hath attained a just knowledge of God, hears us—he, who is not from God, refuseth to hear us—This is the rule, by which we can discriminate a true prophet from an impostor.

§ — 7 My dear fellow-Christians, let us love one another—Love hath its origin from God—Every one, whose bosom feels the sacred power of benevolence and love, is born of God, and hath attained a true knowledge of the Deity.

8 He, who is destitute of love, is destitute of all just

knowledge of God—for God is love.

9 By this was the love of God most illustriously displayed amongst us, that the Deity delegated his only Son a messenger to this world, that in consequence of his mission we might obtain a blessed immortality.

10 A most astonishing expression of love this!—not that we loved God—it was he, who loved us, and deputed his Son to offer himself an expiatory sacrifice for our vices.

11 My dear fellow-Christians, if the Deity in this signal manner expressed his love for us, we ought mutually to cherish the most affectionate love for one another.

12 No person hath ever seen the Deity—but if we love one another, the Deity resides *in* us, and our love of him is then carried to its ultimate perfection.

13 By this we know that we are intimately united to him, and he to us, because he hath poured down upon us the effusion of his Spirit.

14 We have been eye-witnesses, and do solemnly testify, that the Father delegated his Son to be the Saviour of the world!

15 Whoever

* Namely, by St. Paul in 2 *Thessal.* ch. ii. which contains that ever memorable prophecy of the man of sin, or Antichrist.

15 Whoever sincerely confesseth that Jesus is the Son of God, connects himself with God, and God is connected with him in the most intimate union.

16 And we have the strongest perception, and the fullest conviction of that love, which the Deity displayed towards us — God is love — and he, who assiduously cultivates this most amiable principle, unites himself with God, and God with him.

17 In this the love, which he has expressed towards us, hath been so infinitely illustrious and consummate, in order that we may be elated with confidence in the day of judgment — for as his nature is benevolence and love, so are we in this world governed by the same principles.

18 There is no slavish fear in love — perfect love exterminates all servile dread — fear occasions racking inquietude — he, who is haunted with abject terrors is short of perfection in love.

19 Let us, therefore, love him, because he *first* exhibited such an amazing instance of love to us!

20 Should any person assert, that he loves God, while at the same time he hates his Christian brother, he is guilt-

ty of a most egregious error and delusion — for he who loveth not his Christian brother whom he hath frequently seen, how is it possible he should love the Deity, whom he hath never seen.

21 This precept is inculcated upon us by him, That he, who loves God, should also love his Christian brother.

CHAP. V.

1 **E**VERY one who believes that Jesus is the Messiah, is born of God, and every one, who loves the great author of his moral birth, loveth every person who is * born of him.

2 This is the test, by which we know that we love the children of God, when we express our love to God by an observance of his commands.

3 For the grand criterion of our love to God is the obedience of his commands — and his commands are not rigorous.

4 For every one, who is born of God, attains a complete conquest over the vices of the world, and the arms by which this victory is achieved, are the principles of the Christian Religion.

5 Who is he that is able to repel all the assaults of this world's temptations, except the man, who

* Every Christian : see Note on chap. iii. verse 9.

who hath the fullest conviction that Jesus is the true Messiah.

6 This is the person, even Jesus the Messiah, whose divine mission was most illustriously attested, *both* at his baptism, and at his death — not at his baptism *solely*, but both at his baptism and at his death — it was the Spirit of God, who attested his character — the attestations of the Spirit are absolute truth and veracity.

7 That Jesus is the Messiah, is confirmed by the sanction of *three* witnesses,

8 which are the *Spirit*, his *baptism*, and his *death* — and these *three* witnesses all unite to attest this *one* great ⁷ truth.

9 The testimony of *men* we esteem valid — but the testimony of the *Deity* is stamped with an infinitely greater sanction — for this is *his* testimony, by which he hath solemnly confirmed and ratified the divine mission and character of his Son.

10 He, who believes on the Son of God, hath all this variety of evidence to attest his belief — but he, who disbelieves the testimony of God, impeaches the divine veracity, because he refuses his assent to that evidence, with

which God hath stamped the character of his Son.

11 And this is the grand truth, which is thus solemnly attested — **THAT** the Deity hath dispensed to us everlasting life — and this blessed immortality is announced to us by his Son.

12 He, who cordially embraceth the religion of Jesus, is entitled to immortality — but he, who rejects the Christian revelation, forfeits immortality.

13 These things I have written to you who are firmly persuaded of the truth of Christianity, in order that you may see that you have everlasting life in reversion, and to induce you to adhere inflexibly to your profession of the gospel.

§—14 THE confidence our religion encourages us to repose in God is such, that if we prefer to him any petitions that are agreeable to his will, he will not repulse us.

15 And if we are persuaded that he will not repulse those petitions we address to him, we know that we shall obtain those particular favours we solicited from him.

16 If any person, by an impulse of the Spirit, have perceived that his Christian brother

brother has perpetrated a crime whose temporal punishment will *not* issue in death, he shall supplicate the Deity, and, by the miraculous gifts with which he is endowed, he shall restore those to perfect health whose vices have inflicted on them a disease that is *not* to terminate in death — there are atrocious vices which subject Christians, who perpetrate them, to inevitable death — for the removal of those disorders, which these entail, I enjoin you, *not* to petition the Almighty.

17 Every violation of duty is sinful — but there are sins less aggravated that do not devote the guilty to temporal death.

18 We know that every one, who is born of God, doth not live in the practice of wickedness — but he, who hath been happy in this mo-

ral birth, preserves an inviolate purity, and the ^a wicked being cannot injure him.

19 We know, by means of the gospel, we are commenced the children of God, and that the whole idolatrous world are abject slaves under the tyranny of the *false* and wicked being :

20 But we know that the Son of God was delegated from heaven to mankind, and has clearly instructed us in the knowledge of the *true* God — to this knowledge of the one true God we are introduced ^a by his Son Jesus Christ—the Being, whom we Christians adore, is the true God, and the life he hath promised his votaries, ^b is eternal and everlasting.

21 My dear fellow-Christians, guard yourselves with the utmost caution from idolatry ! Amen.

^a Meaning, the superstition and idolatry of the world which the Jew. imagined to flow from the delusion and wickedness of *satan*,

^a So ^c here signifies.

^b As ^c is to be repeated from *ζωή*.

The Second Epistle of JOHN.

1 **J**OH^N an early convert of the gospel to Cyria the Christian, and to her children, for whom not only myself, but all, who have embraced the truth of the gospel, cherish the most sincere and cordial affection,

2 on account of your profession of that divine system of truth, to which we adhere, and to which we will inviolably adhere for ever.

3 I affectionately wish you every favour, mercy, and felicity from God the Father of the universe, and from our Lord Jesus Christ, the true and beloved Son of the supreme Parent.

4 I was transported with joy when I was informed that some of your children were firmly attached to the undiluted purity and truth of the gospel, of which the Deity expressly enjoined us to be inflexibly tenacious.

5 I now require you, Cyria, to cherish a mutual affection and benevolence for one another — no novel injunction this — for it was strenuously inculcated from the first commencement of the Christian dispensation.

6 This love is to be expressed by a regular observance of his commands—this is the capital duty, which you were ever enjoined to obey from the first publication of the gospel among you.

7 What induces me to urge this upon you, is, that many impostors have now risen in the world, who maintain that Jesus Christ was not *really* invested with human nature—He, who asserts this, is an impostor, and an adversary to Christianity.

8 Exercise a constant vigilance over yourselves, that our services among you may not be totally ineffectual, but that we may reap the full reward of our ministerial labours.

9 Every one, who violates the laws of Christianity, and continues not in his profession of the gospel, throws off all due regard to the Deity—but he, who is immoveably attached to the doctrine of Christianity, maintains a becoming regard both to the Father and to the Son.

10 If any person comes to you and denies this fundamental doctrine, don't admit him

him into your house, or give him an hospitable reception.

11 For he, who treats such an adversary of Christianity with this friendly respect, is an associate with him in his wickedness.

12 I have a thousand things to say to you, but I will not

commit them to paper, for I hope to pay you a visit, and from a personal converse with you to derive the most consummate joy.

13 The children of your sister, a worthy Christian, embrace you! Amen.



The Third Epistle of JOHN.

1 **J**OHAN an early convert of the gospel to Caius, for whom I retain the most faithful and sincere affection.

2 My amiable friend, I affectionately wish you the same happiness and success in all your *temporal*, as you now enjoy in all your *spiritual*, interests.

3 I felt the highest excesses of joy and transport, when the Christians came and informed me of your firm and inviolable attachment to the purity and truth of the gospel.

4 It is impossible my bosom can experience sublimer raptures than those, with which it is penetrated by the accounts I receive of my con-

verts adhering to the truth of the gospel.

5 My dear fellow-Christian, your conduct is generous and noble both to those Christians, who live around you, and to those who are strangers.

6 These have bore an honourable testimony to your benevolence before the society here — and you will do a very worthy and commendable action, if you will escort those, who wait upon you with this, some part of their journey, in a manner worthy a religious worshipper of God.

7 For these persons travelled from this place, to propagate the Christian religion; from motives entirely disinterested — refusing to take any

any money from the converted Heathens.

8 To such persons as these it is our incumbent duty to give a friendly and hospitable reception — in order that we may co-operate with them in the advancement of the truth.

9 I wrote to the society — but Diotrephes, who affects a magisterial direction over it, peremptorily refuses to admit us.

10 Wherefore when I come I will ^c recall to his remembrance the actions he is guilty of — insolently abusing us with wicked reproaches — but, not satisfied with this, he neither entertains the Christian strangers, nor suffers those, who are willing to entertain them, but expels them out of the society.

11 My dear friend, do not

imitate what is wicked, but what is virtuous — he who practises virtue, is the child of God — he, who leads a wicked life, is a perfect stranger to the true nature of God.

12 Demetrius hath an universal character, which he very justly merits — to his exemplary conduct we give a cheerful suffrage — and you know that our testimony to his distinguished worth is true.

13 I had a thousand things to write, but will not commit them to paper :

14 for I hope soon to visit you, and enjoy the satisfaction of a personal interview with you.

15 Happiness attend you ! Our friends embrace you. Present my affectionate remembrance to all my friends in particular.

^c Ὑπομνησω, *I will make him remember.* An apostolic and authoritative denunciation.

The Epistle of J U D E.

1 **J**UDE, a devoted servant of Jesus Christ, the brother of James, to those who have been blessed with distinguished privileges by God the supreme Parent, and been admitted into the Gospel of Jesus Christ, according to the ^d original intention of the Deity,

2 may love, mercy, and every felicity, in the amplest measure, be dispensed to you.

3 Dear fellow-Christians, cherishing an extreme desire to write to you concerning our common Christianity, I judged it necessary, in the letter I should transmit to you, importunately to urge and conjure you to exert your utmost endeavours to promote that pure and genuine doctrine, which was delivered to the holy apostles.

4 For certain persons have, in a clandestine manner, insinuated themselves into the church, who were long ago described as proper objects of future condemnation; guilty of horrid impiety, perverting

the gospel of our God, to sanctify licentiousness and debauchery — renouncing the one supreme God and governor of the universe, and Jesus Christ our Lord.

5 I am desirous to remind you of what you cannot be unacquainted with, That God, who once rescued his people from Egyptian servitude, afterwards devoted those of them to destruction, who renounced his obedience:

6 the angels too, who maintained not the station assigned them, but deserted their proper rank and province, he precipitated into infernal darkness, confined them in eternal fetters, and hath reserved them in custody to the final judgment of the great day:

7 Sodom also and Gomorra, and the adjacent towns, who were sunk in the same debauchery with them, and had abandoned themselves to all the detestable excesses of unnatural lust, are publicly exhibited by the Deity as an example

^d Τετηρημεναι, have been reserved, or destined; that is, by the Deity, to be called by Jesus Christ.

example of the final fate of the wicked, being reduced by inextinguishable fire to utter and total destruction.

8 Notwithstanding, however, these divine inflictions, these idle dreaming speculativists pollute themselves with every sensual enormity, throw off with contempt all regard to government and law, and pour the most opprobrious calumnies upon those who fill stations of dignity and authority :

9 whereas Michael the arch-angel, when he was engaged in a contest with the devil, concerning the body of Moses, did not deign to load this wicked being with any reproachful contumelious language, but mildly said, "The Lord rebuke thee."

10 But these, rail at things with which they are totally unacquainted — their knowledge is solely confined to those sensual propensities and appetites, which they have in common with the irrational brutes — and these they indulge to the highest excesses of depravity and pollution.

11 Dreadful destruction is impending over them, for they have trod in the steps of Cain, have run the wild career of Balaam's error and avarice, and have plunged themselves into destruction by

obstinately opposing the truth, like Core.

12 They are at your love-feasts, a blemish and scandal to Christianity — pampering, at that time, their intemperate appetites without shame or fear—They are like clouds destitute of rain, that are transported, in every direction, by furious blasts — they are like leafless naked trees at the commencement of winter, without fruit, dead for two seasons, torn up by the roots.

13 They are like the wild and raging billows of the ocean, furiously emitting the foam of their own infamy and shame — they are like eccentric comets — for them are reserved the horrors of eternal gloom.

14 Enoch, the seventh from Adam, uttered, as an admonition to these also, the following solemn denunciations — "Behold! the Lord cometh with myriads of his holy angels,

15 to pass the final sentence upon all men, and to convict the profane and abandoned, of all the enormities they have perpetrated, and of all the horrid impieties which profligate creatures have contumeliously uttered against him."

16 These, repine and murmur against God, utter que-

rulous complaints against the allotments of providence, follow the lead of their depraved appetites, vend the most wild and turgid extravagancies, lavishing boundless adulation and applausé on worthless characters, merely from a mercenary principle.

17 But do you, beloved Christians, ever bear impressed on your minds the words which were formerly spoken by the apostles of our Lord Jesus Christ :

18 for they assure you, " That, in the close of the last period of the Jewish dispensation, there would rise up impious scoffers, following the lead of their sensual and depraved appetites."

19 These are the persons, who introduce factious divisions among you — abandoned sensualists, and, consequently, in them the spiritual gifts are totally extinct.

20 But do you, beloved Christians, by establishing yourselves on the firm basis of our most holy religion, and by the practice of constant prayer, proceeding from an holy and devout mind,

21 be solicitous ever to

render yourselves the object of the divine approbation and love, in joyful expectation of that everlasting life, which our Lord JESUS CHRIST will finally dispense.

22 Some of these unhappy persons do you ^e sharply reprove — ^f reasoning with them and convicting them of their erroneous principles and practices :

23 others do you save from these pernicious mistakes with the tenderest anxiety — mercifully plucking them, as it were, from the encircling flames — shewing your utter abhorrence of the least approach to any moral infection and defilement.

24 To that great Being, who is able to guard and secure you from falling into these destructive errors, and to exhibit you before his glorious tribunal, spotless and irreproachable, with hearts enraptured with ineffable exultation and transport :

25 to the one supreme God, our Saviour, be glory and majesty, sovereignty and power ascribed, both now, and through all the revolving ages of eternity ! Amen.

^e ΕΑΙΣΧΥΡΩ is the true reading.

^f Διαπραγματεύομαι, reasoning, expostulating with them : so this word often signifies both in sacred and profane writers.

^g Σοφία is not in the best MSS.

The REVELATION of JOHN.

CHAP. I.

1 **T**HE revelation of JESUS CHRIST which the Deity permitted him to exhibit, in order to discover to his servants, events that would speedily be accomplished — accordingly he dispatched his angel, and signified them to his servant John.

2 The truth of these discoveries of the Almighty he solemnly attests — as he, formerly, gave his testimony to those transactions of Christ, of which he was himself a spectator.

3 Happy is he, who carefully peruseth, and they who attentively hear, the prophecies of this volume; and faithfully regard the admonitions it contains — for the time of their accomplishment will very speedily commence.

4 John, to the seven churches in Minor Asia — may every favour and felicity redound to you from that Being, who is, who was, and who will be; and from the seven

spirits, who attend before his throne,

5 and from Jesus Christ that divine witness, whose veracity may be confided in, who was the very first who rose from the grave to immortality, and who is the Sovereign of the sovereigns of the world — to him, who expressed for us such distinguished love, who^b extricated us from the servitude of vice, by means of the effusion of his blood,

6 who constituted us kings and priests to the supreme Being, his God and Father, to him be glory and dominion throughout all the revolving ages of eternity! Amen.

7 Behold! he cometh with clouds — every eye shall see him — they too, who once embued their hands in his blood, shall behold this spectacle — and all the various tribes of the earth shall utter the most piercing lamentations — his coming is most certain! Amen.

8 I am Alpha and Omega, the beginning and the

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end,

^b *Avariti*, delivered us from our sins, is the true reading. Blood does not wash.

end, saith the Lord God, the Being, who is, who was, and who will be, the supreme universal governour.

§—9 I JOHN, your fellow-Christian, fellow-sufferer, and fellow-expectant of the future glorious kingdom of Jesus Christ, being in the island Patmos—an exile there for my attachment to the revelation of God, and for my profession of the gospel of Jesus Christ,

10 was, on that day in which our Lord rose from the dead, endowed with the afflatus of the Spirit, and heard behind me a loud sounding voice, like the acute clangors of a trumpet.

11 The voice solemnly articulated these words — “ I am Alpha and Omega, the first and the last — what thou seest, write down in a volume, and transmit it to the churches in Minor Asia, to Ephesus, to Smyrna, to Pergamus, to Thyatira, to Sardis, to Philadelphia, and to Laodiceæ.”

12 Instantly I turned to explore the voice, which thus addressed me, and immediately beheld seven branches of a golden candlestick :

13 In the center of these seven branches, I saw an human figure resembling the son of man, vested in a robe that flowed down to his feet,

and encircled round the waist with a golden zone :

14 His head and his hair had the purest lustre, like the whitest wool, or the new fallen snow — and his eyes emitted a piercing light, resembling bright flames of fire :

15 His feet shone like the most refined and polished amber — and the solemnity of his voice was like the deep-full sound of many waters :

16 In his right-hand he held seven stars — out of his mouth played a sharp two-edged lance — and his whole person shot a strong lustre like the sun in his meridian effulgence.

17 Struck with the sight, I sunk down at his feet as one dead—he approached me, laid his right-hand upon me, and thus spoke — “ Banish thy terrors : I am the first and the last :

18 I once animated an human body — I once suffered death — but behold ! I exist, and shall flourish in existence through all the endless ages of eternity — to my hands are committed the keys of death and the grave :

19 commit to writing, therefore, what you have seen, and the things which will be accomplished both in the *present* and *future* ages.

20 With regard, first, to the

the explanation of what is figuratively intended by the seven stars which you saw me hold in my right-hand, and by the seven branches of the golden candlestick—the seven stars are designed to represent the pastors of those seven churches—and the seven branches, which you saw, signify the churches themselves.

CHAP. II.

TO the pastor of the church in Ephesus write, in my name, these directions—These are the express words of him who holdeth in his right-hand the seven stars, and who occupieth the center of the seven branches of the golden candlestick:

2 I know your actions, the distresses you suffer, and the constancy you display—I know that the wicked are the object of your utter aversion and abhorrence, that you have carefully examined into the pretensions of those, who falsely arrogate to themselves the apostolic character, and have found them to be vile impostors:

3 you have sustained your sufferings with Christian fortitude, you exercise an exemplary constancy, you have been exposed to distresses for

your profession of my religion, but have not sunk under them,

4 But, notwithstanding these deserved eulogies, I have reason to censure your conduct—for you have suffered your first affections to grow cold and languid.

5 Consider seriously, therefore, your unhappy declension, reform what is irregular, and return to that virtue you at first displayed—otherwise, if you continue impenitent, I will speedily come, and tear down your lamp from the place it now occupies.

6 You have, however, one thing that merits commendation—you detest the practices of the Nicolaitans, which I also abhor.

7 He, who is endowed with understanding, let him employ it in a serious attention to the admonitions which the Spirit addresseth to the churches—To him, whose virtue is victoribus, I will grant free access to eat the immortal fruit of the tree of life, which blooms in the center of the paradise of God.

§—8 To the pastor of the church of Smyrna address this admonition—These are the express words of him, who is the first and the last, who once suffered death, but is now reinitiated in immortality.

9 I know your actions, the distresses you sustain, and the deep poverty in which you are sunk — but, notwithstanding your temporal indigence, you possess shining treasures of immense wealth — I know also the factious animosities and calumnies of those, who glory in their being Jews; who are, yet, so far from deserving to be stiled the select community of God, that they are the community of satan.

10 Be not intimidated by those sufferings which thou art going to support — behold! your heathen persecutors will cast some of you into prison — in order that your steadiness to your principles may be brought to the test, and you will conflict with sorrow and suffering, ten days — But be you faithful to death, and I will adorn your temples with a wreath of immortality.

11 Let every one, who is endowed with reason, carefully employ it in diligently attending to the directions which the Spirit addresseth to the churches — He, whose virtue is victorious, shall not be injured by the second death.

§—12 To the pastor of the church in Pergamus convey this message — These are the express words of him,

who brandisheth the sharp two-edged lance.

13 I am intimately acquainted with your condition and circumstances — I know you reside in a place, where the throne of heathenism is erected — I know you adhere immoveably to my profession, and that you did not abandon your principles in that severe time, when Antipas my faithful martyr was murdered in your city, — a place, where the heathen adversary bears a sovereign sway.

14 Yet, notwithstanding these deserved commendations, I have a few things to alledge against you — for you countenance those, who espouse the same pernicious errors as Balaam did, who instructed the princes of Moab how to seduce the Israelites from their duty, by alluring them to eat things consecrated to false gods, and enticing them to debauchery.

15 In the same manner you, also, retain and encourage among you persons, who adopt the tenets of the Nicolaitans, which I abhor.

16 Instantly reform—if you refuse, I will very shortly come, and fight against this abandoned party with the flaming lance, which issueth out of my mouth.

17 He, who is possessed of rational powers, let him exercise them in attentively considering those warnings, which the Spirit directs to the churches — To him, who gains a complete conquest over the temptations of this life, I will impart the delectable food of the celestial manna, and I will also give him a ¹ white stone, marked with the inscription of a new name, the immense value of which no one knows, but the happy receiver.

§—18 To the pastor of the church in Thyatira transmit this message — These things, saith the Son of God, whose piercing eyes dart a radiance like the brightest flames, and whose feet are like burnished amber:

19 I am perfectly acquainted with your circumstances, with your mutual affection, your benevolence, your fidelity, your unshaken constancy — and know that your *latter*, is more distinguished for your virtue, than your *first*, state.

20 Yet, notwithstanding this your eminent worth, there are a few things in your conduct, that deserve my censure — for you suffer with impunity persons of as abandoned profligacy as Jezebel

— who assume the sacred character of publick instructors, to vend their enormities, to delude my servants, to commit all the excesses of debauchery, and to eat of victims that have been immolated to idols.

21 I allowed these wicked impostors space to repent of their abominable sensualities, but they have not repented.

22 Behold! I will come and cast them and their licentious party into dreadful misery, unless they reform their immoral practices.

23 And the converts, they have gained to their principles, I will involve in the most dire and horrible fate — and all the churches shall know that I am the Being, whose unerring knowledge intimately explores the human heart — to every one of you I will proportion rewards, or punishments, according to your actions.

24 To you I solemnly declare, and to all others in Thyatira, who have not adopted these destructive errors, but are perfect strangers to the profound dissimulation and hypocrisy of these adversaries of Christianity: to you, I solemnly declare, that I will

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impose

¹ A white stone was given to conquerors in the games by the judges containing the name and the prize of him that conquered: See *Syltes* or *Redemption*, p. 321.

impose no additional burden upon you :

25 only be solicitous to adhere inflexibly to the principles you already retain, 'till my second appearance.

26 For him, who repels this world's temptations, and maintains an uniform tenor of steady virtue, I will cause to triumph over the Heathens,

27 and he shall rule them with an iron sceptre, and their power shall be crushed and annihilated — like vessels of brittle clay — to effect this demolition of my adversaries, I will exert that power with which my Father hath invested me :

28 and I will adorn him with the splendors of the morning-star.

29 Let every one, who possesses intellectual faculties, employ them in a serious attention to those directions, which the Spirit addresseth to the churches.

CHAP. III.

TO the pastor of the church in Sardis, deliver, in my name, this message — These are the express injunctions of him, who hath the seven Spirits of God and the seven stars — I am conscious of all thy actions

— I know that you have a mere nominal life, and that you are morally dead.

2 Be vigilant, and reanimate the virtues that are ready to expire — for I have not found that your holiness hath attained its ultimate perfection in the sight of my God.

3 Remember, therefore, the nature of that religion you embraced — adhere to it, and repent — if, notwithstanding this admonition, you suffer yourself to repose in supine negligence and carelessness, I will surprise you, like a thief, and you shall not know in what hour I will rush upon you.

4 Yet, notwithstanding this general corruption, you have a few persons of distinguished virtue in Sardis, whose moral purity hath not been sullied by the stains of these immoralities — these persons of such eminent worth shall dwell for ever with me, arrayed in splendid and magnificent robes.

5 He, who vanquishes the world's temptations, shall be adorned with a vest of pure and matchless lustre — his name I will never erase from the book of life — his name I will proclaim before my Father, and before his angels.

6 Let him, who is endowed with understanding, diligently employ it in regarding the admonitions

monitions which the Spirit inculcaterh upon the churches.

§—7 To the pastor of the church in Philadelphia transmit this direction — This message is addressed to you by him, whose holiness was perfect, and whose truth infallible—who hath the key of David, who opens the gate of Christianity, and no one is able to shut it; and who shuts it, and no one hath power to open it.

8 I know every part of your behaviour — Behold! I have thrown open the doors of the gospel, and admitted you — and none of your adversaries are able to close them — I know that your worldly power and interests are inconsiderable — I know that you have, notwithstanding, adhered to my religion, and never renounced the profession of it.

9 Behold! I will make those who belong to satan's community, notwithstanding they arrogantly boast that they are the true members of the Jewish community—a character, to which they have no pretensions, for they are wicked impostors — I will make them come, and, with the most abject submission, prostrate themselves at your

feet, and they shall know that you are the distinguished object of my love.

10 As you have faithfully preserved the instructions I gave you, with regard to constancy and fortitude in your sufferings, I will also preserve you from those severe trials, in which the ^{*} whole world will, in no long time, be involved, and which are calculated to bring the principles of its inhabitants to the test.

11 Behold! my coming is immediate! inviolably retain your present principles, that nothing may deprive you of the crown that awaits you.

12 Him, whose virtue is victorious, I will erect as a magnificent pillar in the temple of my God—a pillar that shall rest upon its basis in the celestial mansions to all eternity—for an inscription, I will engrave upon it the name of my God, and the name of the city of my God, the New Jerusalem, which my God will cause to descend from the heavenly abodes, and my own name.

13 Let him, who is possessed of rational powers, diligently exercise them in attending to the admonitions, which the Spirit addresseth to the churches.

§—14

* The Roman Empire.

§—14 To the pastor of the church in Laodicea send, in my name, these instructions—This is the express direction of him who is truth itself, a witness of absolute veracity and fidelity, the very first Being, whom the Deity called into existence.

15 I am perfectly acquainted with your moral state — I know that your zeal for the gospel is neither quite extinct and frigid, nor yet is vigorous and fervid—I could wish you were the one or the other,

16 Since, therefore, you are now in a state of lukewarmness, a disagreeable medium between the two opposite extremes, I will, in no long time, eject you from my heart with fastidious contempt.

17 For you insolently say — I have immense riches—I am in most prosperous and opulent circumstances, and want nothing to add to my felicity — and are ignorant, that you are, at the same time, a most wretched, miserable, poor, blind, and indigent creature.

18 I advise you to purchase of me, shining treasures of refined gold, that you may acquire solid and durable wealth, to procure robes of unsullied lustre, to hide thy shame and infamy from the

world, and to anoint thine eyes with eye-salve, that thy vision may be restored.

19 Those, who are the objects of my love, I correct with salutary chastisement—Awake, therefore, thy languishing zeal into life, and reform.

20 Behold! I stand at the door and knock — if any one shall hear my voice, and open the door, I will come in to him, will share with him his entertainment, and he shall, in return, participate mine.

21 Him, who hath totally vanquished the vices of the world, I will permit to be an assessor with me on my throne—even as I gained a complete victory over the world, and was advanced to be an assessor with my Father on his throne.

22 He who is endowed with moral and rational powers, let him carefully employ them in revolving the admonitions, which the Spirit directeth to the churches.

CHAP. IV.

AFTER the exhibition of this scene I looked, and behold! a door was opened in heaven — and the first voice, which I heard, was like the clangors of a trumpet, directing to me the follow-

following words—“Ascend to these abodes, and I will shew you what events must succeed to these.”

2 Instantly I was seized with the Spirit—and behold! a throne was erected in heaven, on which a person was sitting:

3 the radiance of this august figure resembled the splendors of the jasper and the sardius—and a rainbow encircled the throne, whose colour was like the emerald.

4 In a circle around this throne were placed four and twenty other thrones, on which I saw four and twenty venerable personages sitting, vested in white robes—the temples of these were adorned with golden crowns.

5 From the throne in the center issued lightnings, thunders, and loud solemn voices—Before the throne seven lamps were burning, which represent the seven Spirits of God.

6 Before the throne was a sea smooth as glass, and sparkling like crystal—and in the center of the throne, and in a circle around it, were four living creatures, full of eyes, before and behind.

7 The first living creature was like a lion—the second like a calf—the third had an

human visage—the fourth was a flying eagle.

8 Each individual of these creatures had respectively six wings, which encircled it, within which they were full of eyes—these, night and day, incessantly cry out, Holy, Holy, Holy, Lord God, the universal Governour, who is, was, and will be!

9 And whenever the creatures gave glory, and honour, and gratitude to him, who sits on the throne, who will flourish in existence throughout all the endless ages of eternity,

10 those four and twenty venerable personages prostrate themselves before him, who sits on the throne, and devoutly worship him, whose being is extended through all the revolving ages of eternity, and cast down their crowns, saying,

11 “Worthy art thou, O Lord, to receive glory, and honour, and power—for thou wert the former of universal nature, and by thine almighty mandate they were originally formed, and now exist!”

CHAP. V.

1 **O**N the right-hand of him who sat on the throne I saw a volume written

zen all over with characters internally and externally, and sealed with seven seals.

2 I then saw an Angel of immense strength, proclaiming with a loud voice— Who is worthy to open this volume, and to loose its seals?

3 But no being in heaven, or in earth, or under the earth, was able to unroll the volume, or even to inspect it.

4 Upon this I was bathed in tears, sorrowing that no person was deemed worthy to unroll and read, or even to view the volume.

5 Upon which one of those venerable personages thus accosted me— Indulge not thy tears, behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the volume, and break its seven seals.

6 I then looked, and behold in the center of the throne, and of the four living creatures, stood a Lamb, which seemed as if it had been immolated, having seven horns and seven eyes— which last represent the seven Spirits of God, dispatched to all the various regions of the world.

7 The Lamb then approached, and took the volume out of the right-hand of him who sat upon the throne.

8 Upon his taking the volume, the four living crea-

tures, and the four and twenty venerable persons prostrated themselves before the Lamb— each of them having harps and golden vials full of incense— which represent the prayers of the holy:

9 and they chant a new ode, saying— “Worthy art thou to take the book and loose its seals, for thou wert immolated, and didst purchase us to the Deity by means of the effusion of thy blood, out of every tribe, language, nation, and community:

10 and didst constitute us kings and priests to our God, and we reign upon the earth.”

11 I then looked, and heard the voice of numerous angels who incircled the throne, and of the living creatures, and the venerable elders— and their numbers were myriads of myriads, and thousands of thousands:

12 saying with a loud voice— “Worthy is the Lamb, who was sacrificed, to receive sovereignty, and dominion, and wisdom, and power, and honour, and glory, and blessing!”

13 And every creature that is in heaven, or on earth, or under the earth, or on the sea, all beings in universal nature I heard at once exclaiming— “To him who sits upon the throne, and to the

the Lamb, be blessing, and honour, and glory, and dominion through all the rolling ages of eternity!"

14 The four living creatures said, Amen! and the four and twenty elders prostrated themselves, and worshipped him, who liveth to all eternity!

CHAP. VI.

1 **I** Looked when the Lamb opened the first of the seals, and I heard one of the four living creatures addressing himself to me with a voice like the solemn note of thunder, and saying, Approach and see.

2 Instantly I looked, and behold! there was exhibited in the book, the effigies of a white steed — and he, who was mounted upon him, held a bow, and a crown was fixed upon his head, and he advanced conquering and to conquer.

3 When he opened the second seal, I heard the second living creature saying, Approach and see.

4 Immediately there was presented to my view another steed of a deep red — and to his rider was permission given

to banish peace from the earth, and to involve its inhabitants in mutual assassinations and blood-shed — into his hands there was put an enormous sword.

5 When he opened the third seal, I heard the third living creature saying, Approach and see — immediately I looked, and behold! there was portrayed, a steed of a black colour — and the person, who was mounted upon him, held a pair of scales in his hand:

6 and I heard a voice, issuing from the midst of the four living creatures, pronouncing these words — A choenix of wheat for a denarius^m, and three choenices of barley for a denarius — and injure thou not the oil and the wine.

7 When he opened the fourth seal, I heard the voice of the fourth living creature saying — Approach and see.

8 Accordingly I looked, and behold! a steed of a pale colour — whose rider's name was Death — in his rear marched the Grave — and they two had permission granted them to destroy the fourth part of human kind, with the lance, with famine, with death, and wild beasts.

9 When

¹ About a *pint* and *half* of our measure.

^m About *eight* pence.

9 When he opened the fifth seal, I saw lying prostrate at the altar, vast numbers of those, who had suffered martyrdom for their Christian profession, and for their inviolable adherence to its principles.

10 These, cried with loud and piercing accents—How long, O God of infinite holiness and rectitude, dost thou delay to judge and avenge our blood of the inhabitants of the world!

11 To each of these were given white and brilliant vests—and they were directed to wait a little longer in patient expectation, till the period of their Christian brethren, who were to suffer martyrdom, as they had done, should be fully completed.

12 I looked when he opened the sixth seal, and behold! there was a great earthquake—the sun became black, as sack-cloth of hair; and the whole moon instantly turned red as blood:

13 the stars dropped from the sphere, upon the earth; as a fig-tree drops its blighted fruit; when agitated by a furious storm:

14 the heaven shrunk up, like a volume of parchment that is rolled together—and every mountain and isle were,

by a violent concussion, shook from their base:

15 and the sovereigns of the earth, the illustrious, the opulent, the tribunes; the most dignified personages, the slave, the freeman, hid themselves in the caves and rocks of the mountains:

16 and, in their extreme consternation, thus addressed the mountains and the rocks—“Overwhelm us in your ruins! and for ever screen us from his presence, who sits upon the throne, and from the dire resentment of the Lamb!

17 for the great day of his vengeance is now arrived! Who is able to support its horror!”

CHAP. VII.

1 **A**FTER this exhibition I saw four angels standing in the four cardinal points of the globe, confining the four winds that no storms should blow on the earth, the sea, or any tree.

2 I saw then another angel ascending from the east; having the seal of the living God, and with a loud voice he cried to the four angels; who had been commissioned to excite destructive commo-

tions

tions in the earth, and in the ocean :

3 saying to them — Inflict no fatal evil either on the land, or on the ocean, or on the trees, 'till we have sealed the servants of our God in their foreheads.

4 And I heard the number of those who were impressed with this seal, and it was an hundred and forty-four thousand — persons of every tribe of Israel indiscriminately sealed.

5 Of the tribe of Juda, twelve thousand were sealed : of the tribe of Reuben, twelve thousand : of the tribe of Gad, twelve thousand.

6 Of Asher, twelve thousand : of Nephtalim, twelve thousand : of Manassé, twelve thousand :

7 Of Symeon, twelve thousand : of Levi, twelve thousand : of Isachar, twelve thousand.

8 Of Zabulon, twelve thousand : of Joseph, twelve thousand : of Benjamin, twelve thousand.

9 After this vision I looked, and behold ! a most immense and innumerable multitude of all nations, tribes, communities, and languages, stood before the throne, and before the Lamb, arrayed in white stoles, and holding branches of palm in their hands :

10 all exclaiming in loud accents — “ Salvation be ascribed to our God, who sitteth upon the throne, and to the Lamb ! ”

11 Upon which all the angels, who stood in a circle round the throne, the elders, and the four living creatures, prostrated themselves before the throne, and devoutly worshipped God ;

12 saying — Amen ! may blessing, and glory, and wisdom, and gratitude, and honour, and dominion, and power, be paid to our God through all the revolving ages of eternity ! ~ Amen.

13 One of the venerable personages then said to me — Who are these happy persons, who are enrobed in these white and lucid vests ? from what region did they come ?

14 I said to him — You, sir, need not to be informed — he replied, These are persons, who have emerged from the depth of sorrows and sufferings, who have washed their robes, and given them this conspicuous whiteness and lustre by means of the effusion of the Lamb's blood :

15 for which distinguished virtue they are advanced to this station before the throne of God, and incessantly worship him day and night in his temple — and he, who
sitteth

sitteth upon the throne, shall fix his blissful residence among them.

16 They shall feel the sensations of hunger and of thirst no more for ever — neither the fierce rays of the sun, or any other scorching flames shall ever assail them :

17 for the Lamb, who is in the midst of the throne, shall be their shepherd, and conduct them to the fountain of the waters of ^{eternal} life, and God shall wipe every tear from their eyes !

CHAP. VIII.

1 **W**HEN he opened the seventh seal, there was a profound silence in heaven for half an hour.

2 And I saw seven angels standing before God, and there were seven trumpets given to them.

3 Another angel then approached, and took his station at the altar, having a golden censer — and to him there was given a large quantity of incense to offer, along with the prayers of the holy, on the golden altar, which stood before the throne.

4 The smোক of this fragrant incense, which was of-

fered together with the devotions of the holy, ascended from the angel's hand before the Almighty.

5 The angel then took the censer, filled it with fire from the altar, and threw it upon the earth — upon which there instantly ensued terrible sounds, thunders, lightnings, and an earthquake.

6 After this, the seven angels who had the seven trumpets, prepared to sound them.

7 The first angel sounded his trumpet — and immediately dreadful storms of hail and fire, mingled with blood, rushed down upon the world — the third part of the trees were burned to ashes, and all the verdant herbage was totally consumed.

8 The second angel sounded his trumpet — and an immense mass, like an enormous mountain all involved in flames, was thrown into the ocean — and the third part of its waters instantly became blood :

9 and the third part of the animals expired — and the third part of all the ships on its surface perished.

10 The third angel sounded his trumpet — and immediately there fell from heaven a star

a star of vast bulk, flaming like a torch—and it dropped on the third part of the rivers, and upon the fountains of waters.

11 The name of this star is wormwood—for the third part of the waters of the earth instantly turned bitter as wormwood—and vast numbers of the human species died by drinking the waters, because they were impregnated with such a noxious quality.

12 The fourth angel sounded his trumpet—and the third part of the sun was immediately struck, the third part of the moon, and the third part of the stars—that the third part of these luminaries was instantly shrouded in darkness, and the third part of the day and of the night, also, was obscured in total gloom.

13 I then looked, and heard an eagle flying through the midst of heaven, exclaiming with a loud voice, Woe, Woe, Woe to the world's inhabitants, by reason of the dire clangors of the trumpets of the three other angels, who are yet to blow.

CHAP. IX.

THE fifth angel sounded his trumpet—and

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I saw a star that had fallen from heaven, and to him was given the key of the unfathomable gulf.

2 Immediately he opened the unfathomable gulf—and out of it ascended a dusky vapour, like the black smoke that rises from a large furnace, which blotted out the sun, and involved the whole sky in gloomy darkness.

3 From this smoke there issued and fell locusts upon the earth, which were empowered to inflict the same dreadful miseries, which scorpions inflict.

4 These were directed not to injure the herbage of the field, or any verdure, or any tree, but to invade those persons only who had not the seal of God impressed on their foreheads.

5 They were not permitted to punish men with death—only to torment them five months—and the torments they inflict were like the agonizing torture a person feels from the bite of a scorpion.

6 In that period, mankind will wish for death to release them from the miseries they sustain, and shall not find its friendly aid—they will indulge ardent desires to die, but death shall refuse to deliver

U

liver

liver them from their wretchedness.

7 The figure of these locusts resembled horses, completely harnessed for battle, on their heads they wore glittering ornaments, like golden crowns, and their face was like the human :

8 their hair resembled the flowing tresses of the fair sex, and their teeth were like the fangs of the lion :

9 they wore breast-plates, that had a similar appearance to those that are made of iron, the sound of their wings was like the tremendous rattle of chariots, when vast troops of cavalry all rush into the battle :

10 they have tails, similar to those of the scorpion, armed with stings—and they have licence to spread misery and wretchedness among mankind, for five months :

11 they are headed by a sovereign, who is the angel of the unfathomable gulf, whose name, in Hebrew, is Abaddon, in Greek, Apollyon.

12 The first woe is past—behold ! there are still impending two more woes, successive to this.

§—13 THE sixth angel sounded his trumpet—and I heard a voice issuing from the

four horns of the golden altar, which was before the Supreme,

14 saying to the sixth angel who had the trumpet—Loose the fetters of those four angels who have been confined at the great river Euphrates.

15 Instantly those four angels were freed from their chains, who were commissioned to destroy the third part of the human species—and they were permitted to continue these ravages for an hour, a day, a month, and a year.

16 The number of the cavalry they had in their armies, was two myriads of myriads—I heard the number recited.

17 I also saw in the vision, the horses and the horsemen who appeared in breast-plate of the colour of fire, of jacinth, and brimstone—the heads of the horses were like the heads of lions, and from their mouths issued fire and smok and brimstone.

18 By these three destructive^a plagues was the third part of the human race miserably slaughtered, by the fire, the smok, and the brimstone, which issued out of their mouths.

19 For the whole strength of

^a Πύρων is the reading in the best MSS.

of these horses is confined to their mouths¹ and their tails — for their tails are like serpents, and they have heads annexed to them — it is with these they do all the fatal execution.

20 And the other remaining part of mankind, who had not fallen a sacrifice to these depopulating evils, did not repent of their abandoned wickedness, but continued to pay their adoration to souls departed, to idols of gold, silver, brass, stone, wood; blind and deaf and motionless statues:

21 nor did they repent of the murders they perpetrated, of the arts of poisoning they practised, or of the debaucheries and robberies they committed.

CHAP. X.

1 **I** Then saw another angel, of immense strength, descending from heaven, arrayed in a² cloud, and his head encircled with a rainbow, his face was like the sun, his feet like pillars of fire:

2 He held in his hand a very small volume, open —

and he fixed his right foot on the ocean, and his left on the earth:

3 He then uttered a loud and tremendous vociferation, like the roaring of a lion — when he ceased, seven claps of thunder uttered their explosions.

4 After the successive explosions of these seven claps of thunder, I was going to write down the words they pronounced — but I heard a voice out of heaven addressing me and saying — Suppress in impenetrable silence what the thunders spoke, and commit it not to writing.

5 The angel then, whom I saw standing on the sea and on the land, raised his right hand to heaven,

6 and solemnly swore by that Being, whose duration is to all eternity, who formed the heaven, and all beings who inhabit it, the earth, and all the creatures that move on its surface, and the ocean, with all the various animals it contains, that the happy period would not yet commence,

7 but that it would take place in the days, when the *seventh* angel sounded his

U 2

trumpet

¹ *Kai en tais vipsis autou* seem to have been the original reading.

² — *Nube candentes humeros amictus*

Augur Apollo.

Horat. lib. i. Ode x.

trumpet — the dispensations of God would, then, receive their full and perfect completion, as he had assured his servants the prophets.

8 The voice then, which I heard from heaven, directed itself again to me, and said — Go, take that little volume, which is held open in the hand of the angel who stands on the sea and on the land.

9 I advanced accordingly to the angel and said — Give me the little volume — Take it, he replied, and eat it up — in thy mouth it will have a delicious sweetness, like honey; in thy stomach, a disagreeable bitterness.

10 I then took the small volume from the angel's hand, and eat it up — and its taste in my mouth was like the sweetness of honey, but in my stomach it had an acrid and nauseous bitterness.

11 He then said to me, Thou must again prophesy to numerous nations, countries, languages, and kingdoms.

CHAP. XI.

1 **A**FTER this there was given to me a reed, like a measuring rod, and the angel, who stood, said to me — Rise and measure the temple of God, in which the al-

tar is erected, and where his pious votaries worship:

2 but the external court of the temple do not measure at all, for it is given up to the Heathens, who shall trample under foot the holy city, two and forty months.

3 Yet I will endow my two witnesses with power, and they shall prophesy a thousand two hundred and sixty days, clothed in sack-cloth.

4 These are the two olive-trees, and the two lamps, which stand before the supreme Ruler of the world.

5 If any one attempt to injure these, fire instantly issueth out of their mouth, and devoureth their opponents — to this dreadful doom must every one, who plots their ruin, be devoted.

6 These have power to seal up the clouds, that no refreshing showers distil on the ground, during the days of their prophecy — they have power, also, over the waters, to turn them into blood, and to smite the earth with every plague, as often as they please.

7 When they shall have finished their testimony, the beast, which ascends out of the unfathomable gulf, shall commence hostilities with them, shall vanquish and kill them.

8 And their dead bodies shall be thrown into the street of that great city, which, figuratively, is called Sodom and Egypt, where even our Lord hath been crucified.

9 And persons of all nations, tribes, languages, and countries, shall see their dead bodies, three days and an half, and deny their corpse the common rites of sepulture.

10 And the inhabitants of the earth shall insult over them, and indulge the highest transports of joy, and mutually send presents to one another on this occasion, because these two witnesses gave the inhabitants of the world such tormenting inquietude.

11 But, after three days and half, the spirit of life from God entered into them, and they stood erect — and great consternation seized all the spectators.

12 The witnesses then heard a loud voice from heaven, saying to them, Ascend hither — Instantly a cloud conveyed them to the celestial regions, and their enemies saw their triumphant ascension.

13 In that hour there was a great earthquake, by which the tenth part of the city was thrown down, and seven thousand men perished — those, who survived the general ruin,

were filled with the last consternation, and gave glory to the God of heaven.

14 The second woe is past, behold! the third woe will speedily commence.

§—15 THE seventh angel sounded his trumpet — on which, loud voices resounded in heaven, exclaiming—“The sovereignty of the world is now become our Lord’s and his Christ’s, and his reign shall be perpetuated through all the endless ages of eternity!

16 The twenty-four elders then, who were sitting on their thrones before the Almighty, prostrated themselves on their faces, and devoutly worshipped the Supreme:

17 saying—“We pay thee our most grateful acknowledgments, O Lord, the universal Ruler, who is, who wert, and who wilt be, that thou hast assumed thine almighty power, and taken into thine hands the reins of government!

18 The Heathens were enraged—but the period of thine indignation is now arrived, and the time when thou wilt judge the dead, and distribute a reward to thy servants the prophets, to the virtuous and to the devout, rich and poor, without distinction, and when

thou wilt miserably destroy those who have wretchedly corrupted the earth."

§ * * 19 AFTER the exhibition of these scenes, the temple of God in heaven was thrown open, in which the ark of his covenant displayed itself to my view—and there were lightnings, tremendous noises, claps of thunder, an earthquake, and a terrible storm of hail.

CHAP. XII. 1 And a great prodigy appeared in heaven!—a woman cloathed with the sun, and the moon was under her feet, and on her head she wore a crown of seven stars.

2 And the period of her pregnancy being complete, she uttered piercing cries, racked with the agonizing pangs of child-birth.

3 There appeared also another prodigy in heaven—behold! a great red dragon, with seven heads and ten horns, and on his heads he wore seven diadems.

4 His tail swept away the third part of the stars of heaven, and threw them upon the earth—this dragon stood before the woman, who was going to be delivered, intent

to devour her child the moment it was born.

5 The woman was delivered of a male child—who is destined to rule all the Heathens with an iron sceptre—but the infant was instantly caught up to the Almighty and to his throne.

6 The woman then fled into the desert—where she has a residence prepared for her by the Almighty, and in this solitude she is to be maintained a thousand two hundred and sixty days.

7 After this, hostilities raged in heaven—Michael and his angels encountered with the dragon and his angels.

8 But the latter were totally vanquished—and, for the future, there was no place in heaven found to shelter the routed party.

9 The great dragon, accordingly, was thrown out of heaven—the old serpent, called the devil and satan, the grand deceiver of the whole universe, was thrown out of heaven upon the earth—his angels, also, were precipitated from the sky.

10 I then heard a loud voice proclaiming in heaven—“Now is arrived the salvation,

* * The II^d. PART of the REVELATION begins here. The Apostle resumes the subject of the former part, and illustrates it: See *Lowman* and *Newton* in *loc*.

vation, the power, and the kingdom of our God, and the power of his Christ — for the false accuser of our brethren, who was incessantly night and day calumniating and traducing them before our God, is forever banished from these regions!

11 For the victory they gained over him they were indebted to the effusion of the Lamb's blood, and to those principles whose truth they attested — for the sake of these they cherished no fond love of life, but freely devoted themselves to death!

12 Rejoice, therefore, O ye heavens! and all you its sacred inhabitants! — but woe to you, who reside on the land, or traverse the ocean! for the devil is descended to you, transported with furious rage; conscious, that the period of his power is very short."

13 When the dragon found that he was ejected upon earth, he pursued the woman, who had brought forth the male child.

14 But to the woman were given two wings of a great eagle, with which she might speed her flight into the solitude, her former residence — in which sequestered retreat she is maintained, far remote

from the serpent, a time, and times, and half a time.

15 The serpent then threw out of his mouth, after the woman, an immense stream, like a torrent, to sweep her away and bury her in the flood.

16 But the earth lent her aid to the woman — the earth opened her mouth, and absorbed the deluge, which the dragon emitted from his jaws.

17 The dragon then was inflamed with rage against the woman, and turned to make war with those who still remained of her descendants, who observe the divine commands, and adhere to the Christian profession.

CHAP. XIII.

1 **A**FTER this, I stood on the sea shore, and I saw a wild beast rise up out of the ocean, which had seven heads, and ten horns — on its horns it wore ten diadems, and upon its heads "names of blasphemy.

2 The wild beast, which I saw, resembled a leopard — it had feet like a bear, and a mouth like a lion — and the dragon gave it his strength, his throne, and immense authority.

3 I observed that one of his heads looked as if it had received a mortal wound — but the mortal stroke was healed, and all the world followed the wild beast, struck with admiration.

4 And they worshipped the dragon, who had invested the wild beast with its authority — and they paid, also, devout adoration to the wild beast, saying — Who is like the beast! who is able to cope with it!

5 There was then given to the wild beast a mouth that uttered the most enormous extravagancies and blasphemies — and it was permitted to flourish forty-two months.

6 It then opened its mouth to utter blasphemies against God, to vilify and defame his perfections, his tabernacle, and all the holy inhabitants of heaven.

7 Licence was given it to wage war with the virtuous and to defeat them — and it was permitted to exercise unlimited authority over every tribe, country, language, and nation.

8 To it all those inhabitants of the world paid divine honours, whose names were not written from the foundation of the world in the Lamb's

book of life, who surrendered up himself a victim.

9 He, who is endowed with intelligence, let him carefully employ it in an attention to this.

10 He, who drags the captive prisoner, shall himself be dragged a captive prisoner — he, who assassinates with the sword, shall himself by the sword be assassinated. — In this period flourishes the constancy and fidelity of the holy.

11 After this, I saw another savage beast ascend out of the earth, and it had two horns similar to those of the Lamb, but it spoke like a dragon.

12 And it exerteth all the authority of the first beast in its presence, and causeth the world and the inhabitants to worship the first beast, whose mortal wound was cured.

13 It also displays amazing prodigies, makes even fire descend from heaven to the earth in the sight of men :

14 so that it deludeth the inhabitants of the earth by these prodigies it hath been impowered to display in the presence of the beast — enjoining all mankind to make an image to the beast, which received the deep wound from the sword, but recovered.

15 Power also was given

to

to it to infuse life into the image of the wild beast — in order that the image, too, of the beast should speak, and cause all who should refuse divine honours to the image of the beast, to be put to death.

16 It obliges all, indiscriminately, small and great, rich and poor, freemen and slaves, to receive, from it, a mark in their right-hand, or in their forehead :

17 so that no one is able to buy or sell, except he is impressed with this mark, or with the name of the wild beast, or with the *number* of his name.

18 Here is a subject for sagacity and erudition — let him, who is intelligent, find out what is signified by the number of the wild beast — it is a human number — it is six hundred, sixty, six.

CHAP. XIV.

1 **A**FTER this I looked, and behold ! ^y the Lamb stood upon mount Sion, and along with him an hundred and forty-four thousand who had ^z his name, and

the name of his Father inscribed on their foreheads.

2 I then heard a voice out of heaven, solemn as the noise of many waters, and loud as the horrible explosion of thunder—the voice which I heard was like a grand chorus of musicians all playing in full concert.

3 These chant a new song before the throne, before the four living creatures, and the venerable personages — this song no one could learn except the hundred and forty-four thousand, who had been redeemed from the earth.

4 These are persons of spotless and immaculate chastity — these accompany the Lamb wherever he goes — these were redeemed from among mankind — a select and distinguished society devoted to God and to the Lamb.

5 In their mouth there was found no ^a falsehood—for they are perfectly pure and unpolluted before the throne of God.

6 I then saw another angel flying through the midst of heaven, having the everlasting gospel to publish to all the inhabitants of the world,

to

^y To *aprior* is the reading of the best MSS.

^z See the lessons in *Mill* and *Wetstein*.

^a *Yeo* is the true reading.

to every country, community, language, and nation :

7 exclaiming with a loud voice — “ Reverence the Almighty, and give him glory — for the period of his judgment is now arrived — pay your devout adoration to the great Former of the heaven, of the earth, of the ocean, and of all fountains of water.”

8 He was followed by another angel, who said — “ Babylon is fallen ! is fallen ! that immense city ! because she intoxicated all nations with the inflaming wine of her debauchery.”

9 These were also followed by a third angel, who cried with a loud voice — “ If any one worships the wild beast or its image, or receives its mark in his forehead, or in his hand,

10 he shall drink of the wine of God’s indignation, poured forth pure and unmixed into the cup of his fury, and he shall be tormented with fire and brimstone in the presence of the holy angels, and presence of the Lamb.”

11 The smoak arising from the place, where they are tormented, mounteth up for ever and ever — and the worshippers of the wild beast and its image, and every one who is impressed with the mark of its name, have no

soothing intervals of quietude for ever.

12 In this period flourishes the constancy of the holy — in this period flourish those, who observe the divine commands, and adhere to the religion of Jesus.

13 After this I heard a voice from heaven, bidding me write the following words — “ Happy are the dead, who, from the present æra, die for their attachment to the Christian religion ! — Thrice happy ! most assuredly, saith the Spirit, for they have found repose from their labours, and their virtues accompany them ! ”

§—14 I THEN looked, and behold ! a lucid cloud — on which one sat like the Son of man, whose temples were encircled with a crown of gold, and whose hand held a sharp sickle.

15 Another angel then came out of the temple, crying with a loud voice to the person who sat upon the cloud — “ Put thy sickle into the standing corn and reap : for the time of harvest is now arrived — the harvest of the world is ripe.”

16 The person immediately, who sat upon the cloud, threw his sickle into the earth, and the earth was reaped.

17 Another

17 Another angel then came out of heaven's temple, grasping also a sharp sickle.

18 A third angel also came from the altar, who had power over fire, and he called with a loud voice to him who held the sharp sickle, saying — Thrust in thy sharp sickle and gather the vintage of the earth, for her grapes have attained their full maturity.

19 Instantly the angel thrust his sickle into the earth, and gathered her vintage, and threw the grapes into the capacious wine-press of God's indignation.

20 The wine-press was then trodden out of the city, and blood streamed from the press in such quantities as reached to an horse's breast for the space of sixteen hundred stadia.

CHAP. XV.

1 **A**FTER this I saw another prodigy in heaven, grand and astonishing, seven angels having the seven last plagues — for by these evils the indignation of the Almighty was fully executed.

2 I then saw a wide extended plain, that resembled a sea of glass intermixed

with fire — and those who had acquired a victory over the wild beast, over his image, over his mark, and over the number of his name, stood on the surface of this glassy ocean, holding in their hands the harps of God.

3 And they chant the song of Moses the servant of God, and the song of the Lamb, saying — “ Vast and astonishing are thy works, O Lord God, the universal Governour ! righteous and true, are thy procedures, O thou Sovereign of the ^b world !

4 Who would not revere thee, O God ! who would not celebrate thy perfections ! for thou alone art possessed of immaculate holiness — all the nations shall come, and in devout homage prostrate themselves before thee — for the rectitude of thy administration hath been fully displayed !”

5 After the exhibition of these scenes I looked, and behold ! there was opened in heaven the temple of the tabernacle of the testimony.

6 Out of this temple issued the seven angels, who had the seven plagues, clothed in vests of pure and shining linen, and encircled round the waist with golden zones.

7 Upon

^b *Earth* is the reading best supported.

7 Upon this, one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of that great Being who liveth to all eternity.

8 The whole temple then was filled with smok from the glory and the power of God — so that no one could enter the temple until the seven plagues of the seven angels had received their ultimate completion.

CHAP. XVI.

1 **I** Then heard a great voice out of the temple, saying to the seven angels — Go and pour the vials of the divine anger upon the earth.

2 Upon this, the first went and poured his vial upon the earth, and instantly a shocking and malignant ulcerous disease invaded those who were impressed with the mark of the wild beast, and paid divine honours to its image.

3 The second poured his vial upon the ocean — immediately the whole body of its waters became like the blood of a dead corpse, and every living creature in it expired.

4 The third angel poured his vial upon the rivers and fountains of water, and they were converted into blood.

5 I then heard the angel of the waters say — “Righteous art thou, O God, who art, wert, and wilt be, in that thou hast inflicted these judgments !

6 because they shed the blood of saints and prophets, thou hast given them blood to drink — this requital they justly merit.”

7 I heard, also, another angel from the altar say — “Equal and just, O Lord God, the universal Governour, are all thy inflictions !”

8 The fourth angel poured his vial upon the sun — and it was permitted to scorch mankind with fire.

9 The human race were, accordingly, assailed with intolerable heat, and blasphemed God, who had sovereign power over these plagues, and they were not induced by them to repent, and give him glory.

10 The fifth angel poured his vial upon the throne of the beast — upon which his kingdom was totally enveloped in darkness, and men bit their tongues for extreme vexation,

11 and blasphemed the God of heaven on account of the dire pains and ulcers, with which they were afflicted, and reformed not their abandoned practices.

12 The sixth angel poured his vial upon the great river Euphrates — its channel instantly became dry — in order to accommodate the kings of the east with a passage.

13 I then saw crawl out of the mouth of the dragon, out of the mouth of the wild beast, and out of the mouth of the false prophet, three filthy spirits, in the shape of frogs.

14 These are the spirits of dæmons, which perform amazing feats, and migrate, in all directions, to all the kings of the whole universe, to convene them all to the battle of the great day of God the universal Governour.

15 Behold! my coming will be like the sudden attack of a thief — Happy is he who exerciseth an unremitting vigilance, and carefully preserveth his purity and virtue, that he be not finally exposed to infamy and shame.

16 And he collected them to a place called, in *Hebrew*, *Armageddon*.

17 The seventh angel poured his vial upon the air — upon which, a great voice out of the temple of heaven, from the throne, said — It is finished!

18 And there ensued tremendous noises, peals of thunder, and flashes of lightning

— and there was a dreadful earthquake, such as hath never happened from the foundation of the world, for the horror and violence of its concussions.

19 By it the great city was rent into three parts — and the cities of the Heathens were totally overturned — then the Almighty remembered to give to Babylon the Great the cup of the wine of his furious indignation.

20 By it was every island torn from its base, and the lofty mountains annihilated.

21 And a great hail-storm, every stone about the weight of a talent, rushed from heaven upon mankind — and men blasphemed, for the miseries the hail inflicted; for the anguish and torment it caused, were excessively acute and intolerable.

CHAP. XVII.

1 **T**HEN one of the seven angels, who had the seven vials, came and accosted me, saying — “Come hither, and I will shew you the condemnation of the great prostitute, who sits upon many waters:

2 with whom the kings of the earth have maintained a criminal converse, and the inhabitants

habitants of the world been inebriated by the wine of her debauchery."

3 Accordingly he conveyed me in a visionary scene into the desert—and I saw a woman sitting on a scarlet-coloured wild beast, that was quite covered over with blasphemous titles and inscriptions, and it had seven heads and ten horns.

4 The woman was dressed in purple and scarlet, and richly decorated with gold, precious stones, and jewels—and she held in her hand a gold cup replete with her impure and abominable debaucheries.

5 Her name was inscribed on her forehead—MYSTERY, THE GREAT BABYLON, THE MOTHER OF PROSTITUTES, AND OF ALL THE DETESTABLE ENORMITIES IN THE WORLD.

6 I observed that the woman was drunk with the blood of the holy, and with the blood of the martyrs of Jesus—such a spectacle struck me with the last astonishment!

7 The angel then said to me—Why do you express such amazement?—I will give you a more explicit information concerning this

figurative representation of the woman, and of the wild beast which carries her, which has seven heads and ten horns.

8 The beast, which you see, was, and is not, but will ascend out of the fathomless gulf, and is to be devoted to destruction—and those inhabitants of the earth, whose names were not enrolled in the book of life from the foundation of the world, shall be seized with devout astonishment, when they view the wild beast, which was, and is not, but ^c will be.

9 Here is a subject to employ sagacity and wisdom—the seven heads represent seven mountains, on which the woman sits.

10 They also represent seven kings—*five* are defunct—*one* is now living—the *other* hath not yet appeared—when he appears, his continuance will be very short.

11 And the wild beast, which was, and is not, is the *eighth*—is a descendent from the *seven*—and will be devoted to destruction.

12 And the ten horns, which you saw, represent ten kings, who have not yet received their kingdom—but who will, at the same time with the beast,

^c Kai *anagisat* is the reading in the *Alexandrian MS.*

beast, be invested with regal government.

13 These are all actuated by the same sentiments, and give their power and authority to the beast.

14 These shall make war with the Lamb, and the Lamb shall defeat them — for he is the Lord of lords, and Sovereign of sovereigns, and his associates are a distinguished, select, and faithful community.

15 He then saith to me — The waters, which you saw, where the prostitute sits, represent nations, and multitudes, and countries, and languages.

16 And the ten horns, which you saw project from the beast, shall hate the prostitute, shall make her desolate and naked, shall devour her flesh, and burn her with fire.

17 For the Almighty hath powerfully influenced their hearts to perform his designs, and unanimously to concur in one sentiment, and to give their kingdom to the wild beast, until that period arrive, when the dispensations of the Supreme shall have received their full and final accomplishment.

18 The woman, whom you saw, represents the great city

which exercises supreme sovereignty over the sovereigns of the world.

CHAP. XVIII.

1 **A**FTER these exhibitions, I saw an angel descending from heaven, vested with great authority, and the whole earth was illuminated by his glorious splendour.

2 He then cried with a loud voice, saying — The great Babylon is fallen! is fallen! and is become the residence of dæmons, the rendezvous of every impure spirit, and the resort of every ominous and detestable bird.

3 For she intoxicated all nations with the inflaming wine of her debauchery — the sovereigns of the world maintained criminal converse with her, and the merchants of the earth derived immense riches from the boundless multiplicity of her luxurious refinements.

4 I then heard another voice from heaven, saying — Abandon her, my people, lest you participate with her in her crimes, and share with her in her punishments.

5 For the immense pile of her crimes hath touched the very

very heavens: and the Almighty hath remembered all her enormities.

6 Retaliate upon her the treatment she has given you, and inflict upon her a double portion of wretchedness — in the bowl, in which she mingled for you the intoxicating potion, do you infuse for her draught, double the poisonous ingredients.

7 In proportion as she hath decorated herself with pompous magnificence, and revelled in luxurious excesses; the same measures do you observe in the torture and anguish you impose upon her — because she hath insolently said in her heart; “ I will sit a queen: I am no widow: I shall never know sorrow.”

8 For this, in one day shall her miseries all invade her, death, and despair, and famine—and she shall be totally consumed with fire — for mighty is the Lord, who devoteth her to this doom.

9 Then shall the sovereigns of the world, who traversed a circle of debauchery and luxury with her, deplore her wretchedness, and bewail her fate in floods of tears — when they see the smোক ascend from the conflagration that involveth her:

10 standing a great distance

from her for fear of being confounded in the general destruction, and bitterly exclaiming — Ah! Ah! the great city Babylon! the mighty city! how hath thy wretched doom surprized thee in a moment!

11 The merchants of the earth also shall weep and lament over her — because no one for the future will ever buy the merchandize they imported from her:

12 the merchandize of gold, of silver, of precious stones, of jewels, of fine linen, of purple, of silk, of scarlet— all the rich manufactures in thyine wood, in ivory, in costly wood, in brass, in iron, in marble:

13 the commerce of cinnamon, spices, perfumes, frankincense, wine, oil, the finest flower, corn, beasts, sheep, horses, chariots, slaves, and souls of men.

14 All thy lucrative gains, in which thy whole soul centered, are lost to thee for ever — all thy elegancies and refinements are torn from thee, and thou shalt never behold them more.

15 The merchants, who accumulated such immense riches from a commerce with her, shall stand at a vast distance from her, for fear of being

being involved in her dire destruction, deploring her fate in piercing accents of grief:

16 repeating — Ah! Ah! the immense city! which was arrayed in fine linen, and purple, and scarlet, and richly decorated with gold and precious stones and diamonds, how, in a moment, is all thy opulence sunk in a gulf of utter ruin!

17 Every pilot, also, every one who sailed to the ^d place, every ship's crew, and every one concerned in naval commerce, stood at a great distance from her:

18 and beholding the smoke mount the skies from the conflagration in which she was involved, they raised loud and dismal screams, repeating — What place was ever like this magnificent city!

19 They threw dust upon their heads, and, bathed in floods of tears and grief, uttered doleful lamentations, crying — Ah! Ah! this imperial city! in which all, who engaged in naval business, acquired such immense riches from her magnificence! how art thou, in one hour, totally desolated!

20 Exult over her, O heaven! and all ye holy angels and prophets! — for the Al-

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mighty hath avenged your cause on her.

21 A mighty angel then took up an enormous stone, large as a mill-stone, and plunged it into the ocean, saying — Such is the impetuosity, with which the great city Babylon shall be rumbled from her elevation, and be for ever lost!

22 The voice of harpers, of singers, of pipers, and of trumpeters shall never be heard again in thee — no artist, skilled in any art or science whatever, shall ever appear in thee — the sound of the mill-stone shall never more be heard in thee.

23 The light of a lamp shall never again be seen in thee — the festivities of nuptial joy shall never more resound in thee — Thy merchants were the illustrious of the world, because all nations were infatuated by thy intoxicating potion.

24 And in her was found the blood of prophets, and saints, and of all, who had been murdered in the world.

CHAP. XIX.

1 **A**FTER these things I heard the whole chorus of heaven, like the united

X

united noise of a vast multitude, saying—Alleluja! Salvation and glory and honour and dominion be ascribed to the Lord our God!

2 For his afflictions are just and equitable — he hath punished the great prostitute who corrupted the world with her debauchery, and he hath avenged the blood of his servants, which her hand had spilled.

3 A second time they all cried, Alleluja! — and the smok, which arose from the conflagration in which she was involved, mounted up for ever and ever.

4 Immediately the four and twenty elders, and the four living creatures, prostrated themselves, and paid their devout adorations to the Almighty, who sits upon the throne, saying—Amen! Alleluja!

5 A voice then proceeded from the throne, saying — Praise our God all ye his servants, and you, who reverence him, of all orders and conditions, indiscriminately.

6 Upon which I heard the whole choir of heaven, like the voice of an immense multitude, or as the united noise of many torrents, or as the loud peals of thunder, all, at once, exclaiming, Alleluja!

the Lord God, the universal Governour, reigneth!

7 let us indulge the highest transports of exultation and triumph, and give him glory, for the nuptial solemnities of the Lamb are now to be celebrated, and his bride hath already decorated herself.

8 She was adorned in a vest of the finest linen, which reflected the most pure and brilliant lustre—this rich and elegant dress represents the purity and rectitude of the holy.

9 He then commanded me to write down the following words—Happy are they, who have been invited to the nuptial entertainment of the Lamb! — he then added — These are the infallible dictates of the Almighty!

10 I then prostrated myself at his feet to pay him divine honours — but he prevented me, saying—I am but your fellow-servant, and one of your brethren who attested the religion of Jesus — pay your homage to God — the prophetic afflatus you enjoy is the attestation of Jesus.

§—11 AFTER this I saw heaven opened, and behold! a white steed advanced, and he, who was mounted upon him, was called Faithful and True — whose decisions and whose wars are equitable.

12 From his eyes darted a radiance, like flames of fire — on his head he wore many diadems—on him was a name inscribed, which no person could comprehend but himself.

13 He was robed in a vest dipped in blood — and his name is called, The revealer of the Deity.

14 The celestial armies followed him on white steeds, and arrayed in fine linen of the most pure and splendid lustre.

15 Out of his mouth played a sharp lance to smite the Heathens—he will rule them with an iron sceptre — and himself treadeth the wine-press of the furious indignation of God the supreme universal Governour.

16 On his vest and on his thigh is this inscription —
MONARCH OF MONARCHS :
SOVEREIGN OF SOVEREIGNS.

17 I then saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls who cut the ætherial sky — Come and collect yourselves to the supper prepared for you by the great God :

18 to eat the flesh of kings, the flesh of tribunes, the flesh of the mighty, the flesh of horses, and of horsemen, and the flesh of a promiscuous

multitude, freemen and slaves, noble and ignoble.

19 I then saw the wild beast and the sovereigns of the world, and their armies all collected together to make war with him, who was mounted on the steed, and with his army.

20 And the wild beast was seized, and the false prophet, who was along with it, who performed the miraculous prodigies before it, by which he imposed upon those, who received the mark of the wild beast, and who worshipped his image—and they were precipitated alive into a fiery lake that burns with brimstone.

21 And all the rest of their adherents were slain by the lance, which issued out of the mouth of him who was mounted upon the steed — and all the fowls were glutted with their carcases.

CHAP. XX.

1 **I** Then saw an angel descending out of heaven, having the key of the unfathomable gulf, and a great chain in his hand :

2 and he seized the dragon, the old serpent, who is the devil and satan, and confined him for a thousand years.

3 He then precipitated him headlong into the abyſs — committed him to cloſe cuſtody — fixed his ſeal upon the mouth of the gulph, to prevent his deluding the nations any more, until the thouſand years are elapſed — for after the expiration of this period he muſt be ſet at liberty for a little time.

4 I then ſaw thrones, and the perſons who ſat upon them, and they were appointed to adminiſter juſtice — I ſaw, alſo, the ſouls of thoſe, who had been beheaded for their attachment to the Chriſtian profeſſion, and for their inflexible adherence to divine revelation, who never had paid religious homage to the wild beaſt, or to its image, and who never had received the mark in their foreheads, or in their hands—theſe lived and reigned with Chriſt a thouſand years.

5 But the reſt of the dead were not reſtored to life 'till the thouſand years were completed—this is the *firſt* reſurrection.

6 * Distinguished is his happineſs who attains the felicity of this *firſt* reſurrection — on ſuch illuſtrious ſpirits the arrows of the ſecond death can make no impreſſion — but they ſhall be conſtituted

the prieſts of God and of Chriſt, and they ſhall reign with him a thouſand years.

§—7 WHEN theſe thouſand years are elapſed, then ſhall ſatan be looſed from his confinement.

8 And he ſhall come forth to deceive the nations which inhabit the four cardinal points of the world, Gog and Magog, to convene them all to war — the number of theſe will ſurmount the ſand of the ſea.

9 They then all marched to the breadth of the earth, and ſurrounded the camp of the Holy, and the beloved city—but fire deſcended from God out of heaven, and utterly conſumed them.

10 And the devil, who had ſeduced them into theſe fatal errors, was precipitated into a lake of fire and brimſtone, in which the wild beaſt and the falſe prophet had been plunged, and they ſhall be tormented day and night for ever and ever.

11 I then beheld a large white throne, and ſaw a perſon ſitting on it, from whoſe countenance the earth and the ſky vaniſhed and diſappeared, and no traces of them left!

12 I then ſaw the dead of every order and condition ſtand

stand before God — and the books were opened — and another volume was opened which is the book of life — and sentence was passed upon the dead according to their actions, which were registered in these books.

13 The ocean surrendered up its dead — death and the grave delivered their dead — and every individual of human kind was judged according to his actions.

14 Death and the grave were then thrown into the fiery lake — this is the *second* death.

15 And if the name of any one was not found enrolled in the book of life, he was thrown into the lake of fire.

CHAP. XXI.

1 **I** Then saw a new heaven and a new world — for the former heaven and the former world had totally vanished and disappeared, and the ocean was no more.

2 I John beheld the sacred city, the New Jerusalem, descending from God out of the celestial regions, embellished with all the elegance with which a bride is decorated for the reception of her Spouse.

3 I then heard a loud voice from heaven, saying — Behold!

the tabernacle of God is with men! — He will reside among them — they shall be his people, and he himself shall be ever propitiously present with them as their God!

4 God shall wipe away every tear from their eyes — death shall be for ever banished those happy seats! — all sorrow, grief, and pain shall be no more! — the former evils are for ever removed!

5 He then, who sat upon the throne, thus accosted me — Behold! I form a new creation! — and, he added, commit this to writing, for these assurances are true, and their veracity may be depended upon.

6 And he said to me — It is finished! — I am Alpha and Omega, the beginning and the end — to him, who is parched with thirst, I will freely give the refreshing water of the fountain of life.

7 All this felicity shall be the everlasting inheritance of the virtuous conqueror — I will be his God, and he shall be my son!

8 But the apostate, the disbeliever, the profligate, the murderer, the debauchee, the poisoner, the idolater, and every liar, shall be consigned to the lake which burneth with fire and brimstone — which is the *second* death.

9 Ther.

9 Then one of the seven angels, who had the seven last plagues, approached me and said — Come hither, and I will shew you the Bride the Lamb's Spouse.

10 Upon which he conveyed me, in a visionary scene, to the summit of a large and lofty mountain, and exhibited to my eyes the immense city, the holy Jerusalem, descending from God, out of the celestial abodes.

11 It was all irradiated with the glorious splendours of the Almighty — and the radiance it emitted was like the lustre of the most precious stones, like a jasper, darting its strong effulgence around.

12 It was surrounded with a wall, great and high—it had twelve gates — at every gate an angel was stationed — the names of the several gates were fixed over them in an inscription—their names were those of the twelve patriarchs of Israel.

13 On the east it had three gates, on the north, three, on the south, three, on the west, three,

14 The city-wall had also twelve foundations—on which were inscribed the names of the twelve apostles of the Lamb.

15 He, moreover, who

a golden measuring-rod to take the dimensions of the city, its gates, and its wall.

16 The city was an exact square — its length the same as its breadth — he took the exact dimensions of the city with his measuring-rod, in compass twelve thousand stadia — the length, breadth and height of it were perfectly proportionate and regular.

17 He measured the wall, which was an hundred and forty-four cubits — the angel using the same standard in menturation as mankind use.

18 The wall was constructed with jasper, and the city all of pure solid gold, that reflected a light like the brightness of the purest crystal.

19 The foundations of the city-wall were most magnificently ornamented with every species of precious stones — The first foundation was jasper; the second, sapphire; the third, chalcedon; the fourth, emerald;

20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolith; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst.

21 The twelve gates, also, were composed of twelve diamonds—each gate, respectively, was one entire single diamond

mond — The city, also, was paved with the finest gold, bright as transparent crystal.

22 In this city I saw no temple — for the Lord God, the universal Governour, and the Lamb, compose its temple.

23 The city hath no need of the sun, or of the moon to illuminate it—for the glory of God irradiates it, and the Lamb diffuses the most sacred light around.

24 Amid this glorious splendour shall the immense multitudes of the saved walk! — The virtuous sovereigns of the world bring with them all their pomp and magnificence into it.

25 The gates of this city will never be shut in the day — in the *day*, because the *night* will be for ever banished from these abodes!

26 The virtuous and the good shall, severally, bring with them into it, all the grandeur and elegance that is found in every distinct region of the universe.

27 But within its holy precincts nothing shall ever be admitted that is impure and false — none, except those, whose names have been enrolled in the Lamb's book of life.

CHAP. xxii. 1. He then showed me the limpid river of the water of life — clear and pellucid as crystal—flowing from the throne of the Almighty and of the Lamb.

2 On each side of the street, and of the river, was planted the tree of life, producing twelve kinds of fruit, which every month attained their full maturity — the leaves of this tree are a sovereign remedy for every indisposition.

3 Nothing will ever intervene to interrupt this felicity—the throne of God and of the Lamb shall eternally be established in it, and his votaries shall serve him:

4 and they shall ever be in his immediate presence, and his name shall be inscribed on their foreheads.

5 The shades of night will here be unknown! its inhabitants have no need of the faint glimmer of a taper, or of the splendours of the sun — for the Lord God throws the purest radiance around them—in his happy kingdom they shall reign through all the revolving ages of eternity!

§—6 AFTER these visionary exhibitions, he said — These prophetic assurances, which you have received, are founded

founded upon the most certain veracity and truth—The Lord, the God of the holy prophets, hath dispatched his angel to exhibit before his servants the events, which must very shortly begin to receive their accomplishments.

7 Behold! I come quickly! Happy is he who observeth the predictions of this book!

8 I John saw these scenes exhibited, and heard these things uttered— and after I had heard and seen them, I prostrated myself at the feet of the angel who represented them before me, to pay him religious honours.

9 But he prohibited me, saying— I am only your fellow-servant, one of your brethren the prophets, and one of those who regard the divine assurances contained in this book—pay religious worship solely to the Deity.

10 He added— Do not suppress the prophetic predictions of this book—for the time, in which the accomplishment of them will commence, will very soon arrive.

11 He who is unjust, & will, notwithstanding these cautions, continue his inju-

stice: he, who is abandoned, will continue his abandoned courses.— but the virtuous will still persist in the pursuit of virtue, and the holy persevere in holiness.

12 Behold! the time of my advent will very speedily arrive!— then I bring retributions with me, to requite every individual of the human race according to his respective actions.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Happy are those, who obey his commands!— they shall have free access to the tree of life, and shall enter in triumph through the gates into the city!

15 But fierce and violent persecutors, poisoners, debauchees, murderers, idolaters, and every one who loves and invents a false religion, shall be for ever excluded!

16 I Jesus have deputed my angel solemnly to attest the truth of these things in the Christian churches— I am the true descendent of David, the radiant morning-star.

17 The Spirit and the Bride say, Come!— and let him, who hears these truths repeat

* This, which in the Original is in the *imperative* mood, is to be considered as spoken in the *prophetic* style; and means no more than that these prophecies would not affect the general *moral* state of the world.

repeat his joyful assent— Let him, who is parched with thirst, come to these refreshing streams ! Let every well-disposed person freely drink of the water of life.

18 I solemnly announce to every one, who hears the prophetic predictions of this book, That if he heap any additions of his *own* upon them, the Almighty will heap upon him the dire miseries which are recorded in this book :

19 And if any person excise any part of the prophe-

cies contained in this book, God shall excise his name from the book of life, and exclude him from the holy city, and from those felicities, that are described in this volume.

20 He, who solemnly stamps the truth of these declarations with his testimony, faith, “ I come quickly ! ” — Amen ! Lord Jesus, display thy glorious advent !

21 May the favour of our Lord Jesus Christ ever attend you all ! Amen.

The End of the NEW TESTAMENT.

C L E M E N T's
E P I S T L E
T O T H E
C O R I N T H I A N S.

ADVERTISEMENT.

ANNEXTED to the *Alexandrian* MS. the most antient and celebrated manuscript of the New Testament, is the following epistle of CLEMENT to the *Corinthians*. By the *learned* it is universally esteemed the most valuable remain of Christian antiquity. In the *early* ages of the church it formed part of the canon of scripture, and was publickly read, along with the writings of the *Evangelists* and *Apostles*, in the assemblies of the primitive Christians. The *Alexandrian* MS. one of the oldest and most valuable manuscripts in the world, adds great sanction to its authority, and stands an illustrious monument of its once forming a part of the sacred code. The *antients* never mention this *Epistle* without the highest encomiums. *Eusebius* styles it, * *that excellent and most admirable epistle!* *Clement Alexandrinus* expressly calls him an † APOSTLE. But the noblest attestation to his character is given by *St. Paul*, who mentions him among those *whose names are in the book of life* ‡. What hath contributed in the *later* ages to invalidate its *scriptural* authority, is, no doubt, the fabulous story of the *Phoenix*—which he only introduces by way of *simile* to illustrate the doctrine of the *resurrection from the dead*. It was universally believed in those times that there was such a bird, just as it was believed that the *sun* performed its revolutions round the *earth*, and that *maniacal* and *epileptic* cases were caused by the actual possession of *demons*. Christianity was not designed to teach men *philosophy*, and to rectify the errors of vulgar theory and speculation. This most excellent epistle is not *now* esteemed of *canonical* authority, but it may be read by every serious and good Christian with great improvement and edification.

* ΕΠΙΣΤΟΛΗ — ΜΕΓΑΛΗ ΤΙ ΚΑΙ ΘΑΥΜΑΣΙΑ. *Eusebii Eccl. Hist.* lib. iii. cap. 16. fol. 25. Edit. *Rob. Stephan.* Paris. 1544.

† Ο ΑΠΟΣΤΟΛΟΣ ΚΛΗΜΕΝΣ. *Clem. Alexandrini Strom.* lib. iv. p. 516. Edit. *Paris.* 1629.

‡ *Philip.* chap. iv. 3.

CLEMENT's Epistle to the CORINTHIANS.

§ I. **T**HE church of God in *Rome* to the church of God in *Corinth*, called and sanctified by the will of God through Jesus Christ our Lord. May every favour and felicity from God, the universal Governour, through Jesus Christ, be abundantly dispensed to you! — So sudden and universal have been the troubles, my dear Christian brethren, in which we have been involved, that the attention you desired us to give to your unhappy situation, hath been hitherto delayed. We judge ourselves guilty of tardiness in not having sooner adverted to that wicked and detestable discord and faction, which a few rash and obstinate persons have kindled into so furious a flame—by which your character, formerly so venerable, so universally celebrated, and so deservedly esteemed of all men, hath greatly suffered. For who, that visited *Corinth*, did not applaud your steady and exemplary profession of the gospel? Who did not admire your calm and rational piety as Christians! Who did not celebrate your amiable and generous hospitality! Who did not bestow the highest eulogies on your perfect and accurate knowledge of Christianity! In every instance of duty your character was irreproachable. In the commandments of God you walked: to your pastors you yielded obedience: to your aged you paid due honour: youth you carefully trained up in sobriety and virtue: women you commanded to maintain sanctity of manners and purity of conscience, to love their husbands, to be in subjection. You instructed them in domestic duties, and enjoined them ever to preserve an inviolable chastity.

§ II. You were, moreover, humble—in nothing elated—yielding deference to others rather than claiming it yourselves—more delighted with *giving* than *receiving*—Perfectly

satisfied with the divine allotments, and diligently attending to his word, you treasured it up in your minds, and kept the divine instructions before your eyes. In this profound and happy tranquillity you all lived, cherishing an insatiable ardour to do good, and mutually enjoying the ample endowments of the Holy Spirit. Full of holy desires and benevolent dispositions, you stretched out your hands, with devout confidence, to God the universal Governour, imploring his pardoning mercy if you had fallen into any involuntary errors. Night and day you earnestly interceded with God for the whole Christian name — that the whole community of his select and favoured people might, through his mercy, finally attain eternal salvation! You were distinguished for sincerity and simplicity, and the mutual forgiveness of injuries. All discord, all dissension, you regarded with horror. You mourned over the sins of your neighbours: their deficiencies you esteemed your own. You rejoiced in every opportunity to do a beneficent action: you were prompt to every good work. Your minds were adorned with universal virtue, and the whole tenour of your religious conversation was governed by the fear of God. The statutes and ordinances of the Lord were engraven on the tablet of your heart.

§ III. The highest glory and the amplest felicity was conferred upon you — so that in you was accomplished what is recorded in scripture: *He eat and drank, he was enlarged, he waxed fat and kicked.* Hence contest and envy, dissension and discord, persecution and violence, war and captivity. Hence the *lowest* orders among you have risen up against the *biggest*; the meanest against the illustrious; the unintelligent against the wise; the young against the aged! Hence it is that virtue and tranquillity are departed from you, since each of you banishes from his mind the fear of God, hath greatly darkened and obscured his religious principles, walks no longer in the divine precepts, nor regulates his life according to the rules of the gospel, but every one follows the lead of his depraved desires, exciting unrighteous and wicked animosity and envy, by which *death* first entered into the world.

§ IV. For thus it is written : “ And in process of time
 “ it came to pass, that Cain brought of the fruit of the
 “ ground an offering unto the Lord. And Abel, he also
 “ brought of the firstlings of his flock, and of the fat there-
 “ of : And the Lord had respect unto Abel and to his offer-
 “ ing ; but unto Cain and unto his offering he had not
 “ respect. And Cain was very sorrowful, and his counte-
 “ nance fell. And the Lord said unto Cain, Why art thou
 “ sorrowful ? and why is thy countenance fallen ? If thou
 “ doest well, shalt thou not be accepted ? and if thou doest
 “ not well, sin lieth at the door. And unto thee shall be
 “ his desire, and thou shalt rule over him. And Cain said
 “ unto Abel his brother, Let us go down into the field.
 “ And it came to pass, as they were in the field, that Cain
 “ rose up against Abel his brother and slew him.” You
 see, brethren, in this instance that animosity and envy caused
 Cain to imbrue his hands in his brother’s blood. It was
 animosity and envy that made our father Jacob fly from the
 face of his brother Esau. It was animosity and envy that
 caused Joseph to be persecuted even to death, and to be re-
 duced to the rigours of servitude. It was animosity and
 envy that compelled Moses to fly from the presence of Pha-
 raoh king of Egypt, when he heard one of his countrymen
 accost him in these expressions : “ Who was it made thee a
 “ judge or a governour over us ? Wilt thou murder me as
 “ thou murderedst the Egyptian yesterday ? ” It was ani-
 mosity and envy that made Aaron and Miriam to be ex-
 cluded from the camp of Israel. It was animosity and envy
 that occasioned Dathan and Abiram to be swallowed up
 alive, because of their factious opposition to Moses the ser-
 vant of God. It was animosity and envy that caused David
 to be hated not only by other nations, but to be persecuted
 even by Saul the king of Israel !

§ V. But leaving these *antient* examples, let us descend
 to those illustrious worthies who have adorned *our* age. Let
 us consider those renowned examples which have appeared
 in our times. It was through animosity and malice that
 the faithful and most holy ornaments of the Christian church
 have been persecuted even to the most dreadful death ! Let

us place before our eyes the holy apostles. Peter, through wicked animosity, did not support only *one* or *two*, but *many* sufferings; and, in this manner, setting his seal to the cause he had espoused, went to those mansions of glory reserved for his fidelity. It was through animosity and rage that Paul obtained the reward of his constancy — after having been *seven* times imprisoned, after having been expelled from various cities and countries, after having been stoned, after having published the gospel both in the east and in the west, he received the glorious palm of his fidelity — for having instructed the whole world in righteousness, and penetrated to the very extremities of the west, he was crowned with martyrdom by the command of the governours, and being thus dismissed from human life, was received to the heavenly abodes — leaving us the most illustrious pattern of fortitude and patience.

§ VI. Besides these holy men, a great number of Christians were involved in the same calamities, being subjected by rage and resentment to sustain many indignities and torments, and thereby exhibiting to us a most worthy pattern. Through rage and malice the fair sex have been involved in persecutions, have supported the most cruel and unworthy punishments, and though weak in person, have been enabled to finish the Christian race with honour, and have received the glorious chaplet of immortality. Animosity hath torn asunder the conjugal bond, and disproved that assertion of Adam: *Bone of my bone, flesh of my flesh*. Animosity and discord have overturned the noblest cities, and totally exterminated the most formidable nations.

§ VII. These things, dearly beloved, we write not merely to admonish *you*, but at the same time to impress *our own* minds with their importance. For *we* are placed in the same common theatre: and the same arduous contention awaiteth *us*. Let us therefore abandon every vain and frivolous pursuit, and conform to the glorious and venerable standard of our holy vocation. Let us regard what is good, what is amiable, and what is acceptable in the eyes of our Maker. Let us contemplate the blood of Jesus, and con-
sider

Consider how valuable in the Divine estimation its effusion is— as it was shed for our salvation, and hath offered to the whole world the favour of repentance. Let us take a review of all *past* ages, and reflect how in every successive generation the Supreme hath graciously afforded an opportunity of repentance to those who were disposed to return to him. Noah preached repentance; and those who obeyed him were saved. Jonah preached repentance to the Ninevites, and those of them who renounced their vices, though they had been alienated from God, yet upon earnestly imploring his forgiveness, rendered him propitious, and obtained salvation.

§ VIII. Not only the *ministers* of the grace of God have by the Holy Spirit spoken of repentance, but *God himself* hath spoken concerning it with an oath: “As I live, saith the Lord, I desire not the death of a sinner, but that he should repent.” Adding this illustrious declaration: “Turn from your iniquity, O house of Israel. Say unto the children of my people, Though your sins should reach from earth to heaven; and though they should be redder than scarlet, and blacker than sackcloth; yet if you will turn to me with all your heart, and call me father, I will hearken to you, as to an holy people.” And in another place he thus speaks: “Wash ye, make you clean: put away the evil of your doings from before mine eyes: cease to do evil, learn to do well: seek judgment: relieve the oppressed: judge the fatherless: plead for the widow. Come now and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool. If you be willing and obedient, you shall eat of the good of the land; but if you refuse and rebel, you shall be devoured with the sword; for the mouth of the Lord hath spoken it.” Desirous therefore that all his beloved children should repent, he hath ratified these his gracious intentions by his supreme authority and will.

§ IX. Let us therefore obey his most benevolent and glorious will, and as the supplicants of his mercy and benignity,

nignity, let us prostrate ourselves before him, and implore his tender mercies — for ever renouncing all our vain pursuits, and that discord and animosity which will plunge us in death eternal. Let us fix our eyes on those who have approved themselves the faithful and perfect ministers of his most glorious Majesty. Let us contemplate Enoch, who being found in obedience and righteousness, was translated, and did not feel the stroke of death. Noah, being found faithful, preached amendment and reformation of life to the world, and God, by him, preserved all the living creatures, which entered, in mutual harmony, into the *ark*.

§ X. Abraham, denominated the friend of God, approved his fidelity in obeying the divine commands. From a principle of obedience he relinquished his country, his kindred, and his father's house, in order that forsaking a little country, an inconsiderable kindred, and a small family, he might inherit the promises of God. For thus said God to him: "Get thee out of thy country, and from thy
 " kindred, and from thy father's house, unto a land that
 " I will show thee. And I will make thee a great nation,
 " and I will bless thee, and make thy name great, and
 " thou shalt be blessed. And I will bless them that bless
 " thee, and curse them that curse thee: and in thee shall
 " all the families of the earth be blessed." And again, when he was separated from Lot, God said to him: "Lift
 " up now thine eyes, and look from the place where thou
 " art, northward, and southward, and eastward, and west-
 " ward: for all the land which thou seest, to thee will I
 " give it, and to thy seed for ever. And I will make thy
 " seed as the dust of the earth, so that if a man can number
 " the dust of the earth, then shall thy seed also be number-
 " ed." And again he saith: "And God brought forth
 " Abraham and said to him, Look now towards heaven,
 " and tell the stars, if thou be able to number them; so
 " shall thy seed be. And Abraham believed God, and it
 " was counted to him for righteousness." On account of his faith and hospitality there was given him a son in his old age; whom, in compliance with the divine command,
 he

he offered a sacrifice to God on one of the mountains to which he was directed.

§ XI. On account of his hospitality and piety Lot was rescued out of Sodom, all the adjacent country been overwhelmed in a deluge of fire and brimstone—the Almighty manifesting to the world, in this instance, that he will never desert those who confide in him, and that he will inflict the most dreadful punishments on the disobedient—for his wife, who accompanied him at his departure from the city, being of a different disposition, and not concurring with him in the same sentiments of piety, was fixed a monument of the divine indignation, to remain a pillar of salt to this day—that all might learn, That those who question a providence, and distrust the power of God, incur the divine inflictions, and thus serve to teach all succeeding ages a lesson of useful instruction.

§ XII. For her faith and hospitality Raab the harlot was preserved. For when Joshua the son of Nun had sent spies into Jericho, and the king of that country had gained intelligence of it, and sent men to seize them, that they might be put to death, this hospitable woman received them into her house, and concealed them in an upper room, under stalks of flax; and when messengers came from the king and said: “There came men unto thee to spy out the land, bring them forth, for so hath the king commanded:” She answered, “The two men whom you seek came unto me, but presently they departed, and are gone:” not discovering them. Then she said to the spies: “I know that the Lord your God hath given this city into your hands; for the fear of you is fallen upon all that dwell therein. When therefore you shall have taken it, you shall save me and my father’s house.” And they answered her, saying: “It shall be as thou hast spoken to us. Therefore when thou shalt know that we are near, thou shalt gather all thy family together upon the housetop, and they shall be saved: But all that shall be found without thy house, shall be destroyed.” And they moreover gave her a sign; that she should hang out of her house

a SCARLET line: manifesting, that through the BLOOD of our Lord all those who believe and hope in God, should obtain REDEMPTION. See, beloved, there was not only *faith*, but even *prophecy*, in this woman!

§ XIII. Let us therefore, my brethren, adorn our souls with humility — divesting ourselves of all haughtiness, and arrogance, and folly, and passion. Let us attend to the directions of scripture; for the Holy Spirit saith: “Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but let him that glorieth, glory in the Lord, to seek him, and to do judgment and justice.” Above all, remembering the words of our Lord Jesus, which he delivered when he was inculcating mildness and meekness: “Show mercy that you may obtain mercy: Forgive that you may be forgiven. As you do to others, so shall it be done to you. As you give, so shall it be given to you. As you judge, so shall you be judged. As you show kindness to others, so will kindness be showed to you. With what measure you mete, with the same shall it be measured to you again.” In this direction, and in these precepts, let us establish ourselves, that we may walk in obedience to his most excellent rules, being adorned with humility. For the scripture saith: “Upon whom will I look, but upon him that is meek and of a contrite spirit, and that trembles at my word.”

§ XIV. Justice, therefore, and duty require, my brethren, that we should rather obey God than in haughtiness and disorder to follow the authors and fomenters of detestable discord. For it is no small detriment we shall sustain, rather, we shall incur very great danger, if we precipitantly surrender ourselves to the wills of men, whose aim and study it is to involve us in contentions and factious parties, in order to divert us from the path of our duty. Let us then mutually exercise the greatest benignity and kindness one to another, according to the infinite benevolence and love of the Being who made us. For it is written: “The merciful shall inherit the earth, and they that are without
“evil,

“ evil, shall be left upon it ; but the transgressors shall perish
 “ from the face of it.” And again the scripture saith : “ I
 “ have seen the wicked in great power, and spreading him-
 “ self like the cedars of Lebanon. I passed by, and lo ! he
 “ was not : I sought his place, but it could not be found.
 “ Keep innocence, and do the thing that is right ; for there
 “ shall be a remnant to the peaceable man.”

§ XV. Let us, therefore, join ourselves to those who from a principle of religion study to live peaceably, and not to those, who only from a principle of hypocrisy desire peace. For he saith in a certain place : “ This people honoureth
 “ me with their lips, but their heart is far from me.” And again : “ They bless with their mouth, but curse in their
 “ heart.” And again the scripture saith : “ They loved
 “ him with their mouth, and with their tongue they lied to
 “ him. For their heart was not right with him, neither
 “ were they faithful to his covenant. Let all deceitful lips
 “ become dumb, and the tongue that speaketh proud things.
 “ Who have said, with our tongue will we prevail : our lips
 “ are our own, who is Lord over us. For the oppression
 “ of the poor, for the sighing of the needy, now will I arise,
 “ saith the Lord ; I will set him in safety, I will deal con-
 “ fidently with him.”

§ XVI. They are the humble and lowly who have an interest in Christ, not those who insolently usurp dominion over his flock. For our Lord Jesus Christ, who was the sceptre of the Divine supremacy, did not assume any ostentatious pomp and grandeur, though he might have assumed it, but was humble and lowly, as the Holy Spirit thus witnesseth concerning him. “ Lord, who hath believed our report, and
 “ to whom is the arm of the Lord revealed ? For he shall
 “ grow up before him as a tender plant, and as a root out
 “ of a dry ground. He hath no form nor comeliness, and when
 “ we shall see him, there is no beauty that we should desire
 “ him. He is despised and rejected of men : a man of
 “ sorrows and acquainted with grief. And we hid, as it
 “ were, our faces from him. He was despised, and we
 “ esteemed him not. Surely he hath borne our griefs, and
 “ carried

" carried our sorrows. Yet we did esteem him stricken,
 " smitten of God and afflicted. But he was wounded for
 " our transgressions : he was bruised for our iniquities : the
 " chastisement of our peace was upon him, and with his
 " stripes we are healed. All we like sheep have gone astray :
 " we have turned every one to his own way, and the Lord
 " hath laid on him the iniquity of us all. He was oppressed
 " and he was afflicted, yet he opened not his mouth. He is
 " brought as a lamb to the slaughter, and as a sheep before
 " her shearers is dumb, so he openeth not his mouth. He
 " was taken from prison, and from judgment, and who shall
 " declare his generation ? For he was cut off out of the
 " land of the living ; for the transgression of my people was
 " he stricken. And he made his grave with the wicked,
 " and with the rich in his death ; because he had done no
 " violence, neither was any deceit in his mouth. Yet it
 " pleased the Lord to bruise him ; he hath put him to grief.
 " When thou shalt make his soul an offering for sin, he
 " shall see his seed, he shall prolong his days, and the plea-
 " sure of the Lord shall prosper in his hand. He shall see
 " of the travail of his soul, and shall be satisfied. By his
 " knowledge shall my righteous servant justify many, for
 " he shall bear their iniquities. Therefore will I divide him
 " a portion with the great, and he shall divide the spoil
 " with the strong, because he hath poured out his soul unto
 " death. And he was numbered with the transgressors, and
 " he bare the sin of many, and made intercession for the
 " transgressors." And again he himself saith : " I am a
 " worm and no man, a reproach of men, and despised of the
 " people. All they that see me, laugh me to scorn : they
 " shoot out their lips, they shake their head, saying, He
 " trusted in God that he would deliver him : let him deliver
 " him, seeing he delighted in him." See, my dear Christian
 brethren, what an example is here displayed before us !
 If our Lord thus demeaned himself, how ought we to con-
 duct ourselves, who, by his benignity, are brought under his
 gracious yoke !

§ XVII. Let us be followers of those who went about in
 sheep-skins and goat-skins, proclaiming the advent of the
 Messiah.

Messiah. Such as Elias, and Elifha, and Ezekiel the prophets, and other good men, whose virtues the scripture celebrates. Highly was Abraham honoured in being styled the friend of God—and yet when he contemplated the glory of God, with true humility he cries out : *I am but dust and ashes !* Of Job it is also written : That he was just and without blame, true ; one that served God, and abstained from all evil. Yet he, reproaching himself, says : *No man is free from pollution, no, not though he should live for one day !* Moses was found faithful in all his house, and God, by his ministry, inflicted many dreadful judgments on Egypt—yet, though he was so highly distinguished, he was not elated—but said, when the Divine Voice addressed him out of the bush : “ Who am I, that thou shouldest send me ? I am of a “ weak voice and a slow tongue.” And again he saith : “ I am as the vain vapour from a pot ! ”

§ XVIII. What shall we say of David who obtained that illustrious character from God : “ I have found a man after “ my own heart, David the son of Jesse. With my holy “ oil I have anointed him.” Yet he himself saith to God : “ Have mercy upon me, O God, according to thy loving “ kindness ; according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly “ from mine iniquity, and cleanse me from my sin. For “ I acknowledge my transgressions, and my sin is ever before “ me. Against thee only have I sinned, and done this evil “ in thy sight, that thou mightest be justified when thou “ speakest, and be clear when thou judgest. Behold, I was “ shapen in iniquity, and in sin did my mother conceive “ me. Behold, thou desirest truth in the inward parts, and “ in the hidden part thou shalt make me to know wisdom. “ Purge me with hyssop, and I shall be clean ; wash me, “ and I shall be whiter than snow. Make me to hear joy “ and gladness, that the bones which thou hast broken may “ rejoice. Hide thy face from my sins, and blot out all “ mine iniquities. Create in me a clean heart, O God ; “ and renew a right spirit within me. Cast me not away “ from thy presence, and take not thy Holy Spirit from me. “ Restore unto me the joy of thy salvation, and uphold me “ with

“ with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it; thou delightest not in burnt-offerings. The sacrifices of God are a broken heart; a broken and a contrite heart, O God, thou wilt not despise.”

§ XIX. The humility and submissive obedience, therefore, of so many and such illustrious persons, who have been honoured with these eulogies, have not only rendered *us*, but all *preceding* ages, better, who have received the divine oracles in fear and truth. Since therefore examples so numerous, so great, and so illustrious, have been held up to our view, let us steadily pursue that peace which hath been inculcated upon us from the beginning. Let us intensely contemplate the Creator and Parent of universal nature, and indelibly impress our minds with his most magnificent, his most transcendantly excellent gifts and blessings of peace. Let us view him in idea, and steadfastly fix the eye of the soul upon his never-ceasing benevolence. Let us consider how infinitely kind and benign he is to every one of his creatures.

§ XX. The revolutions of the heavens, harmoniously conducted by his administration, are subject to him in peace. Day and night, without the least confusion, regularly produce the vicissitude he hath ordained. The sun and moon, and heavenly constellations, according to his appointment, in harmonious concord, without the least irregularity, perform the various motions he hath assigned them. The earth opens her teeming bosom according to his will, and in its appointed seasons supplieth men and animals, and every living creature on its surface, with food in copious abundance—no confusion and disorder being ever introduced into those laws he hath established. The inexorable abyss, and the unfathomable depths are controuled by his sovereign mandate. The immensity of the ocean, whose infinite mass
of

of water his creative power collected and combined into one vast system, transgresses not the boundaries in which he hath circumscribed it, but obeys his authoritative ordinance. For God saith: *Hitherto shalt thou go, and no farther: here shall thy waves be stayed.* The ocean, impermeable to mortals, and the worlds beyond it, are harmoniously governed by the same constitution of the Supreme Ruler. Spring, summer, autumn, winter, follow each other in harmonious rotation. The winds stationed in their various quarters, at their appointed time, without any wild tumultuous collision, perform the services assigned them. The perennial fountains, which the Creator's bounty hath formed for utility and health, open their bosom flowing with indefectible streams to support the life of mortals. The minutest and most inconsiderable creatures stately cohabit in harmony and concord. All these things the Great Creator and Lord of universal nature, by his sovereign appointment, hath harmoniously disposed — diffusing his goodness upon *all*, but in a most transcendently liberal manner upon *us*, who have fled for refuge to his mercy through Jesus Christ our Lord. To him be glory and dominion through all the revolving ages of eternity! Amen.

§ XXI. Be cautious, my dearly beloved; lest his various blessings should only expose you to condemnation, if you should be found not to have lived in a manner worthy of God, and in mutual concord and harmony to have performed those things that are good and acceptable to him. For he saith in a certain place: *The Spirit of the Lord is a lamp that exploretb the secret recesses of the mind.* Let us consider how near he is to every one of us, and that we cannot screen a single thought or word from his infallible knowledge. It is our duty, therefore, never to desert our rank and revolt from his will. Let us rather offend men who are weak and unintelligent, and ostentatious, and inflated with the pride of their superior wisdom, than GOD. Let us reverence our Lord Jesus Christ, whose blood was voluntarily shed for us. Let us revere our pastors, honour our aged, instruct our children in the fear of God, and form our women to virtue. Let them display a sanctity of man-

ners : let them manifest a mild and amiable disposition : let them show, in a modest silence, their aversion from all intemperate garrulity : let them diffuse their benevolence and love, not by fond partiality, but equally to all who fear God. Let your children be trained up in Christian discipline : let them learn how much humility avails with God—what efficacy pure benevolence hath with the Deity—how happy and important it is to fear him—and how he saveth those who piously walk before him with a pure mind—for he is a witness of our thoughts and intentions. It is his breath we breathe, and, when he pleases, he can withdraw it !

§ XXII. Faith in Christ confirmeth all these truths—for by the Holy Spirit he himself thus addresseth us : “ Come, ye children, and hearken unto me, and I will teach you the fear of the Lord. What man is there that desireth life, and loveth to see good days ? Keep thy tongue from evil, and thy lips that they speak no guile. Depart from evil and do good ; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their prayers. But the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard him, and delivered him out of all his troubles. Many are the troubles of the sinner, but mercy shall surround those who hope in God.”

§ XXIII. The all-merciful and benevolent Parent hath the tenderest compassion for them that fear him, and with infinite delight and complacency imparteth his selectest favours to those who approach him in simplicity and purity. Let us not therefore call in question his bounty, or cherish the least diffidence concerning his most exuberant and glorious beneficence. Far be it from us that we ever verify that passage of scripture : Miserable are the double-minded, who are distracted with impious doubts, who say, *These things we have heard from our fathers, but behold we are now grown old, and none of these things have happened to us !* O thoughtless and inconsiderate ! Observe the trees—the vine, for example.

ample. *First* it sheds its leaves — *next* the buds appear — *then* the leaf — *then* the bloom — *afterwards* the sour grape — *last of all* the ripe fruit. You see in how *short* a space the fruit attains its maturity. With the same *brevity* and *swiftness*, be assured, shall his will be compleatly *perfected* — for the scripture solemnly declares, *That he will quickly come and not delay; that the Lord will suddenly come to his temple, even the holy one whom you expect.*

§ XXIV. Let us consider, my beloved, how incessantly our Maker indicateth to us a future resurrection. The Almighty constituted our Lord Jesus Christ the *first* fruits of this general harvest, by raising him from the dead. Let us attend, my beloved, to nature, which continually exhibits a resurrection. The interchanges of day and night read to us a resurrection. The night is wrapped in darkness — the day emerges from its gloom — the night and day follow each other in swift succession. Let us observe the grain, and consider in what manner it is formed. The husbandman goeth forth — casts it into the ground — it falls into the soil, dry and naked — it is dissolved — after its dissolution, the omnipotence of the great Creator raiseth it into new life — it bursts forth into a copious ear — and produceth fruit in rich abundance.

§ XXV. Let us contemplate that wonderful phænomenon in the eastern countries, namely, about *Arabia*. There is a certain bird called a Phoenix. There is never but *one* of the species, and it lives five hundred years. When the time of its dissolution approaches, it forms a nest of frankincense, myrrh, and other aromatics. Into this, when its time is compleated, it enters and dies. Its flesh putrifying, generates a worm, which feeds on the carcase of its deceased parent until it puts forth wings — becoming then robust and vigorous, it takes the nest, where the bones of its predecessor lie, and carries it through the air from Arabia to Egypt, into a city called *Heliopolis*. And there, in open day, in the sight of all the inhabitants, it lays them upon the altar of the sun, and then returns. When the priests examine the records, they find that this phænomenon hath

made its appearance precisely at the consummation of a period of five hundred years.

§ XXVI. Shall we therefore deem it any thing marvellous and wonderful that the universal Creator should bless those, who have served him in full assurance of faith, with a resurrection; when in *this bird* he exhibits to us a striking emblem of the greatness of this magnificent promise. For he saith in a certain place: *Thou wilt raise me up, and I will celebrate thy praise. I laid me down and slept, I awaked, for thou art with me.* And again Job saith: *Thou wilt raise up this flesh of mine which hath endured all these sufferings.*

§ XXVII. In this transporting hope, therefore, let our souls be firmly united to him who is faithful in his promises, and just in his decisions. He who prohibited *lying*, how much more will not he violate *truth*! There is nothing impossible with God except the violation of truth. Let faith in God, therefore, re-kindle with new vigour in our bosoms, and let us consider that he is intimately present with every thing, that he hath formed all things by his omnipotent Word, and by his Word is able to involve all things in total destruction! “Who shall say to him, what doest thou? Who can resist the power of his might? When he pleaseth, and as he pleaseth, he will do all things, and nothing can frustrate his determinations. All things are before him, and nothing is concealed from his notice. The heavens declare the glory of God, and the firmament sheweth forth his handy-work. Day unto day uttereth speech, night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.”

§ XXVIII. Since, therefore, he is an intimate spectator, and a constant witness of all our actions, let us fear him, and extinguish every impure desire, that being the objects of his mercy we may escape his final judgments. For whither can any of us fly from his potent arm? What world will receive any of us, if we desert him? For the scripture says: “Whither shall I flee from thy Spirit? Where shall I hide myself from thy presence? If I ascend
“ up

“ up into heaven, thou art there : If I remove to the uttermost parts of the earth, thy right hand is there : If I make my bed in the deep, thy Spirit is there.” Whither can any one remove, whither can he fly from that great Being who surroundeth and embraceth all things !

§ XXIX. Wherefore let us draw near to him with purity of mind, lifting up chaste and unpolluted hands before him, suffering all our affections to flow forth towards our benign and most merciful Father, who hath been graciously pleased to constitute us a *part* of his chosen people. For thus it is written : “ When the most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of his angels. His people Jacob became the portion of the Lord, and Israel the lot of his inheritance.” And in another place the scripture saith : “ Behold the Lord taketh unto himself a nation out of the midst of the nations, as a man taketh the first fruits of his flower, and the greatest holiness shall proceed out of that nation.”

§ XXX. Since we, therefore, form a part of his select and distinguished people, let us practise universal holiness, avoiding defamation, all wicked and unchaste embraces, drunkenness, riot, abominable lust, detestable adultery, odious pride, for God, saith the scripture, *resisteth the proud, but imparteth his favour to the humble.* Let us, therefore, be of that happy number, to whom God *imparteth his favour* : let us cultivate harmony and concord : let us be humble, continent, at the remotest distance from scandal and detraction, justified by our works, not our words — for the scripture saith : “ Doth he that speaketh and heareth many things, and that is of a ready tongue, imagine that he is righteous ? Blessed is he that is born of a woman, that liveth but a few days. Use not therefore much speech.” Let us seek praise from God, and not from ourselves — for God hateth those who celebrate their own praises. Let the testimony of our good lives be given by others, as it was to our religious forefathers. Violence, obstinacy, and arrogance, form the character of those who are *accursed* of God ; gentleness,

teness, humility, and mildness, constitute the character of those who are *blessed* of God.

§ XXXI. Let us, therefore, secure his *blessing*— and consider by what *means* we may insure it. Let us revolve the transactions of *antient* time. On what account was Abraham our father blessed? Was it not because he through faith practised righteousness and truth? Isaac, having a full persuasion of those great events which God in future time would assuredly accomplish, cheerfully became a sacrifice. Jacob, in humility, left his country, flying from his brother, went to Laban, and lived in servitude. He was therefore honoured with the illustrious distinction of being the father and ruler of the twelve tribes of Israel.

§ XXXII. If any one will accurately examine every circumstance, he will form a just idea of those blessings which God bestowed upon Jacob. For from him descended all the priests and levites who minister in holy things at the divine altar. From him descended our Lord Jesus as to human extraction. From him descended the kings and princes, and potentates, who adorned the tribe of Juda. Nor was the honour and distinction of the other tribes inconsiderable, since God promised, *That his seed should be as the stars of heaven.* They all, therefore, attained this illustrious honour and greatness, not of themselves, or by their own actions, or by any virtue they displayed, but by the benevolent will of God. So we Christians, also, being called in Christ Jesus, by his benevolent will, do not receive our gospel privileges from ourselves, or from our own wisdom, or understanding, or piety, or any good works we performed; but we enjoy them by means of that principle of belief, through which it is that the supreme God hath ever bestowed blessings on all from the beginning. To him be glory for ever and ever. Amen.

§ XXXIII. What then shall we do, brethren? Shall we be remiss in well-doing, and totally disregard benevolence? God grant that this may never happen to us! Rather let us hasten with generous activity and alacrity to perform every
good

good work. For the Creator and Lord of all himself exulteth in his works. For by his infinite omnipotence he established the heavens, and by his incomprehensible wisdom he adorned them. He separated the earth from the water that overwhelmed it, and fixed it on a solid and immoveable basis. His almighty fiat spoke into existence all the living creatures that walk its surface. The ocean, and all the creatures therein, he created, and his power prescribed its boundaries. Last of all, man, the most exalted and dignified in rational powers, he fashioned by his pure and spotless hands, and stamped upon him the impression of his image. For God spoke these words: *Let us make man in our image, after our own likeness: So God created man, male and female created he them.* Having fashioned these works of creation, he applauded them, blessed them, and said: *Increase and multiply.* We know that all truly religious men have been adorned with good works. Even God, you see, having adorned himself with works, rejoiced. Having such a pattern, therefore, let us unweariedly perform his will. Let us with all our powers execute the work of righteousness.

§ XXXIV. A faithful labourer, with liberal confidence, receives the bread he hath earned by his industry; the slothful and indolent is not able to look the master in the face that employed him. We ought, therefore, to be diligent and active in well-doing: For it is he that dispenseth all rewards: For he thus addresseth us: *Behold the Lord, and his reward is with him to recompense to every man according to his work.* To this he importunately urges us, and stimulateth all our powers that we may not be remiss and negligent in any good work. Let this be the source of our rejoicing and confidence. Let his will be the law of all our actions. Let us consider how the universal company of his angels stand before his throne and minister to his will. For the scripture saith: *Myriads of myriads stand before him; thousands of thousands minister unto him: and they cry out, Holy, Holy, Holy, Lord God Almighty; the whole creation is full of his glory!* Let us, therefore, assemble together in concord, as with one mouth fervently invoke him, and earnestly implore him to admit us to that great and glorious blessed-

blessedness he hath promised. For he saith: *Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive what God hath provided for those that wait for him.*

§ XXXV. How blessed, my beloved brethren, and wonderful are the gifts of God! Life in immortality; splendour in righteousness; truth in liberty; faith in assurance; temperance in holiness! All *these* blessings we have faculties to *comprehend*. But what are the felicities that are reserved for the persevering? — The Creator and Father of eternal ages, the infinitely holy God, only *knows* their immensity and glory. Let us, therefore, earnestly strive to be found in the number of those who wait for him, that we may share the blessedness he hath promised. How shall we secure it, my beloved? — if our minds be firmly established in faith towards God; if we seek those things that are well-pleasing and acceptable to him; if we perform those things that are agreeable to his most holy will; if we steadily advance in the path of truth, casting from us all injustice and iniquity, avarice, discord, malignity, fraud, scandal, defamation, impiety, pride, arrogance, vain-glory, and selfishness. They who practise these things are odious to God. — And not only they who *practise* them, but those who *applaud* others who are guilty of them. For thus saith the scripture: “ But unto
“ the wicked God said, What hast thou to do to declare my
“ statutes, or that thou shouldest take my covenant in thy
“ mouth? Seeing thou hatest instruction and casteth my
“ words behind thee. When thou sawest a thief, then thou
“ consentedst with him, and hast been partaker with adul-
“ terers. Thou givest thy mouth to evil, and thy tongue
“ frameth deceit. Thou sittest and speakest against thy
“ brother, thou slanderest thy own mother's son. These
“ things hast thou done and I kept silence; thou thoughtedst
“ that I was altogether such an one as thyself — but I will
“ reprove thee, and set them in order before thine eyes.
“ Now consider this ye that forget God, lest I tear you in
“ pieces, and there be none to deliver. Whoso offereth
“ praise, glorifieth me: and to him that ordereth his con-
“ versation aright, will I show the salvation of God.”

§ XXXVI. *This* is the path, my beloved, which will finally conduct us to our Saviour Jesus Christ, the High-Priest of our oblations, the Guardian and Support of our weakness. Through him it is that our view is directed toward the highest heavens. Through him it is that we behold as in a glass his faultless and glorious person. Through him it is that the mental eye hath been opened. Through him it is that our ignorant and benighted minds are illuminated with his most marvellous light. Through him it is that the Supreme God was desirous that we should be blessed with the knowledge of immortality. “Who being
“a radiant beam from his glory, is by so much greater than
“the angels, as he hath by inheritance obtained a more excellent name than they.” For thus it is written: “Who
“maketh the winds his angels, and a flame of fire his ministers.” But concerning the Son the Deity thus speaketh: “Thou art my Son, this day have I begotten thee. Ask
“of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” And again he saith concerning him: “Sit thou
“on my right hand, until I make thine enemies thy footstool.” But who are his *enemies*?—The wicked, and those who oppose their will to the will of God.

§ XXXVII. Wherefore, my brethren, let us serve under his standard with all assiduity in his most holy commands. Let us consider the soldiers who are on duty under our governors. With what order, with what promptitude, with what submissive obedience do they perform what is commanded them. All are not prætors, or tribunes, or centurions, or captains, or inferior officers; but each individual in his own proper rank executes the orders of the emperor and the generals. The *great* can do nothing without the *small*, nor the *small* without the *great*. There is a reciprocal union, from which results utility. Let us, for instance, take the human body. The head without the feet is nothing, neither the feet without the head. But the least and most inconsiderable members are necessary and useful to the whole body. For *all* mutually conspire, and are har-

harmoniously combined to form and constitute the *whole* system.

§ XXXVIII. In like manner let the whole *body* of Christians be thus harmoniously united, and let every individual pay a deference to his neighbour according to the respective station in which Providence hath placed him. Let not the strong despise the weak; let the weak reverence the strong; let the rich be liberal to the poor; let the poor be thankful to God for giving him a benefactor to supply his wants. Let the wise manifest his wisdom not by *words*, but good *works*; let not the humble sound his own praise, but let others celebrate his worth. Let not the chaste be elated; knowing it is from *another* he received the gift of continence. Let us consider, my brethren, of what materials our frame is composed, *who* and *what* kind of beings we entered into this world, as it were from the tomb and from a state of darkness. Who it was that formed us and introduced us into this life, having previously provided accommodations for us before we were ushered into being. All these blessings, therefore, since we solely derive from God, we ought in all our enjoyments with gratitude to celebrate his praise. To whom be glory for ever and ever. Amen.

§ XXXIX. Inconsiderate, and unintelligent, and infatuated, and illiterate men, make us Christians the objects of their banter and contemptuous scorn, willing to exalt themselves in their own imaginations. "But what can mortal man do? or what strength is there in him that is made out of the dust?" For it is written: "There was no shape before my eyes; only I heard a sound and a voice. But what? shall man be pure before the Lord? Shall he be blameless in his works? Behold he trusteth not in his servants, and his angels he chargeth with folly. Yea, the heaven is not clean in his sight, how much less they that dwell in houses of clay, of which also we ourselves were made? He smote them as a moth, and from morning even unto evening they endure not. Because they were not able to help themselves, they perished. He breathed upon them, and they died, because they had no wisdom.

" Call

¶ Call now if there be any that will answer thee, and to
 “ which of the angels wilt thou look? For wrath killeth
 “ the foolish man, and envy slayeth him that is in error.
 “ I have seen the foolish taking root, but lo their habitation
 “ was presently consumed. Their children were far from
 “ safety, they perished at the gates of those who were less
 “ than themselves, and there was no man to help them.
 “ For what was prepared for them the righteous did eat;
 “ and they shall not be delivered from evil.”

§ XL. Having these things before our eyes, and earnestly looking into the depths of the divine knowledge, we ought to do all things in regularity and order, which God hath prescribed us. Particularly, we ought to perform oblations and religious services at the times he hath appointed. He hath ordained that we should discharge these not in an immethodical and irregular manner, but in those proper times and hours his wisdom hath fixed. In what *places*, and by *whom*, is it his design that these should be performed? His supreme will hath expressly directed—in order that all things being religiously performed, might meet with his propitious acceptance. They, therefore, who in the times prescribed offer up their pious oblations, are accepted and happy. For those who follow the divine regulations do not err from the path of duty: for the High-Priest hath his particular services, the priests have their respective appointments, the levites their proper ministries, the common people their several duties.

§ XLI. Let each of you, brethren, in his own proper station serve God, maintaining a good conscience, not overleaping the boundaries of that respective department which God hath assigned him, supporting the dignity and gravity of the Christian character. The daily sacrifices, the votive offerings, the sin-offerings, and trespass-offerings, are not dedicated to God in any place indiscriminately, but solely in Jerusalem, and even there they are not consecrated to the Deity in any place promiscuously, but only in the temple, at the altar, the oblation being carefully inspected by the high-priest and the above-mentioned ministers. They who
 act

act contrary to his will; are punished with death. You see, brethren, that the greater knowledge God hath graciously imparted to us, the greater is the danger to which we are exposed.

§ XLII. The Apostles brought us glad tidings from our Lord Jesus Christ; Jesus Christ from the Deity. Christ was therefore delegated by the Deity, the Apostles by Christ. Wherefore both in harmonious union acted according to the will of the Deity. Having, therefore, received instruction, and being fully convinced of the truth of Christianity by the resurrection of our Lord Jesus Christ, and being firmly established in the word of God by the copious endowments of the Holy Spirit, they went forth publishing that the kingdom of God would speedily be erected. Preaching the gospel, therefore, in various countries and cities, they constituted their *first* converts, after having first explored and proved them by the Holy Spirit, to be the bishops and deacons of *future* believers. This is no *new* institution. Many ages *ago* express mention was made in scripture of *bishops* and *deacons*. These are its words: *I will appoint their bishops in righteousness, and their deacons in faith.*

§ XLIII. And what wonder, if they who in Christ had this arduous office assigned them by the Deity, constituted the above-mentioned governours — when Moses, who was a faithful servant in all his house, hath recorded in the sacred scripture every thing he was appointed to do. This illustrious law-giver have the other prophets followed, bearing testimony to the institutions he established. For Moses, when there was a warm contest about the priesthood, and the tribes were violently contending, which of them should be adorned with this illustrious honour, ordered the twelve princes of each respective tribe to bring him twelve rods, inscribed with the name of every tribe. These he bound together, and sealed them with the respective seal of each prince, and laid them up in the tabernacle of the testimony, on the table of God. After this he shut the tabernacle, set a seal on the keys of it, as he had done upon the rods. He then

then said to them, My brethren, whatsoever tribe shall have its rod blossom, *that* tribe hath God chosen to enjoy the honours of the priesthood, and to minister to him in sacred things.—Early the next day he convened all Israel, consisting of six hundred thousand men, showed their seals to the respective heads of tribes, opened the tabernacle of witness, brought out the rods, and Aaron's was found not only to have *blossomed*, but it was adorned with *fruit*. What think you, my beloved? Had not Moses a perfect knowledge of what, otherwise, in future time would necessarily have happened? He saw this clearly: and that there might be no *confusion* in Israel, he acted in *this* manner, that the name of the one supreme and true God might be glorified. To him be glory for ever and ever. Amen.

§ XLIV. In *Like* manner our Apostles knew by our Lord Jesus Christ that there would be discords and dissensions about the title and office of bishop—for which reason, therefore, being endowed with a perfect knowledge of future scenes, they constituted bishops and deacons—and in the mean time appointed, that after *their* decease, *others*, whose characters had been approved, should succeed them in the Christian ministry. Those, therefore, who were appointed by the *Apostles*, or, *since* their time, by other eminent persons with the united approbation of the whole church, and with irreproachable reputations have ministered to the flock of Christ in humility, peace, and dignity of virtue, and have maintained, for a series of years, an universal character, we by no means think it just that such as these should be ejected from the ministry. For we shall incur no small guilt, if we expel those from the episcopal function who have discharged its sacred duties in an holy and unblameable manner. Happy are those Presbyters who have gone before us, who enjoyed an honourable and triumphant dissolution! They are now harrassed with no fears lest any one should *remove* them from that *station* that is now *assigned* them! For we see that you have deprived some worthy persons of a function which they discharged with honour, and adorned with an unexceptionable character.

§ XLV. You are warmly disputing and contending, my brethren, about things that have no reference to your final salvation. Search the scriptures, the genuine dictates of the Holy Spirit. You know there is nothing wicked, nothing fabulous written in them. *There* you will not find good men degraded by good men. Religious men were persecuted, but it was by bad men. They were imprisoned, but it was by the wicked. They were stoned by the profligate and depraved; they were murdered by the abandoned, and by those who were instigated by the worst passions. These sufferings, with a glorious magnanimity, they supported. What! my brethren, was Daniel precipitated into a den of lions by persons who feared God? Were Ananias, Azarias, and Misael, thrown into a fiery furnace by those who professed the excellent and glorious worship of the Most High? — Far from it! Who were they that committed these violences? — The most abandoned of men, distinguished for every enormity, were transported into these excesses — so as to exercise these cruelties on those who served God with an holy and spotless mind — not knowing that the Most High is a defender and protector of those who worship his most holy name with a pure conscience. 'To him be glory thro' eternal ages! Amen. Those who sustained these sufferings with inflexible fortitude are now entered into the possession of immortal glory — God hath exalted them to the highest honours, and their names shall live in remembrance for ever and ever! Amen.'

§ XLVI. Such examples as these, my brethren, we ought ever to propose as a constant model for our own imitation. For it is written: *Associate with the holy, for the companions of such will be holy.* And again the scripture saith in another place: *With the pure thou wilt be pure; with the virtuous thou wilt be virtuous: but with the perverse man thou wilt be perverse.* Let us, therefore, copy the example of the virtuous and good. They are the distinguished friends of God. Why do discords, and resentments, and dissensions, and separations, and the last violences subsist among you? Do we not *all* profess *one* God, and *one* Christ? Was not *one* Spirit of God poured forth upon us? Have we not *one* com-

common vocation in Christ? Why do we violently sever and tear in pieces the *members* of Christ, and seditiously revolt and militate against our own *body*, and proceed to such distraction and madness as to forget that we are members one of another? Remember the words of Jesus Christ our Lord, who said: "Woe to that man! Better had he never been born, than to have laid a stumbling block in the path of one of my elect. Better a mill-stone were tied about his neck and he thrown headlong into the sea, than to have caused the least of my disciples to stumble and fall." Your divisions have perverted many, distracted many, divided the minds of many, and overwhelmed all of us in extreme grief — and yet your factious dissensions still continue!

§ XLVII. Take up the Epistle of blessed Paul the Apostle. What did he write to you in the beginning of that sacred book? — Why, indeed, by divine inspiration he wrote to you concerning *himself*, and *Cephas*, and *Apollos* — because even THEN you were swayed by fond partiality towards *particular* persons. But that *former* partiality brought upon you less guilt, for it had for its object the *Apostles* — whose characters were abundantly attested, and a person, who had been approved by the Apostles. But now consider, *who* they are that have perverted you, and sullied the lustre of your mutual fraternal love, which was so universally celebrated. It is disgraceful, my dear brethren, it is to the last disgraceful, and unworthy the Christian character, to hear, That the most united and antient church of the Corinthians, should, on account of *one* or *two* persons, be full of faction and party-discord against its Presbyters! And the fame of this hath not only reached us, but is diffused even among the disbelievers of our Religion — so that the Christian profession is calumniated and reviled on account of *your* folly, and you are hereby voluntarily bringing yourselves into danger!

§ XLVIII. Wherefore let us immediately exterminate these evils, and prostrate ourselves before God, supplicating him with tears to be propitious to us, and restore us to our former

former virtuous and amiable state of fraternal love. *This is the gate of righteousness that opens into life; as it is written: Open to me the gates of righteousness, that I may enter into them, and celebrate the praises of God. This is the gate of the Lord, the righteous shall enter therein.* For though many paths have been marked out, yet the true gate of righteousness hath been opened by Christ — into which all who enter, and pursue the journey of life in holiness and goodness, and practise their whole duty in concord and harmony, are happy! Is any person faithful; doth he possess the powers of communicating knowledge; is he endowed with distinguished intelligence and judgment; is he in his daily practice chaste and temperate? — The higher his attainments are, the greater are his obligations to be humble, and not to study his *own*, but the *universal* good.

§ XLIX. He that hath the love of Christ, let him keep the commandments of Christ. What words can fully represent the sacred bonds of the divine benevolence and love! Who is there can do adequate justice to its immensity and excellence! The height to which benevolence exalts us is unutterable. Benevolence unites us to God. Benevolence covers a multitude of sins. Benevolence beareth all things; supporteth every evil with serene composure. There is nothing illiberal in benevolence, nothing arrogant. Benevolence doth not cause divisions, benevolence doth not kindle factious dissensions. All the chosen people of God were made perfect in benevolence. Where this is wanting, nothing is acceptable with God. Through benevolence the Deity adopted us to himself for the love he had for us—for by the will of the Supreme Being, Jesus Christ our Lord voluntarily shed his blood for us, and surrendered up his flesh for our flesh, his life for our lives.

§ L. You see, my brethren, how transcendently excellent and illustrious benevolence is; so that no words can fully represent its dignity and perfection. Who is worthy to be found invested with this, except those whom God shall deem worthy this honour. Let us, therefore, implore the Deity, that we may be adorned with this illustrious worthiness,

liness, that we may live in love, maintain an unspotted character, and be divested of all human partiality and prepossession. All the preceding generations, that have lived before us, have quitted the stage of life; but those who through the divine favour had their *other* virtues crowned and perfected by benevolence, possess the mansions of the pious, and shall make their appearance when Christ descends to visit his kingdom. For it is written: *Enter into thy apartments for a little space, till my wrath and indignation shall have passed away; and I will remember the good day, and raise you up out of your graves.* Blessed are we, my beloved brethren, if we practise the commands of God, united to each other in the bonds of love, in order that through love our sins may be forgiven us! For it is written: *Blessed are those whose transgressions are forgiven, whose sins are covered! Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no deceit!* This blessedness was derived upon us who were chosen of God through Jesus Christ our Lord. To him be glory for ever and ever! Amen.

§ LI. Let us, therefore, implore the divine forgiveness of any crimes, into which these contentions have betrayed us. And they, who were the original authors of this factious discord and dissention ought to make the common hope their great object and aim. For they, who are possessed with the principles of piety and benevolence, would rather *suffer* in their own persons than have their neighbours involved in sufferings, and feel the acutest reproaches of their *own* minds rather than violate that harmony and concord which Christianity hath so strictly enjoined upon its professors. For it is better for a man to confess his guilt than harden his heart, as theirs were hardened who excited a factious opposition against Moses the servant of God—whose condemnation instantly appeared, for they descended alive into the grave, and were swallowed up in death. Pharaoh and his host, and all the governours of Egypt, their chariots and horsemen were, for no other cause, overwhelmed in the Red Sea and perished, but that their incorrigible minds were steeled against all conviction, and they remained

unconvinced after all the miracles and prodigies which God displayed by his servant Moses.

§ LII. The Supreme, my brethren, is not indigent of any thing. He requires nothing from any rational being but that he should celebrate his praises. For thus saith David his chosen servant : “ I will pour forth my grateful acknowledgments before the Lord, this will please him better than a young bullock that hath horns and hoofs. Let the poor see it and be glad.” And again he saith : “ Offer unto God the sacrifice of praise, and pay thy vows unto the Most High. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. The sacrifice of God is a broken spirit.”

§ LIII. You know, my beloved, you accurately know, the holy scriptures, and have carefully explored the oracles of God. Wherefore call these to your remembrance. When Moses went up into the mount, and fasted and humbled himself forty days and forty nights, God said to him : “ Arise Moses, get thee down quickly from hence — for thy people, whom thou broughtest out of the land of Egypt, have committed wickedness : they have soon transgressed the way that I marked out for them, and have made to themselves graven images. And the Lord said unto him ; “ I have spoken unto thee various times, saying, I have seen this people, and behold it is a stiff-necked people : Let me therefore destroy them, and blot out their names from under heaven. And I will raise up unto thee a great and wonderful nation, that shall be much larger than this. But Moses said : Not so, Lord ! Forgive now this people their sin : or if thou wilt not, blot me out of the book of the living.” O transcendent benevolence and love ! O peerless perfection of goodness ! The *servant* addresses the Supreme LORD with freedom and liberty, implores forgiveness for the multitude ; he even desires that he himself may be involved in the general destruction !

§ LIV. What generous, what compassionate man is there among you? Let such an one make this public declaration: Is this dissention, and discord, and separation owing to *me*? — This moment I will depart; I will remove where-ever you will. I am ready to do whatever the congregation enjoins me to do — only let the flock of Christ, with the Presbyters who preside over it, enjoy undisturbed tranquillity. — He that acteth in this manner will secure to himself great honour from God. Every place will receive such a voluntary worthy exile — *for the earth is the Lord's, and the fullness thereof.* In this manner those, who regulate their lives according to the sacred institutions of God, have acted, and will ever act.

§ LV. Examples of this we may produce even from among the *heathens*. Many kings and princes, when a pestilence hath raged, in obedience to the oracular response have voluntarily surrendered themselves to death, to rescue their subjects and citizens by their blood. Many have for ever abandoned their native cities, to extinguish the flames of sedition. Many among *you* we know, who to ransom others have generously delivered up themselves to bonds. Many have spontaneously submitted their necks to servitude, and supported *others* by the miserable pittance they could earn. Many of the tender sex, strengthened by divine assistance, have performed many heroic deeds. The renowned Judith, when the city was besieged, requested the elders for permission to go forth into the camp of their enemies. Exposing herself, therefore, to imminent danger, urged by the love of her country, and of the inhabitants who were in the last distress, she entered the camp, and the Lord delivered Holophernes into the hand of a woman! Not less distinguished for her faith is Esther, who willingly risked her own life to rescue the twelve tribes of Israel who were destined to speedy destruction. For in fasting and humiliation she fervently supplicated the eternal God, the omniscient Lord of the universe, who, seeing the genuine humility of her soul, delivered the

people, for whose sake she had exposed herself to such danger.

§ LVI. Wherefore let us intercede for those who have incurred any guilt, that they may be endowed with humility and self-abasement, to submit, not to us, but to the will of God. This disposition will not only render them perfectly amiable in the sight of God, but secure them the tender pity and compassion of the saints. Let us employ, my beloved, that reprehension and reproof, which no one ought to resent. The admonition which we give one another, is extremely useful and salutary — for this unites us to the will of God. For thus saith the holy scripture : “ The Lord corrected me, “ but he did not deliver me over unto death. For whom “ the Lord loveth, he chasteneth, and scourgeth every son “ whom he receiveth. The righteous, *it saith*, shall in- “ struct me in mercy, but let not the oil of sinners make “ fat my head.” And again it saith : “ Happy is the man “ whom God correcteth ; therefore despise not thou the “ chastening of the Almighty. For he maketh fore, and “ bindeth up ; he woundeth, and his hands make whole. “ He shall deliver thee in six troubles, yea in seven there “ shall no evil touch thee. In famine he shall redeem thee “ from death, and in war from the power of the sword. “ Thou shalt be hid from the scourge of the tongue, neither “ shalt thou be afraid of destruction when it cometh. Thou “ shalt laugh at the wicked and sinners, neither shalt thou “ be afraid of the beasts of the earth. The wild beasts “ shall be at peace with thee. Then shalt thou know that “ thy house shall be in peace, and the habitation of thy “ tabernacle shall not err. Thou shalt know also that thy “ seed shall be great, and thy off-spring as the grass of “ the earth. Thou shalt come to thy grave as the ripe “ corn, that is taken in due time, like as a shock of corn “ cometh in, in its season.” You see, my beloved, what a protection and guardianship is exercised over those who are chastened of the Lord — for a good God corrects us that we may be made wiser and better by his sacred discipline.

§ XLVII. You therefore, who first lighted the flame of this dissention, submit yourselves to the Presbyters, and be advised to repent, humbling yourselves in the profoundest abasement. Learn submission, laying aside all arrogant and disdainful virulence of language. For it is better for you to fill some of the lowest stations in the fold of Christ; than, vainly arrogating to yourselves a proud superiority above others, to be expelled from its sacred enclosure. For thus the divine wisdom speaketh: "Behold, I will pour out the word of my Spirit upon you; I will make known my speech unto you. Because I called and you would not hear, I stretched out my hands and you regarded not: but you have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, and mock when your fear cometh: when your fear cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you: Then shall you call upon me, but I will not hear you; the wicked shall seek me, but they shall not find me: For that they hated knowledge, and did not seek the fear of the Lord. They would not hearken unto my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own ways, and be filled with their own wickedness." * * * *

§ I.VIII. May the omniscient God, the Lord of spirits, and the governour of all flesh, who elected our Lord Jesus Christ, and us through him to be his peculiar people, endow every soul, that calls upon his most glorious and holy name, with faith, reverence, peace, patience, long-suffering, continence, chastity and sobriety, that he may secure his favour and acceptance through our High-Priest and Governour Jesus Christ, thro' whom, to his supreme Majesty, be ascribed glory and greatness, power and honour, both now and thro' all ages of time and eternity! Amen.

§ LIX. Claudius Ephebus, Valerius Bito, with Fortunatus, whom we have dispatched to you, send back to us in peace and joy, with all possible expedition, that we may the sooner

sooner be informed that the concord and harmony, which is the object of our ardent prayers and wishes, is restored among you ; and that we may the sooner rejoice in the happy reunion and re-establishment of your society.—May the favour of our Lord Jesus Christ be with you, and with all every where, who are called of God through him. To the supreme God, through Jesus Christ, be glory, honour, power, majesty, and everlasting dominion, through all the revolving ages of time and eternity ! Amen.

The End of CLEMENT's Epistle to the
CORINTHIANS.